9 1956

AME

AMEs Choose Memphian

Courier

Laywoman Named To African Post

Sat. 1-7-56
P. 9

MEMPHIS, Tenn. — The highest non-clerical appointment made by Bishop E. C. Hatcher, presiding Bishop of the Thirteenth and Fourteenth Districts of the African Methodist Episcopal Church which held its annual conference here last week, occurred when Bishop Hatcher named Mrs. Bertie Lee DeLyles, Memphis churchwoman, 434 Lucy Avenue, as "Special Assistant to the Bishop."

Pittsburgh, Pa.

She will work primarily in the Fourteenth AME District wihch embraces all of West Africa.

Mrs. DeLyles' work will further the church's program in West Africa by orientating more West Africans with the missionary program and also spearhead various fund-raising projects to help finance such projects in West Africa as the Monrovia College and Industrial Training Institute, Monrovia, Liberia.

* * *

MRS. DeLYLES is the wife of the Rev. P. W. DeLyles, presiding elder of the East Memphis AME District of the Memphis annual conference.

While in Oklahoma, Mrs. DeLyles served as librarian at the Langston University. She also served as managing editor of the Woman's Missionary Recorder of the AME Church.

~~Mrs. DeLyles~~ is serving her twelfth term as parliamentarian of the National Laymen's Organization of the AME Church and has served as a member of the Woman's Missionary Society.

9

Daily World
Sat. 1-7-56
P. 1

Atlanta, Ga.

BROTHERHOOD CONFERENCE TOP ECHELON — Shown above are ~~some~~ of the nationally known officials of the AME Church who figured prominently in the Connectional Brotherhood meeting held in Atlanta this week. They are, first row, from left: Bishop S. L. Greene, Sixth Episcopal District; Dr. Ralph Jackson, president, Nashville; Bishop R. R. Wright, Jr., 16th District; Dr. Archibald Carey, former delegate to the UN; Second row, from left: Dr. Russell Brown, secretary of the General Conference, Chicago; H. C. Carswell, 6th District Public Relations Director; Dr. S. L. Greene, Jr., Commissioner of Education and Rev. L. G. Long, Flipper Temple, host pastor to the meeting. — (Photo by Alexander Adams)

9

AME Brotherhood Closes Meet With Study Of Proposed Bills

Daily World P. 1
Sat. 1-7-56

The Connectional Brotherhood of the AME Church closed out its Atlanta ~~meeting~~ yesterday with the study of four important pieces of legislation affecting the connection as a whole.

The meetings this week were keynoted by an address by Bishop S. L. Greene, presiding over the Sixth Episcopal District. Sessions were held at Flipper Temple with Rev. L. G. Long as host pastor and Dr. H. C. Carswell as presiding elder.

Atlanta, Ga.

In his speech, Bishop Greene blasted "defeatism, pessimism, rivalry, class bitterness, confusion, frustration ...." He urged the convening officials to strive to recover the old-time "passion for true bigness and conscientious leadership coupled with a true sense of responsibility and balance ....."

In its final meeting, the brotherhood passed a resolution to continue to work for the realization of our democratic philosophy.

ASK IMPLEMENTATION OF COURT

They also said: "Be it further resolved that we petition the president the Attorney General and the entire executive branch of our government to use the entire influenoe of their office and person to see that these decisions of the Supreme Court are religious procreated to this end. We pledge our moral support to all our fellow Christians who at this hour are feeling so keenly the force of this undemocratic and unAmerican reactionary attitude that seems to nullify the decision of our Supreme Court.

For bills were studied by the Brotherhood. These bills will receive further study at the Connectional Conference to be held at Hot Springs, Ark. on February 14 and will be acted upon at the general conference to be held in Miami in May.

The bills propose legislation to establish: 1. a central fund known as the General Budge Fund for the connection; 2. a law governing the procedure in election, organization and function of the episcopal committee; 3. a law governing the structure and function of the Council of Bishops; 4. a General Board of the Church to deal with departments.

9

Atlanta's Flipper Temple Host to Gathering

1,000 Attend AME Brotherhood

Courier 9

By B. H. LOGAN

Sat 2-4-56 P.14 Pittsburgh Pa.

ATLANTA—More than 1,000 ministers and leaders of the African Methodist Episcopal Church attended the sessions of the Brotherhood of the AME Church at Flipper Temple. Dr. Lutrell G. Long, host pastor; the Rev. Ralph Jackson, president.

The opening address was delivered by Senior Bishop S. L. Greene who presides over the Sixth District which embraces the entire State of Georgia.

Bishop Greene praised the Brotherhood for the important features that highlighted their session and stated that they were also being considered by the Bishop's Council through commissions set up for that purpose.

The Brotherhood approved the following bills for presentation to the General Conference which meets in May at Miami, Fla.: A permanent pension plan, improvement in ministerial support, a connectional budget, an improved program for church extension, the setting up of a general board for the AME Church and the setting up of a general board of education.

The election and function of the Episcopal Committee and the structure and function of the Council of Bishops. Missions, education, Christian education and evangelism were included in the new budget proposal which will total $3,200,000. This new budget will provide a minimum pay of $3,000 for pastors based on training and experience.

The budget also would provide an equal salary for all editors of church periodicals of $5,000 plus $1,000 for house rent. The salaries of all departments would be $5,000 plus house rent.

The largest single item in this general budget is the educational institution fund of $1,200,000. Earmarked for Christian education not included in the educational fund is $50,000. Dr. S. S. Morris has already submitted a budget showing how the $50,000 would be used.

• • •

AMONG THE official family of the AME Church who attended the Brotherhood meeting were Mrs. Anne E. Heath, president of the Women's Missionary Branch of the AME Church; Prof. E. A. Selby of the Sunday School Union, Dr. Georgia A. Singleton, editor of the AME Quarterly Review; Dr. Fred R. Hughes, editor, Christian Recorder; Dr. R. W. Mance, secretary-treasurer; Mrs. A. B. Williams, editor of the Women's Missionary magazine; Dr. S. S. Morris, secretary of Department of Christian Education; the Rev. Andrew White, administrative assistant and assistant editor of Church School literature, and Dr. J. E. Beard, secretary-treasurer, pensions.

Close to fifty bishopric candidates participated in the discussions, among whom were Drs. George A. Singleton, J. S. Benn Jr., O. Sherman, Harrison J. Bryant, L. G. Long, H. C. Carswell, T. J. Davis, J. C. Jarrett, George T. Sims, John D. Bright, J. A. Portlock, H. E. Walden, G. Wayman Blakely, A. Wayman Ward, John H. Lewis, H. McDonald Nelson, E. L. Hickman, J. D. Howell, W. F. Ball, Wallace Wright, Frank R. Veal, Samuel R. Higgins, E. A. Adams, G. Dewey Robinson, Samuel Davis, Russell S. Brown, C. Baker Pearle and S. M. Pointer.

Mrs. Bertie DeLyles of Tennessee attended the sessions and was singled out for the contribution she made to the development of a number of young pastors including the Rev. Ralph Jackson, president of the Brotherhood.

Courier
Sat. 2-4-56
P.19
Pittsburgh

Aspirants—Active at the recent brotherhood meeting in Atlanta were these AME bishopric candidates. In front, left to right, the Revs. H. McDonald Nelson, Memphis, Tenn., and C. N. Collins, New Orleans, La. Back row, left to right: J. A. Portlock, Brooklyn, N. Y.; C. R. Coan, Atlanta, Ga., and Fred Hughes, St. Louis, Mo. All five of them are candidates for Episcopal honors subject to the 1956 General Conference of the AME Church.

Let Us Make Dr. F. H. Gow An AME Bishop

Recorder
Thurs. 2-2-56

By REV. N. B. TANTSI
Presiding Elder, Johannesburg East District, South Africa

P.2

The candidature of Dr. Francis Herman Gow of Cape Town for the bishopric office of the African Methodist Episcopal Church has been endorsed by all the Conferences of the 15th and 17th Episcopal Districts for the last two quadrennials. He has, however, not been able to secure the necessary number of votes and we are looking forward to the electors at the coming Miami General Conference to give him the honour he so much deserves and to which he is entitled by giving him the necessary number of votes and elect him one of the Bishops of the African Methodist Episcopal Church.

Nashville Tenn.

Dr. Gow is the son of one of the early pioneers of the A. M. E. Church in South Africa. History has it that in 1925, the Rev. Francis Hermon Gow, D.D., formerly of Tuskegee Institute, became principal of our Wilberforce Institute. He came determined to make Wilberforce another Tuskegee, aiming at training the Head, the Heart and the Hand. He turned every stone to put Wilberforce on the map. The normal classes, even though unregistered by the Transvaal Education Department, were strengthened, carpentry was begun and so were printing and commercial courses. As the Institute had a Printing Press the South African Christian Recorder was printed and published before the press fell into disuse. The printing apprentices of the Institute later went out and played an important part in the printing world and journalism. Perhaps the best advertising medium for the Institute was the music which during Dr. Gow's principalship reached a high standard under the baton of Dr. Gow himself, an accomplished orator and musician.

Wilberforce became so famous throughout the country for the singing of Negro spirituals that long after Dr. Gow was gone each succeeding generation found the air of Wilberforce saturated with these spirituals and those far, far away from the Institute whenever they needed a special Negro Spiritual, automatically turned to Wilberforce.

It was during this period that the Wilberforce Post Office was registered, Principal's Cottage enlarged and the Eliza Gregg Hall erected by Bishop Gregg.

In 1934 Dr. Gow was transferred to the Bethel Circuit, Cape Town, which has since grown from strength to strength. He has acted as private secretary to Bishop D. H. Sims, R. R. Wright, as aid in their travels to the scattered conferences.

During the period of the absence of our Bishops as a result of war conditions he was appointed General Superintendent by successive Bishops. To Rt. Rev. Frederick D. Jordan he is at present Vice-President of the Cape Conference. At one time he resigned an important government position in order to carry on the work of the church. With such a background Dr. Gow qualifies to be one of the Bishops of the great A.M.E. Church and we appeal to the delegates to the General Conference, both ministerial and lay, not to hesitate in giving him their votes and thus make him one of the Bishops of THE CHURCH THAT IS MOVING ON.

N. B. Tantsi

9 1956

AME

Bishop Greene Raps Riots And Nullification At AME Meeting

Daily World

Atlanta, Ga.

Bishop Sherman Lawrence Greene, senior bishop of the African Methodist Episcopal Church, deplored the recent riots at the University of Alabama and nullifications measures enacted by legislatures of southern states Tuesday in opening the annual Pre-Founders' Day Convocation of the AME Church in Georgia, at Morris Brown College.

9 AME

Wed. 2-8-56

The distinguished AME prelate called upon all forces of the Christian church to stand firmly with the spirit of brotherhood and good citizenship in upholding the decision of the United States Supreme Court as the law which all are called upon to obey.

P1

Said Bishop Greene:

"It is time some of the responsible leaders of the South remember that the United States can no longer exist in the world with allies. Some of these allies upon whom our national security and world position depend are non-white. Such disgraceful acts as the recent riots on the campus of the University of Alabama, and the act of the state legislatures in challenging the jurisdiction of the United States Supreme Court may cost thousands of American lives in some future war through the political loss of potential allies."

~~AMEs~~ To Hear Sermon By Bishop Primm At Allen Temple Today

Joining Bishop Greene in his denunciation of violence at the University of Alabama and the nullification measures adopted by legislatures of southern states were Bishops H. Thomas Primm, of New Orleans, La.; Frederick D. Jordan, Los Angeles, Calif.; and E. C. Hatcher, of Nashville, Tenn.

WIRE PRES. EISENHOWER

These eminent AME churchmen and members of a special committee sent the following telegram to President Eisenhower from the meeting:

President Dwight D. Eisenhower,
White House,
Washington, D. C.

We respectfully urge that your good office be used to bring to the attention of responsible leaders in the South the irreparable damage being done American Foreign Relations by legislative resolutions against the Supreme Court Public School Desegregation Decisions and riots such as those at the University of Alabama. Such things increase the susceptibility of our non-white allies to propaganda of our enemies.

BISHOPS S. L. GREENE
H. THOMAS PRIMM
FREDERICK D. JORDAN
E. C. HATCHER AND COMMITTEE

The State-wide, two-day session of Georgia AMEs continues today, at 10 A. M., when the General Conference Delegation convenes at Allen Temple AME Church, Clark and Fraser Sts., S. E. Dr. T. M. Greene, pastor.

BISHOP PRIMM TO PREACH

The morning session will be featured with a sermon by Bishop Primm, presiding bishop of the Eighth and a part of the Fifth Episcopal Districts. He will preach on the subject: "The Voice of Experience."

There will also be addresses by leading churchmen of Georgia and from other sections of the country.

Bishop Chosen to Join Clergy Visiting Russia

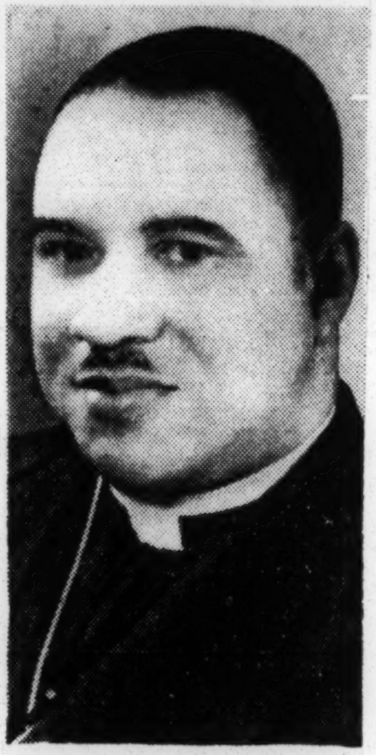
Times

9 AME

A nine-man deputation of Protestant leaders scheduled to leave here March 9 for Moscow was completed yesterday with the naming of Bishop D. Ward Nichols. He is Presiding Bishop of the First (New York) Episcopal District of the African Methodist Episcopal Church.

Tu 2-17-56

The deputation will remain in Russia for ten days, conferring on religious matters with Orthodox, Baptist, Lutheran and Reformed churchmen. The trip was arranged by the National Council of the Churches of Christ in the U. S. A. A similar group of Russian leaders is expected to return the visit early in June. Bishop Nichols is a vice president of the National Council and vice chairman of its General Board.



Bishop D. Ward Nichols

The group will also include the Rev. Dr. Eugene Carson Blake, an official of the Presbyterian Church in the U. S. A., president of the National Council of Churches; the Right Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church, and the Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church in America.

BISHOP TELLS RUSSIANS U. S. NEGROES LIVE WELL

World Fri. 3-30-56

B'ham, Ala.

9 P. 4

MOSCOW — (ANP) — Bishop D. Ward Nichols, resident bishop of the First Episcopal District of the African Methodist Episcopal Church, told 2,500 Russian Protestants crowded in the only Baptist Church in Moscow that U. S. Negroes lived as well as any other racial group.

"The United States Government is seeking to assure first-class citizenship to all" Bishop Nichols declared. "The Supreme Court, the highest court in our land, has just made it possible for every Negro to attend school anywhere in the United States of America.

"I want to repeat to you that Negro life in America is like the life of any other people. We have our difficulties and problems like any other people, and we are working them out in a spirit of Christian brotherhood," Bishop Nichols said.

"There are some people who are unsympathetic toward us and our problems but the official American policy is to guarantee equality regardless of race, creed or color."

Bishop Nichols is one of the nine protestant leaders and prelates sent on the goodwill mission by the National Council of the Churches of Christ in the U. S. A. They were invited to visit the Soviets by Alexius, Orthodox Patriarch of Moscow and all Russia. Patriarch Alexius will head a similar delegation of Soviet protestant churchmen in a visit to the U. S. in June.

The wood and stucco church near the Moskva river was jammed with Russian protestants, predominantly Baptists, when Bishop Nichols delivered his sermon. His emphasis upon the Negro problem was occasioned by the number of requests to him about how Negroes live in the U. S.

His sermon was translated, line by line, as he delivered it. According to Welles Hangen, New York Times correspondent who covered the service for his newspaper, most of the persons in the church seemed to approve Bishop Nichols' statements with vigorous nods.

Resolution Cites Bishop's Leadership

Informer

Sat. 4-7-56

Houston Texas

By ALWYN TALBOT

9

WACO — Leaders of the Texas Conferences of the African Methodist Episcopal Church met today in Waco and branded the recent irresponsible attack on AME Bishop Joseph Gomez by Rev. P E Womack of Waco "as base and unwarranted", and unanimously adopted a resolution calling for the return of the Bishop to the Texas Conferences.

P1

The Resolution in part reads; "His (Bishop Gomez) intrepid leadership has brought the AME Church in Texas a growth and progress unprecedented and has strengthened the moral and spiritual fibre of the entire membership throughout the entire state and he has raised the level of Christian culture for height unparalleled in the history of the African Methodist Episcopal Church in Texas."

The Executive Council of Paul Quinn College, in session today heard reports from Paul Quinn's controller, S. E. Craig, that the school is in the best financial position in years and evidence was shown that the indebtedness of the school is being retired in accordance to plan.

Further business handled at the meeting is for the complete arrangements of the delegation going to Miami for the General Conference for the AME Church and the sentiments expressed showed that there will be complete harmony among delegates for the Bishop's return.

Returning Bishop Tells Of Red Interest in Negro

Post + Times Herald P. 8-A

Washington, D.C.

By M. D. Rosenberg
Staff Reporter

A soft-spoken American Negro churchman probably has left Russians in Moscow and Leningrad with doubts about their concepts of race relations in this country.

Sun. 3-25-56

The Rt. Rev. D. Ward Nichols, Bishop of the African Methodist Episcopal Church, arrived in Washington yesterday after spending nearly two weeks with a deputation of Protestant leaders to the Soviet Union.

He brought back a scrapbook of church pictures—a gift from the Russian Orthodox Church—and some vivid memories.

"They knew more about Autherine Lucy than I did", Bishop Nichols reported. "Anything that happens in Alabama tonight, why, they know about it in the morning.

"A good deal of attention was paid to me for reasons that are in fact quite distressing. Russian journalists, and others to whom I talked, were all carefully indoctrinated with the idea that Negroes in America were officially deprived of any semblance of humane treatment.

P. 8-A

"If the questions directed to me are an index to their thoughts on this subject, I must state that race relations in the Unied tSates are being used as a primary weapon against the ideals of Democracy."

Bishop Nichols told the Communists that "the Supreme Court and the Government" are defending the rights of all American citizens.

"As a Southern-born American who happens to be a Negro, I am an American first. So I asked one of the officials who was carefully shielding our group from meeting any people not already 'approved,' 'can you get an appointment to see Bulganin or Khrushchev?' "

"Of course not," he answered.

"Well, I have met with President Eisenhower before," the Bishop told the flushed Red.

During a visit to a Soviet art gallery, a newsman from the West whispered to Bishop Nichols about the fall of the demi-god Stalin. Ask them where his pictures are, the reporter suggested. The Bishop obliged.

"We don't like him any more," a woman gallery guide replied.

Bishop Nichols said he was struck by the type of church attendance in the areas he visited.

"The worshippers were almost entirely old people, and the women outnumbered the men about 20 to 1," he said. The young people, the Bishop said, are found attending special sessions "in places like the House of Pioneers in Moscow where the instruction they receive is certainly not religious."

Bishop Nichols said that the Russian churches seem to be unaware of the fact that when the old people die, the young generation which has no religious ties will not be filling the empty seats.

The purpose of the trip to Russia, the Bishop said, was "to establish better relations with church leaders there." A vice president of the National Council of Churches, Bishop Nichols was born in South Carolina in 1900. His first Episcopal District includes Washington, Baltimore, New York, Eastern Pennsylvania and New England.

Group Backs Nixon

BALTIMORE, March 24—The Maryland Federation of Republicans—a GOP group led by John McFaul and Harry L. Katz—announced today its endorsement of Richard Nixon for reelection as Vice President.

Council Calls Bishop J. Gomez On Carpet

Informer Houston Tex.

Sat. 3-31-56

AUSTIN—Bishop Joseph Gomez, presiding over the Texas Episcopal District of the African Methodist Episcopal Church, has received official notice from the secretary of the Texas AME Judicial Council requesting the Bishop's appearance for a hearing before the council's tribunal in answer to an appeal from his decisions made in the 72nd session of the Central Texas Annual Conference, while sitting in the Metropolitan church in Austin, November 23, 1955.

P. 7

Dr Peyton Elliot Womack is the author of the appeals. The Appeals are based on what the author alleges to have been the levying of unauthorized assessments on the laity and ministry of the African Methodist Episcopal Church of Texas.

The pursuance of such a course is in direct defiance of "Positive Law" in the AME Book of Discipline, and if proved can and most probably will lead to the unfrocking of Bishop Gomez.

Informer P. 10

Dr Womack said during the sitting of the General Conference of the African General Conference of the Methodist Episcopal Church in Miami, Florida on April 7, 1956, the appeals will show the Executive Committee of the Judicial Council, during its hearing in Cleveland, Ohio, that Bishop Joseph Gomez has extracted from the pockets of presiding elders, pastors, of the large and near large churches the enormous sum of $200, called pastor's contingent, in the morning collections of his series of annual conferences.

One preacher, who walks on two crutches, and has only 37 members in his church, was forced to pay $25 in the morning offering or be sent to a still smaller charge.

9

Sat. 3-31-56

Dr Womack's presence at the hearing of his appeals in the above mentioned annual conference has been requested by the secretary of the Judicial Council. It is expected that he will arrive in Cleveland, Ohio, on April 5, and will take part in the hearing of the Bishop.

The Judicial Council is a newly organized body in the AME Church, and had its inception mainly for the purpose of relieving the Bishops of the church from the probable embarrassment of having to preside over the trial of one another, which practices have proven very ineffective in the past.

Such judical body is of long standing in the Methodist Church and had its origin in Scotland. In some respects, however, it differs both in function and name from that of the Mother Church.

Post + Times Herald
Washington, D.C.
Sun. 3-25-56
P. 8-A

9 AME

The Rt. Rev. D. Ward Nichols, Bishop of the African Methodist Episcopal Church, shows the scrapbook he brought back from Russia to Bishop I. H. Bonner of Alabama.

In Russia

9 AME

BISHOP D. WARD NICHOLS
Rebukes Red Claims

Journal + Guide,

"Race Problems Being Solved", Russians Told

Sat. 3-24-56

Norfolk Va.

By Special Correspondence

MOSCOW, Russia — The first Negro ever to preach from a pulpit in Russia told a capacity audience here Sunday that the problems of the Negro are being worked out "in the spirit of Christ and brotherhood" in the United States.

9 AME

Speaking was Bishop D Ward Nichols of the African Methodist Episcopal Church.

• • •

A MEMBER OF the nine-man Protestant deputation visiting the Soviet Union, Bishop Nichols addressed a crowd of 2,500 members of the congregation at an evening service in Moscow's only Baptist Church.

Using as his subject "Brotherhood," the Bishop said that since he arrived in the Soviet Union he had been asked many questions about Negro lift in the United States.

"I want to report to you that Negro life in America is like that of any other people," he said. "We have our difficulties and problems and we are working them out in a spirit of Christ and brotherhood."

• • •

HE THEN told the audience quite frankly that some Americans are unsympathetic toward Negroes, but that "our government is striving to bring first-class citizenship to all, regardless of color or creed."

Bishop Nichols' words were met by responses of "slava" ("glory") from the congregation which included about 80 per cent women wearing Russion shawls.

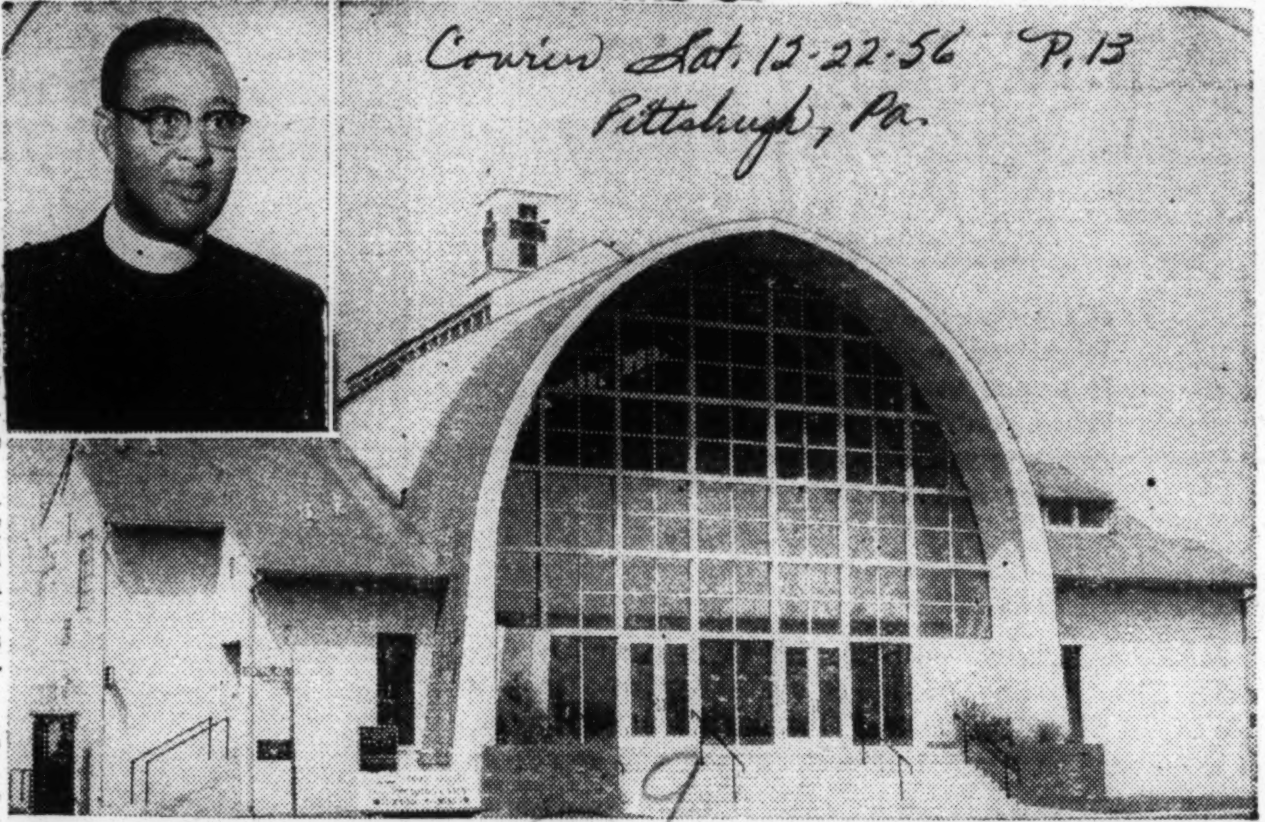
9 1956 AME

Pacific Coast Church, Pastor of Year Saluted

Courier Sat. 12-22-56 P.13

By B. H. LOGAN

Pittsburgh, Pa.



Courier Sat. 12-22-56 P.13
Pittsburgh, Pa.

New Edifice—Grant Memorial AME Church is said to be the fastest growing church of its denomination on the West Coast. It recently moved into a new $275,000 home. The church is pastored by the Rev. H. W. Murph, shown in the inset.

LOS ANGELES—One of the fastest growing AME churches on the Pacific Coast is the Grant AME Church, pastored by the Rev. H. W. Murph. Organized in 1914, Grant Memorial has a membership of 3,000.

The new Grant Memorial was recently completed at a cost of $275,000. Due to the sale of the old church to the Board of Education and the support of Grant's membership, the balance owed on the new edifice is only $28,000.

The church was host in September to the 1956 session of the Southern California Annual Conference of the AME Church presided over by the Rt. Rev. Frederick D. Jordan, who is now over the entire Fifth Episcopal District. It has been said that no church in the history of the conference ever provided finer entertainment.

■

ELEVEN PASTORS have served the church since its organization in 1914.

Two of the most fruitful administrations have been that of the Revs. Browning C. Allen and the present minister, the Rev. Henry W. Murph, who came to the church in 1950. During the six years he has served the church, he has taken in some 1,500 members. Over 300 have joined in 1956.

The next move of the congregation in the immediate future is to enlarge the auditorium and erect an educational building.

The large Sunday crowds tax the sanctuary to overflowing. These crowds are due largely to the dynamic preaching of the Rev. Mr. Murph and the singing of the choir.

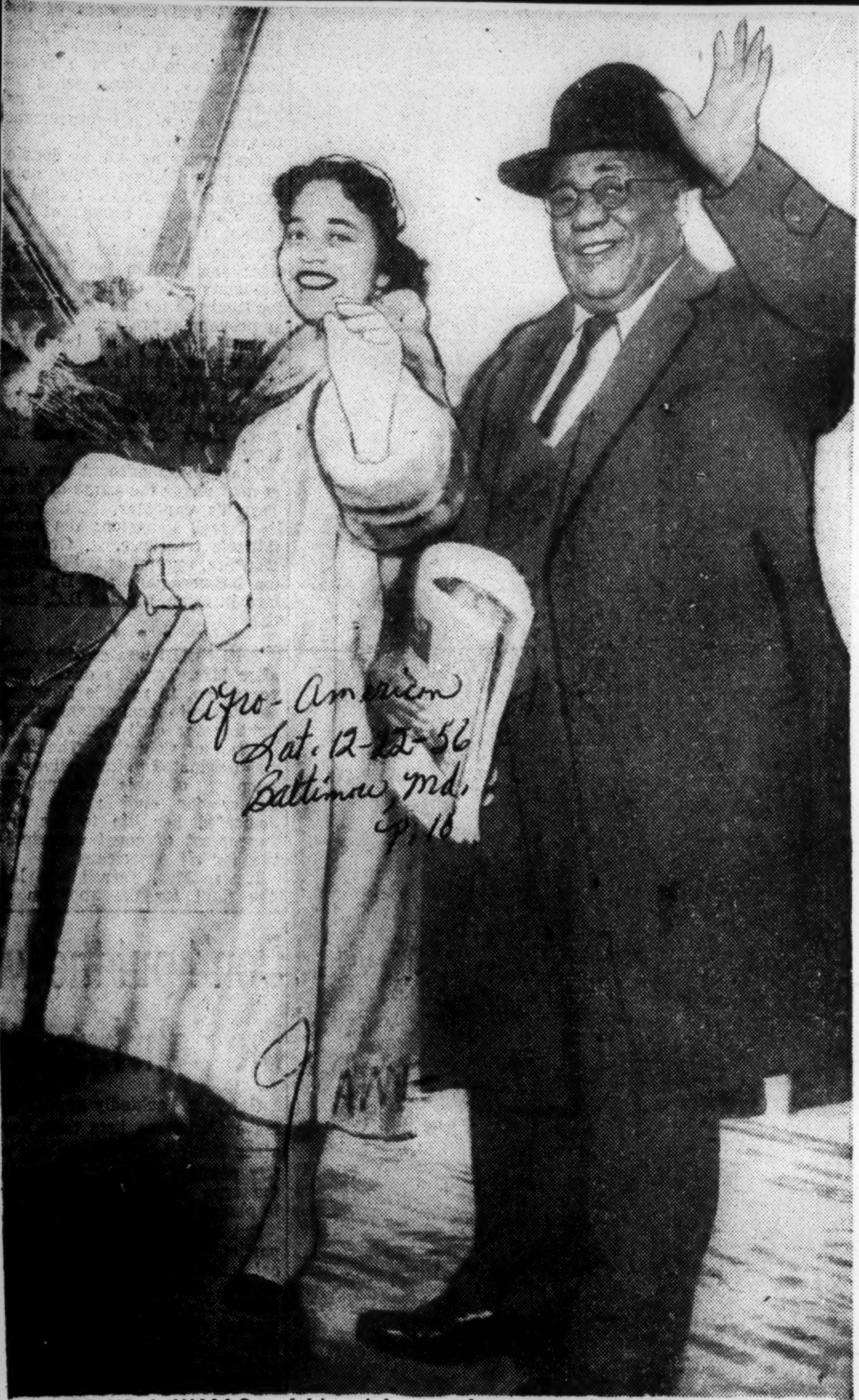
■

THE REV. MR. Murphy is not only a strong preacher, but also a civic leader as well. He is active in the ecumenical movement and is loved and respected by people of all denominational groups. The Rev. Mr. Murphy is a graduate of the graduation school of theology of Oberlin College, Oberlin, Ohio.

He is married and has a fine wife and three lovely children.

He is pastor, teacher and leader. And for the brethren who do not know him, he is bishopric timber.

The Courier salutes Grant AME Church and its illustrious minister as Pacific Coast church and pastor of the year an honor that is shared with Dr. Fred D. Haynes and the Third Baptist Church of San Francisco.

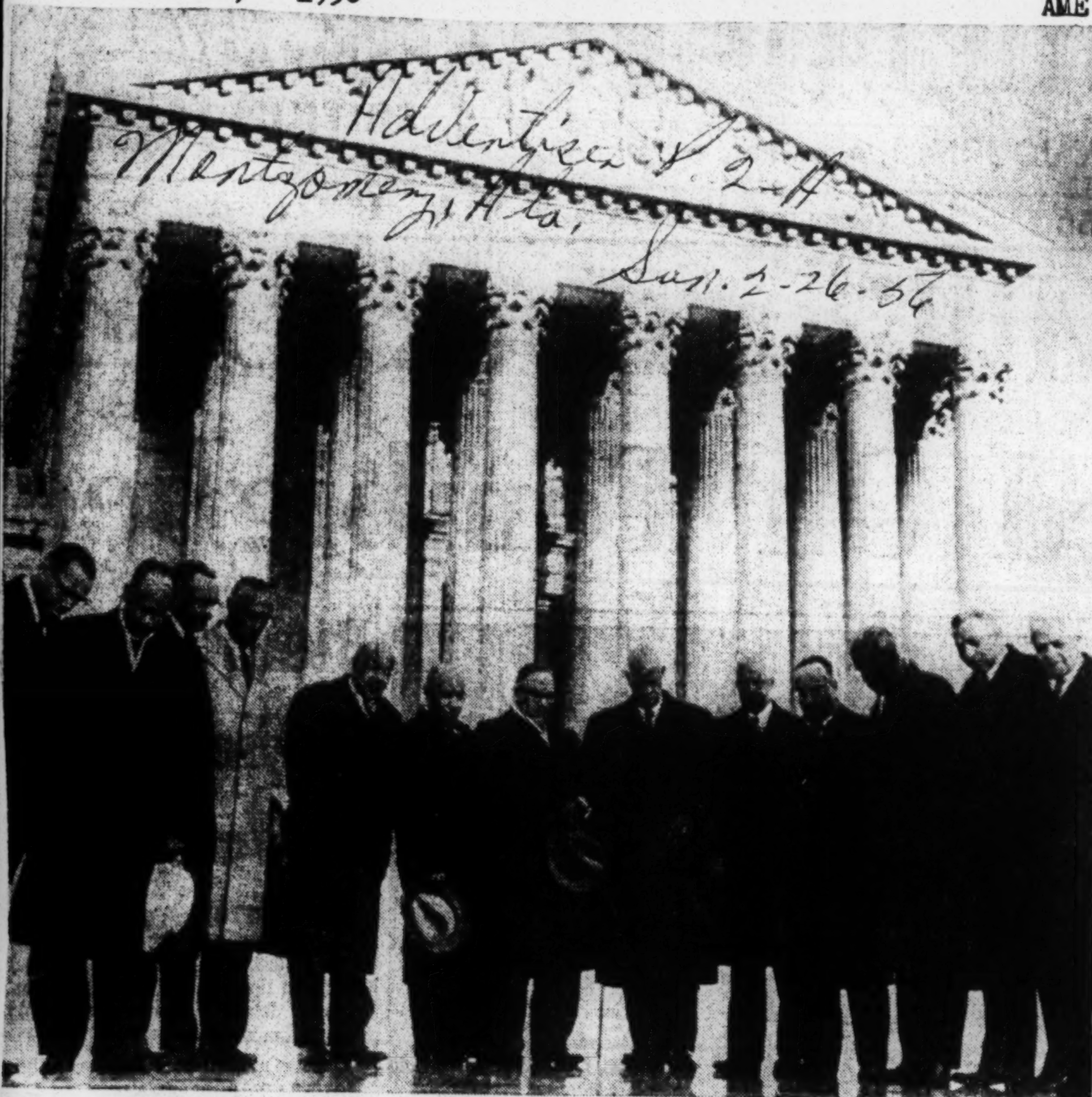


Afro-American
Sat. 12-22-56
Baltimore, Md.
p. 16

BISHOP W. J. WALLS and his mink-clad bride, the former Miss Dorothy Jordon, leave New York airport for a honeymoon in the West Indies. They were married in Mother Zion A.M.E. Church, New York, on Dec. 6.

9 1956

AME



PRAYER ON SUPREME COURT STEPS

Thirteen council members of bishops of the African Methodist Church pose in prayer yesterday on the steps of the Supreme Court building in Washington after appealing to President Eisenhower to act against what they termed the "tragic persecution" of leaders of the Negro boycott of Montgomery, Ala., buses. Left to right are F. D. Jordan, Los Angeles, Calif.; Howard T. Primm, New Orleans, La.; William R. Wilkes, Little Rock, Ark.; Isaiah H. Bonner, Birmingham, Ala.; A. J. Allen, Cleveland, Ohio; Frank M. Reid, Columbia, S.C.; D. Ward Nichols, New York City; S. L. Greene, Atlanta, Ga.; R. R. Wright, Philadelphia, Pa.; G. W. Baber, Detroit, Mich.; Carey A. Gibbs, Jacksonville, Fla.; E. C. Hatcher, Nashville, Tenn., and Joseph Gomez, Waco, Tex.—**AP Wirephoto**

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169 years for Bethel AME Church

Afro-American

Baltimore, Md.

Sat. 3-24-56

BALTIMORE

Inside the gray Gothic walls of the structure that houses Bethel AME Church, Druid Hill Ave. and Lanvale St., is contained a history of 169 years.

This Sunday the church opened a celebration of its 169th anniversary and also the 14th anniversary of its mister, 14th anniversary of its minister, the Rev. Harrison J. Bryant, as a Baltimore clergyman.

9

P.16

The church was organized in 1785 by a handful of free colored persons who had withdrawn from the Methodist denomination.

After obtaining more members, the group rented a small house on Fish St., now called Saratoga, near Gay. The street received its name because after a high tide receded to the bay it would leave behind the bodies of dead fish.

* * *

THE REV. DANIEL COKER was the first pastor and in 1816, the Rev. Richard Allen, pastor of a similarly withdrawn church group conferred with the Rev. Mr. Coker and the organization of the AME Connection was consummated.

During its early days, Bethel was a station on the Underground Railroad, which helped countless persons escape to freedom. From the 49 pastors have come 12 bishops of the AME Church.

The anniversary celebration opened Sunday at 11 a.m. with the sermon delivered by the Rev. Dr. A. Chester Clark, secretary-treasurer of the Department of Missions of the AME Church.

At 4 p.m. there was a parade led by fraternal, organizations and at 7 u.m. was observed "Fraternal Night."

THE REV. C. C. BROWN and his choir from Grace AME Church in Catonsville, conducted services at 8 p.m. on Monday, March 19, for "AME Night," Other AME ministers will also speak.

"Methodist Night" was held on Tuesday at 8 p.m. with the Rev. Edward Carroll of Sharp St. Memorial Methodist Church, his choir, and other Methodist ministers.

Winners of places on the AFRO's 1955 Honor Roll received their plaques on Wednesday night, March 21, at 8 p.m. during "Citizen's Night." Dr. Carl Murphy, president of the AFRO, and Mayor D'Alesandro were present.

"Community Church Night" will be held Thursday, March 22, with the Rev. Edward Evels, St. Paul Community Church, his choir and other Community Church pastors.

* * *

FRIDAY, March 23, will be "Baptist Night," with the Rev. Nathaniel Wicks of Morning Star Baptist Church, his choir and other Baptist ministers, as participants.

On Sunday, March 25, the services will be conducted by the Rev. J. M. Cox, presiding elder of the Baltimore District.

Monday, March 26, will see the membership of the church join with Union Baptist Church, at the home of the latter for services.

Tuesday, March 27, will see the Rev. Robert Newbold, his choir, and other Presbyterian ministers participate in "Presbyterian Night."

"Old - Fashioned Prayer Service" will be held on Wednesday, March 28, under the sponsorship of the Department of Evangelism.

"Youth Day" will be held Sunday, April 1, with the pastor delivering the sermon. The Morris Brown College Choir will give a recital at 7:30 p.m.

Monday will see the election of trustees and the program will close on Tuesday with a banquet honoring the pastor.

NEGRO, IN MOSCOW, HAILS LIFE IN U. S.

Times

New York

New York Bishop Tells 2,500 in Church His Race Lives as Well as the Others

By WELLES HANGEN

Special to The New York Times.

MOSCOW, March 15 — An American Negro churchman told Moscow Baptists tonight that Negroes in the United States lived as well as any other racial group.

Fr. 3-16-56

From the pulpit of Moscow's only Baptist church, Bishop D. Ward Nichols, Presiding Bishop of the New York District of the African Methodist Episcopal Church, declared that the United States Government was seeking to assure first-class citizenship to all.

His sermon, translated sentence by sentence, held the rapt attention of the more than 2,500 persons jammed into the old wood-and-stucco church near the Moskva River. Many stood in the aisles, in stairways or at the entrance. Those seated were so tightly packed into the pews that the big church seemed almost suffocating.

There was a deep "Amen!" when the bishop said all men should live in the spirit of "Christian Brotherhood."

Negro Cleric Stirs Interest

The Negro clergyman is a member of the nine-man delegation of American Protestant leaders currently visiting the Soviet Union at the invitation of Alexius, Patriarch of the Russian Orthodox Church.

Dr. Eugene Carson Blake, leader of the deputation and president of the National Council of the Churches of Christ in the U. S. A., was the first to speak tonight from the Baptist pulpit. He said he had not seen such a crowded church since he was in Korea two years ago.

When Bishop Nichols, a stocky, bespectacled man, rose to speak, there was a tangible quickening of interest in the church. Most of the congregation had never seen a Negro before.

Old women wearing tattered shawls and fingering well-worn prayerbooks leaned forward eagerly to catch his words.

"The Supreme Court, the highest court in our land has just made it possible for every

Negro to attend school anywhere in the United States of America," the Bishop declared.

He said that since the Protestant deputation's arrival in Moscow Sunday he had been asked many questions by Russians about Negro life in the United States.

"I want to report to you that Negro life in America is like the life of any other of our peoples," Bishop Nichols continued. "We have our difficulties and problems like any other people, and we are working them out in a spirit of Christian brotherhood."

Many Nod in Agreement

The Bishop conceded that there were "some people unsympathtetic toward us and our problems," but he asserted that official American policy was to guarantee equality regardless of race, creed or color.

Despite the years of Communist propaganda to the contrary, most of the persons in the church tonight appeared to approve this statement. They nodded vigorously. Some old women even cried.

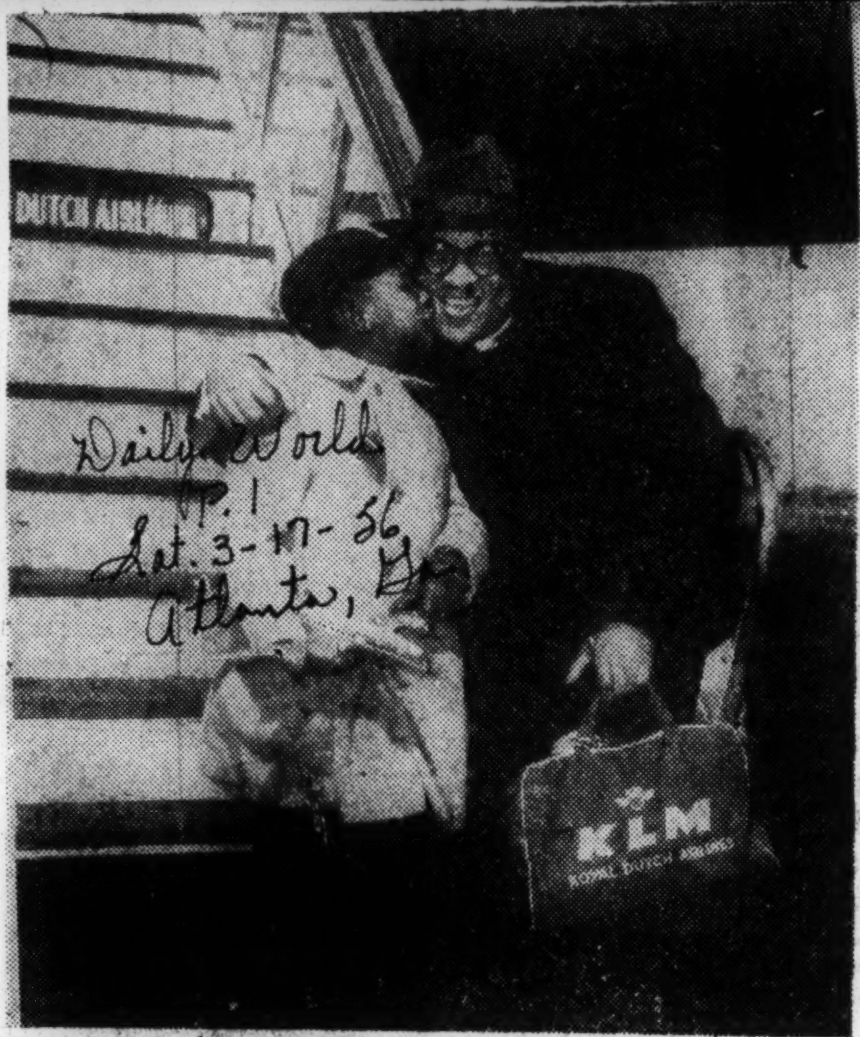
Bishop Nichols and his fellow Protestants are not the first American churchmen to address a congregation in Moscow. Members of an American Baptist delegation spoke from the same pulpit last year.

Aleksandr V. Karev, secretary general of the council of the Union of Evangelical Christian Baptists, welcomed the visitors to the church and called them "servants of the Gospel and our dear brothers in Christ."

Earlier today, the visitors lunched with Patriarch Alexius at his Moscow residence. The Patriarch made a conciliatory speech, stressing the need for understanding among the churches as a basis for peace.

Details of his remarks were not available tonight, but it was thought he had sought to allay the Americans' resentment over remarks by Metropolitan Nikolai Tuesday. The Metropolitan had asserted that all genuinely peace-loving forces were members of the Communist-sponsored World Peace Council.

This morning the American deputation toured the three cathedrals of the Kremlin and inspected the former Czarist palace.



Daily World
P. 1
Sat. 3-17-56
Atlanta, Ga.

BISHOP D. WARD NICHOLS, presiding Bishop, First (N. Y.) Episcopal District of the African Methodist Episcopal Church, enroute to Russia with other Christian leaders for an eleven day visit with christian leaders of Russia in Moscow, is bid goodbye at Idlewild airport by his grandson, Stephen Henry, 5, of 85 8th Avenue, Huntington Station, Long Island, New York

9

Antiquated Ballot Delays AME Voting

Herald P. 26-A
Sun. 5-13-56
Miami, Fla.

Negro churchmen in a world conference here, trying to elect four bishops, spent all day Saturday without electing anybody because of an antiquated election system.

The occasion is the 35th quadrennial conference of the African Methodist Episcopal Church in Dinner Key Auditorium.

The election system requires that every name on every vote by every delegate must be read aloud at the conference. With four bishops to be elected, each delegate is allowed four votes. To win, a bishop must get a majority—838 votes.

The first ballot was held Friday. That problem was not complicated because a new bishop was being elected for a new district just created in West Africa and there were only three candidates from that district.

The delegates raced through that first ballot in 16 hours and Dr. Francis Gow was elected by more than 1,300 votes. But the four vacancies caused by deaths in the United States created more of a problem. The second ballot was taken at 7 a.m. Saturday. The vote-counting went on until nearly 11 p.m.

Nobody got a majority. The newly elected bishops were scheduled to be consecrated today. The law also says the delegates cannot vote on Sunday. As a result, the next ballot won't be taken until Monday. The consecration of the bishops has been postponed until Tuesday or Wednesday.

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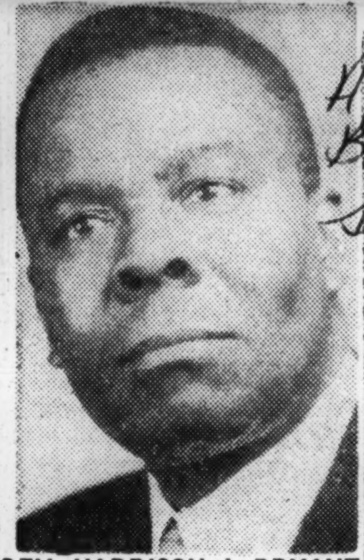
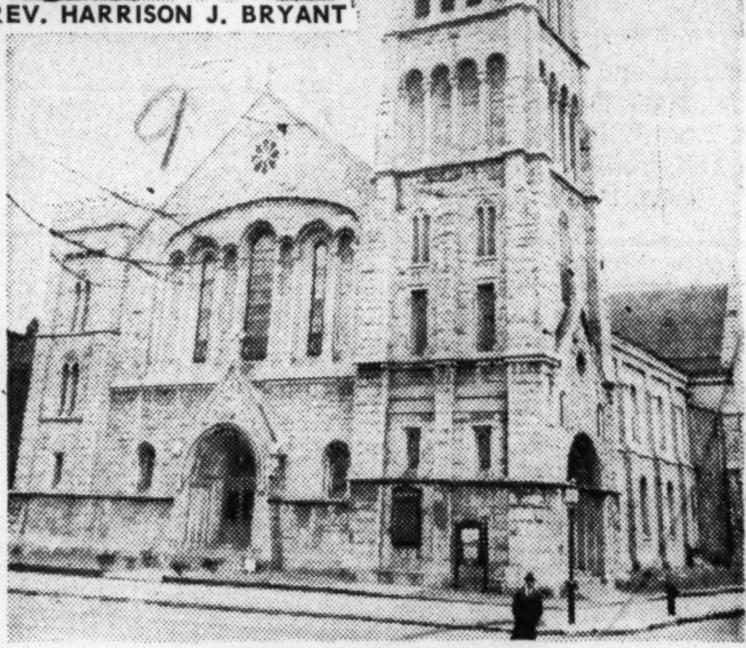


Afro-American
Baltimore, Md.
Sat. 3-24-57
P. 18

REV. HARRISON J. BRYANT



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BETHEL AME CHURCH
Marks 169th anniversary

Gomez to succeed Bishop A. J. Allen

P. 19

CLEVELAND (ANP)—Bishop Joseph Gomez of the Kentucky-Tennessee area last Wednesday was named to succeed the late Bishop A. J. Allen as head of the Fourth Episcopal District of the AME Church.

The Bishop's Council took the action on the recommendation of the pastors and presiding elders of the district in a meeting held immediately following funeral services for Bishop Allen.

Bishop Ernest L. Hickman of Lexington, Ky., was assigned to the 13th district to succeed Bishop Gomez. He had been scheduled to take over the 7th district in South Africa.

* * *

IN OTHER actions taken by the Council, the body decided that Bishop W. F. Ball would administer the 17th and 18th districts in Africa.

It also voted to accept an invitation from Bishop E. C. Hatcher of Nashville, Tenn., and hold its next annual meeting in Cincinnati, Ohio on Feb. 20-22.

* * *

FUNERAL SERVICES for Bishop Allen were held at St. Johns AME Church with members of the council taking part in the services. Bishop R. R. Wright Jr. presided.

The 70-year-old clergyman died of an asthma attack at his Cleveland home following a lingering illness. He was assigned to the fourth district at the General Conference last May.

He had already officially taken over the district which comprises Minnesota, Illinois, Indiana, Iowa, Wisconsin and part of Canada, but maintained residence here.

Afro-American
Baltimore, Md.
Sat. 12-8-56

9

Defeats Brooklyn Man

AME's Re-elect Dudley

Courier P. 7 Sat. 5-19-56
Pittsburgh, Pa.

MIAMI, Fla.—Atty. Herbert Dudley was re-elected president of the Laymen's Council at the 35th General Conference of the AME Church, in session here at Dinner Key Auditorium.

Attorney Dudley defeated Arthur Funn of Brooklyn, N. Y., by more than 200 votes. The Detroit attorney had been a leader in the brotherhood movement which was responsible for the successful passage of a number of important legislative measures which completely revolutionized the operation of the general church.

9 1956

AME

Bishop Says Church Fails in Race Strife

Post & Times Herald P. 19

Fri. 9-28-56

Washington D.C.

9 AME

A leading Negro bishop yesterday accussed Christian churches of dereliction of duty in recent school integration riots.

Bishop D. Ward Nichols of Jacksonville, Fla., of the African Methodist Episcopal Church, also declared at a meeting here that the riots "cast grave doubt on the effectiveness" of Christian churches in bringing about improved race relations.

Bishop Nichols spoke at the final session of the quarterly business meeting of the General Board of the National Council of Churches at the Willard Hotel. He urged that the National Council undertake a Nation-wide, on-the-spot study "to determine the manner in which the churches acted to halt these outbreaks."

"If our task is to promote peace and good will, then surely," he said, "in such communities as Clinton, Tenn., Clay and Sturgis, Ky., Mansfield, Tex., and others, we have failed. Where was the Christian church during the riots in these cities?"

The Bishop told the 250 members of the Board that "it is not enough for the Christian church to speak out" against racial segregation and intolerance.

"We must act," he declared, "with vigor and determination . . . True Christianity and racial segregation cannot coexist and we must face our task resolutely and squarely."

Bishop Nichols' proposal was referred to the National Council's department of radical relations."

The General Board approved an official emblem for the National Council of Churches—a cross superimposed on a map of the United States, with the words: "Jesus Christ, Divine Lord and Savior," around the circumference.

Bishop Criticizes His Church For Race-Relations 'Failures'

Courier-Journal

© New York Times News Service

Washington, Sept. 27.—A top-ranking Protestant leader took his church sharply to task here today for what he described as its failure to improve race relations in this country.

P. 8

Bishop D. Ward Nichols of the African Methodist Episcopal Church and the vice-chairman of the General Board of the National Council of The Churches of Christ in the U.S.A., told a board meeting:

Louisville, Ky.

"Recent developments in connection with the opening of schools in some parts of our nation have cast grave doubts upon the effectiveness of Christian communities in bringing about a better relationship among the various races.

'Surely . . We Have Failed'

If our task is to promote peace and good will then surely in such communities as Clinton, Tenn., Clay, and Sturgis, Ky., Mansfield, Tex., and others we have failed."

The Negro bishop added that "it is not enough for the Christian Church to speak out against the manifestations of evil we have seen in these places."

He proposed that the national council take these actions:

1. Make on-the-spot inquiries to determine what steps were taken by local churches to stop outbreaks arising out of school integration.
2. Examine church-sponsored programs of brotherhood to eliminate "blind spots."
3. Encourage "active" participation by clergymen and laymen in the desegregation movement. In this connection, Bishop Nichols cautioned moderation, but added: "To be passive is to give way to the forces of evil."
4. Examine carefully those localities where co-operation, brotherhood, and "obedience to law" marked the efforts of churches and civic groups.

Fri. 9-28-56

"True Christianity and racial segregation cannot coexist, and we must face the task ahead resolutely and squarely," Bishop Nichols told the board.

His proposals were referred to the national council's department of racial and cultural relations.

Bishop Nichols Critical Of Church Race Relations

WASHINGTON — (ANP) — A noted Negro Bishop criticized Protestant churches last week for their "failure to improve race relations in this country."

Record

P. 6

Bishop D. Ward Nichols of A. M. E. Church, vice chairman of the general board of the National Council of the Churches of Christ in the U. S. A. told a board meeting:

BETTER RELATIONSHIP

"Recent developments in connection with the opening of schools in same parts of our nation have cast grave doubts upon the effectiveness of Christian communities in bringing about a better relationship among the various races.

Atlanta, Ga.

"If our task is to promote peace and good will, then surely in such communities as Clinton, Tenn, Clay and Sturgis, Ky., Mansfield, Tex., and others we have failed."

Fri. 10-5-56

Bishop Nichols said: "It is not enough for the Christian church to speak out against the manifestations of evil we have seen in these places."

He suggested the national council to take following actions:

OUTBREAKS

1. Make on-the-spot inquiries to determine what steps were taken by local churches to stop outbreaks arising out of school integration.
2. Examine church - sponsored programs of brotherhood to eliminate "blind spots."
3. Encourage "active" participation of clergymen and laymen in the desegregation movement. In this connection he cautioned moderation, but added: "to be passive is to give way to the forces of evil."
4. Examine carefully those localities where co-operation, brotherhood and "obedience to law" marked the efforts of churches and civic groups. He said "true Christianity and racial segregation cannot coexist, and we must face the task ahead resolutely and squarely."

Butler County American P. 1

Sat. 11-24-56

Hamilton, Ohio

An AME Tradition established in 1880. when the men of the Fifth Episcopal District presented a solid gold chiming watch to Bishop T. M. D. Ward, is continued as Miss Yvonne Walker, daughter of the late Bishop D. Ormonde Walker, presents the heirloom to Bishop Frederick D. Jordan.—ANP

First in the Territory

Bishop Jordan Establishes AME Church in Alaska

Courier P. 7
Pittsburgh Pa.
Sat. 12-8-56

9

LOS ANGELES, Calif.—Having just completed four years as Bishop of South Africa, Bishop Frederick D. Jordan, newly assigned Bishop of the Fifth Episcopal District of the AME Church, has traded the heat of his first assignment for some of the cold in his second commission by founding the first AME Church in Alaskan territory.

The announcement was made as Bishop Jordan closed one of the most successful series of conferences in the history of the district. The area over which Bishop Jordan has supervision embraces all that territory west of the Mississippi River.

The General Conference at Miami, Fla., assigned him to the Fifth District where he had previously distinguished himself as an educator, pastor and civic leader.

■

BISHOP JORDAN and his charming wife, Mrs. Artisha Jordan, district supervisor of missionary work, flew to Alaska to inspect the new work, and to inspire the sizeable number of members who have already joined the mission there.

In a recent report to the connection on his first six months work, Bishop Jordan reported that the nine conferences in his area have a total of 55,783 members.

For these members, the Bishop has sent to the financial department of the church $112,973.55 and has raised for all purposes $122,569.36.

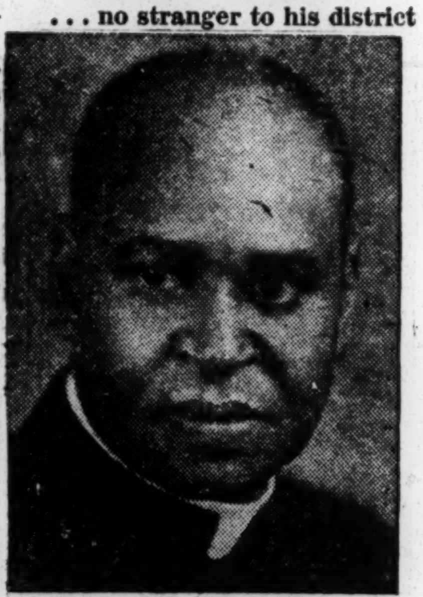
The new Minimum Salary Fund, instituted at Miami to raise the economic level of the ministry on a connectional basis was sent $9,906.81 of this amount.

■

THIS REPORT indicates that the Bishop led his forces to send to the general offices an amount nearly $4,000 in excess of what was required or expected under the new budget.

BISHOP GOMEZ

. . . no stranger to his district



BISHOP HICKMAN

. . instead of Africa. Tennessee

Succeeds Late Bishop Allen

Gomez Takes Over Fourth AME Area

Courier
Pittsburgh Pa.
Sat. 12-8-56

P. 7

9

CLEVELAND, Ohio—Bishop Joseph Gomez has been appointed as prelate over the Fourth Episcopal District of the AME Church to succeed the late Bishop A. J. Allen who was buried here last week.

Bishop Gomez was accorded the honor by the AME Council of Bishops after a spirited contest between him and Presiding Bishop S. L. Greene.

The territory over which Bishop Gomez will preside embraces Michigan, Illinois and Indiana. The district had been assigned to the late Bishop Allen when the AME Conference convened in Miami last May.

Bishop Gomez is no stranger to the territory having served for a number of years as a pastor in the Cleveland area.

■

THE BISHOPS Council also made some other shifts, moving Bishop E. L. Hickman to the 13th District (Tennessee and Kentucky), and assigning Bishop W. F. Ball of Miami to the 17th District.

Bishop Gomez formerly presided over the 13th District, having served in the Texas area for six years with headquarters at Paul Quinn College in Waco.

Members of the Council present included Bishops Greene, I. H. Bonner, G. W. Baber, O. Sherman, Hickman, Fred Jordan, William Wilkes, Gomez, Frank Madison Reid, D. Ward Nichols, R. R. Wright, David Sims, E. C. Hatcher and Ball.

■

BISHOP ALLEN, 70, was buried from the St. John AME Church in Cleveland. Final rites were also held for the prelate in Columbus where he was praised by Governor-elect C. William O'Neil as one of Ohio's greatest citizens.

Governor O'Neil said that Bishop Allen is "our loss and heaven's gain."

The Cleveland services were presided over by Bishop Wright, Council secretary. The eulogy was delivered by Bishop Hatcher. All members of the Council were present with the exception of Bishop Francis S. Cow of South Africa, and S. R. Higgins of South Carolina.

The Council voted to hold its next meeting in Cincinnati, Feb. 20-22, 1957, and decided that Bishop Ball would administer the 17th and 18th Districts in Africa instead of Bishop Hickman.

Bishop Named To Post Of Deceased Prelate

Daily World Fri. 12-7-56
Atlanta Ga.

P. 2

9

AME

CLEVELAND, Ohio — By the demands of leaders in the Fourth Episcopal District of the African Methodist Episcopal Church, Bishop Joseph Gomez was named to succeed Bishop A. J Allen who recently died, here as presiding Bishop of the Fourth Episcopal District. Bishop E. L. Hickman of South Africa replaced Bishop Gomez in the Tennessee-Kentucky area. The Fourth District is one of the largest in the A. M. E. Church and its territory extends through Michigan Illinois, Indiana, Wisconsin, Iowa, and Ontario.

Prior to his election to the Bishopric in 1948, Bishop Gomez served as pastor of Bethel A. M. E. Church (which he built), and Ebenezer Church, in Detroit, Michigan; St. Paul Church, St. Louis Mo.; St. James Church Cleveland, Ohio. For his contributions in his episcopate he attained national prominence. Privious to his recent assignment to the Tennessee-Kentucky area by the Episcopal District of Texas. He is especially remembered for his splendid leadership as Chancellor of Paul Quinn College, Waco, Texas.

9 1956

AME

Brotherhood Takes Over

Administration Of AME Church Revolutionized

Courier p. 7
Sat. 5-19-56
Pittsburgh, Pa

By ALBERT DUNMORE

MIAMI—A smashing legislative machinery, engineered by a small cadre of men known as the "Brotherhood," completely revolutionized the administration of the African Methodist Church at its thirty-fifth General Conference.

Led by Dr. Ralph Jackson of Bethel AME Church, Nashville, this history-making conference saw the passage of an all-inclusive connectional church budget which would place a sum of $3,200,000 in the hands of a general board yet to be elected by the conference which would control the expenditures for general educational and missionary monies.

■

THIS BUDGET, with accompanying legislation, definitely controls the assessing power of the Bishops and generally controls the financial contributions which have long been a sore spot to many pastors and members of the AME Church which claims a membership or more than one million.

The budget would place an assessment of $4 per capita per annum on all churches. Bishops and presiding elders will not be permitted to place any other assessments on the churches or to accept contributions or gifts from any ministers or laymen individually or in groups.

Another significant legislative measure was the removal of the eight-year law from the discipline. This came after the meeting was opened with a dramatic resolution that called for the removal of all Bishops to be assigned to districts over which they had not presided during the past four years.

LIFTING OF the eight-year law, passed by the conference in Kansas City, in 1948, eliminates a highly controversial legislative matter.

The conference also created a general education board that will have complete supervision of the churches' four senior colleges and five junior colleges. There has been some talk that the board will recommend the elimination of several of these schools and concentrate on the development of several of the more important ones in strategic areas.

The budget assigns a fund of $1,300,000 to the educational fund for the nine schools of higher learning.

The budget, while curbing the assessing powers of the Bishops, called for the increase in base salaries for the Bishops. Previously they had received $6,000 per year. Under the new budget the Bishops will receive $8,000 per year with an additional $3,000 for travel, upkeep and maintenance of district offices and episcopal residents.

■

DR. JACKSON was roundly cheered for the manner in which he engineered the passage of the history-making legislation. When the bill was passed Thursday afternoon the conference turned loose in wild jubilation with ministers and laymen carrying Dr. Jackson and members of the Council of Bishops on their shoulders, chanting happily "We are free at last."

General officers re-elected to office were Dr. R. W. Mance, secretary of finance; Dr. E. A. Shelby, secretary-treasurer, Sunday School Union and Publications Department, Nashville, Tenn.; Dr. S. L. Greene Jr., secretary-treasurer, Department of Education; Atty. Herbert Dudley, president of Laymen's League, and Judge Perry Jackson, chairman of the Judicial Council.

The Rev. Russell Brown, St. Louis, Mo., who was re-elected secretary of the general conference, automatically began as general secretary, a new office created by legislation passed in this general conference.

Relates History and Election Of First African AME Bishop

Call Fri. 6-8-56
Kansas City, Mo.
p. 5

By REV. J. B. MASON

DAYTON, Ohio — (ANP) — During the 35th sesion of the General Conference of the African Methodist Episcopal church, held at the Dinner Key Auditorium, Miami, Florida, May 2-16, Dr. Francis H. Gow was the first of five Bishops to be elected to the Episcopacy.

9

Bishop Gow is a native of Capetown, South Africa. He came to the United States when twelve years old, studied and graduated from Wilberforce University, Ohio; did graduate work at Miami University, Oxford, Ohio. He also attended Lane Seminary in Cincinnati, Ohio. He later taught music at Tuskegee Institute in Alabama and afterwards returned to South Africa to become principal of Wilberforce Institute of the AME Church in the Transvaal. He was appointed pastor of Bethel AME Church in Capetown.

For more than a decade, during the absence of assigned Bishops from the United States especially during the recent war years, Dr. Gow succesfully and creditably superintended the work of the AME church in South Africa. This led him to bid for Episcopal honors at the 33rd General Conference of the AME church held in Kansas City, Kas., in 1948.

Dr. Gow was not a successful candidate at that time, but bid again at the 34th General Conference held in Chicago, Ill., in 1952. After each General Conference, Dr. Gow returned to his work in South Africa. Although his campaign was more pronounced in 1952 he, nevertheless was not elected to the bishopric. Determined, however, Dr. Gow again threw his hat in the race during the 35th General Conference held in Miami, Fla.

But this time, things took on a different phase. The youthful, scholarly and dynamic Secretary of Education of Liberia, himself a 1933 graduate of Wilberforce university, a delegate to the General Conference representing the 14th Episcopal District, West Africa, and a member of the distinguished and much coveted Episcopal Committee projected himself far into this campaign. He took the floor in the Episcopal Committee Room and for thirty minutes battled the cause of foreign missions.

In a stiff debate he argued that since the first AME General Conference in 1816 no Bishop has ever been elected from the foreign field, and this was taxation without representation; that Africans and other foreigners had demonstrated love and loyalty to the church even during the absence of the Bishop; that foreigners were available in the church who were well qualified, experienced and possessing good character, furthermore, due to the policy of the South African Government not to admit American Negro Bishops, the work of the AME church would suffer in that area, but that the election of one who could enter the Union would be a solution to that and other problems.

The matter was voted upon and passed by the Episcopal Committee sixty-four to four, and then taken to the floor of the General Conference where the report was approved and adopted by an overwhelming majority.

As a result of this action, Bishop Gow, the most probable and most popular candidate was elected by 1,355 votes out of a total of 1,544 valid ballots cast. The Episcopal Committee assigned Bishop Gow to the 15th Episcopal District which comprises the Union of South Africa. He has the same rights and privileges, salary and allowances as any other bishop on the bench, and may be assigned to any diocese in the church.

Other Prelates in order of election are Bishop E. L. Hickman of Louisville, Ky., assigned to the 17th Episcopal District, Southeast Africa; Bishop S. R. Higgins of Columbia, South Carolina, assigned to the 14th Episcopal District, West Africa; Bishop W. F. Ball of Miami, Fla., assigned to the 18th Episcopal District, Southwest Africa and Bishop O. Sherman of Little Rock Ark., assigned to the 16th Episcopal District comprising the Carribean Islands and South America.

Secretary Yancy, who is accompanied by Mrs. Yancy, will deliver the Commencement address at Prairie View, Texas; make a diplomatic visit to Cuba; witness the graduation of his daughter from a High School in Columbus, Ohio; attend the Centennial Commencement of Wilberforce University and attend to matters pertaining to Liberian pre-medical and medical students studying in the United States. The Secretary will return to Liberia in July.

All Bishops of the Church assigned to foreign fields will leave the United States within ninety days.

Old Ship AME Church Asked To Sing Softer

Advertiser
Montgomery, Ala
Wed. 6-27-56
9

The congregation at the Old Ship AME Church was asked to "sing softer" by two city policemen last week.

Officer M. E. Furr told W. B. Brown, who was in charge of the sing featuring two quartets that police had received numerous calls that the singing was too loud.

After the warning, Brown halted the meeting. No arrests were made.

Call
Kansas City Mo
Fri. 7-27-56

AFRICAN BISHOP GREETED.—Dr. Francis Gow, left, of Capetown, South Africa, receives the congratulations of Secretary Ernest J. Yancy upon his election to the bishopric in the AME church. Dr. Gow's election at the recent quadrennial conference of the church in Miami, Fla., marked the first time that an African has been named bishop of the African Methodist Episcopal church.—ANP Photo.

Leader Of AME Reform Triumph

Defender Chicago Ill.
Sat. 7-21-56 p. 1

Leaders of the sweeping movement for reform in the AME church won a decisive victory last week when the financial system proposed at the Miami General Conference in May was voted through despite heavy opposition.

Briefly, the adoption of the budget has drastically curtailed the long reign of total authority for more than 150 years vested in the bishops council of the church. The agitation for change actually has been five years in the making and grew out of the formation of the AME Brotherhood. This loosely knit organization which embraces nearly 75 per cent of the 4,000 ministers in the denomination, grew into a powerful movement under the skillful direction of Rev. Ralph Jackson of Nashville, Tenn.

The Brotherhood was joined in the movement by the Laymen's League of the church. A new 70-member board has become the actual ruling body of the church. This is composed of ministers and laymen but the bench of bishops still is the symbol of authority.

Although many of the 18 bishops of the church sought to do away with the strict provisions of the budget, the tide of sentiment in its favor was too strong and the proposals were adopted.

Here are the principle provisions of the budget. The million or more members of the denomination will be required to pay only $4.00 per year into the general treasury for all purposes.

All accounting will go through the offices of the general secretary of the church. This includes education (the church supports 12 institutions and schools) church extension, pensions, publications, missionary work: and a new health commission which will be headed by Dr. Leonidas Berry of Chicago.

Defender

The new system specifically forbids the solicitation of any extra funds unless authorized by the General Board or the Executive Committee. It also means the doing away with a time-honored custom of heavy gratuities for the bishops. At the General Conference, the salaries of the bishops were fixed at $8,000 a year with an additional $7,000 for expenses.

The total budget for the quadrennium is estimated at three and a half million dollars with $1,100,000 allocated for the support of the schools. A serious question of consolidation of the schools is under consideration. Only two of the 12 are fully accredited, Morris Brown in Atlanta and Allen university in Columbia S. C.

Sat. 7-21-56

The meeting attracted more than 1,000 delegates from all over the country. Bishop Frederick D. Jordan announced the organizing of a new church at Fairbanks, the first AME church to be founded in Alaska. He said hundreds of persons of the deonomination who had gone to Alaska to work had asked for the setting up of a place of worship.

The meeting was held in Chicago's Bethel AME church. The Rev. John Alexander was host pastor and Bishop A. J. Allen host bishop.

First AME Church Opens in Alaska

Afro-American
Baltimore Md
Sat. 8-25-56 p. 3

PORTLAND, Oregon (ANP)—On motion of Rev. C. D. Toliver of First Church, Seattle, Wash., seconded by Rev. L. K. Williams of Allen Church, Tacoma, Wash., the First AME Church of Fairbanks, Alaska, was formerally received into the Puget Sound Conference last week.

This action followed a report of this new work made by Bishop Frederick D. Jordan who had just returned from an official visit there.

The Puget Sound Conference unanimously passed a resolution urging its local congregations in their missionary endeavor to include aid to the two frontier congregations of the conference —Fairbanks, Alaska and Vancouver, B.C.

He's all out for integration, Bishop Bonner tells newsmen

Afro-American
Baltimore Md
Sat. 8-18-56 p. 5

COLUMBIA, S.C. — Bishop I. H. Bonner, South Carolina's AME prelate, told reporters here this week that he is unequivocally in favor of an all out fight for full integration.

"I have never been in favor of segregation and at no time have I ever spoken of 'first class segregation,'' the bishop said in answering charges that he had said he favored "first class segregation against second class integration."

This charge was made against the bishop following a sermon he delivered in Chicago recently.

* * *

"AS IN MY Chicago speech, I reiterate that I feel we must be prepared to fully accept the responsibility of full citizenship and not go into a battle ill-equipped to face a well armed opposition," the bishop said.

"That is the philosophy I hope to implant here as the chairman of the board at Allen University. It is the philosophy I wish to impart to the ministers under my charge while serving as spiritual head of the church here in this state.

"As a native of the South and one who has served a number of years as a servant of God and of my people in the South, no one can say I have ever cowed to anyone.

* * *

"I HAVE been accused of attempting to ease my way into a hostile area following my assignment to South Carolina.

"Can this state be any more hostile than Alabama where no one can prove I have been less than a man publicly or privately or that I have ever spoken in favor of segregation in any form, publicly or privately?

"Here in South Carolina, as in Alabama, I urge my ministers to major in the thing they are called to do. . .that is to serve the spiritual needs of ther congregations. In this area there is much to do.

"Let them support political efforts. Let them support organizations whose purpose is to further better human relationships. But in doing so they should not be allowed to neglect their duties as spiritual leaders of a people who are much in need of such services.

* * *

"AS IN THE area of religion, so Allen University serves a much needed place in the area of education. It is our task here to prepare our young people to handle a man sized job.

"We who have been charged with the stewardship of this institution must conduct ourselves in such a manner that our facilities and curricula can be compared to any other similar educational institution.

"We must be recognized as a college. . .not a colored college. Our courses should be designed to meet the challenges and the needs of today.

* * *

"AS FOR THE ministers in my charge, I urge them to continue in their fight for full recognition of the rights of their people as first class citizens but in doing so I urge them to remember that their first duty is to serve as spiritual leaders in the community.

"We must work on this problem from the inside of people as well as the outside. If we can get people to think right they will naturally act right. That's simple, plain common sense.

"And that is the task that confronts every man dedicated to the work of Jesus Christ in the world today. . .to help people to straighten out their hearts and their minds on this matter of human relations.

"No amount of legislation can accomplish this, although I definitely feel we need strong and positive civil rights legislation."

In Alaska

AME Bishop Opens Mixed Congregation

~~Courier~~
Pittsburgh Pa
Sat. 8-11-56

LOS ANGELES—Bishop Frederick D. Jordan of the Fifth AME District will preside at the Northern California AME Conference in Oakland, Calif., with Parks Chapel AME as host church where the Rev. L. S. Odom is pastor.

Bishop Jordan has just returned from Fairbanks, Alaska, where he perfected the organizational setup of the AME's first Alaskan church. The church will have an interracial congregation.

■

HE ALSO attended the Puget Conference of the AME Church which includes British Columbia, Washington, Oregon, Montana and Idaho. Bethel AME Church and its pastor, the Rev. Harley Akers, hosted the conference.

The Northern California Conference includes Nevada's AME churches. This conference will be held in Parks AME's spacious newly acquired buildings.

Bishop Jordan will return to Los Angeles Aug. 22 to open the Southern California AME Conference at Grant Chapel AME Church, the Rev. Henry Murph, pastor.

9 1956

5 AME bishops are consecrated

Afro-American P. 7

Sat. 5-26-56

Baltimore, Md.

MIAMI, Fla. —"Obey the truth. Don't put too much stress on what the populace may say, but do your duty in God's way."

Bishop Sherman L. Greene, senior bishop of the AME Church, gave this advice to the five new bishops in the annual consecration services held at Dinner Key Auditorium, Wednesday.

In impressive and sacred rites, the new bishops consecrated were Bishops Francis H. Gow, Ernest L. Hickman, Samuel R. Higgins, William F. Ball and Oscar A. Sherman.

* * *

DELIVERING THE consecration sermon before 6,000 at the General Conference sessions, Bishop Greene told the newly elected prelates:

"Be not dismayed, keep the faith. Have all the liberty and freedom you want, but realize that there is but one God . . . serve him."

The veteran bishop praised the 35th Quadrennial as "one of the most zealous, yet one of our greatest sessions." He spoke forcefully but with a failing voice.

In the consecration prayer, Bishop Frank Madison Reid asked God "to make the new bishops mindful of the weight of responsibility. Give them guidance and wisdom."

* * *

ALL OF THE active bishops took part in the ceremony, highlighted by the laying on of Holy Hands and the celebration of Holy Communion.

Musical selections were provided by the General Conference Chorus, Ann Smith of Greater Bethel AME Church, Miami, and Verich George of Trinidad, now a student at Wilberforce University.

The new bishops were consecrated as the 74th, 75th, 76th, 77th and 78th bishops of the AME church in the following order: Gow, Hickman, Higgins, Ball and Sherman.

* * *

AS A FINAL word, Bishop Greene, who was consecrated in 1928, told the prelates: "In the great cause the road is rough and the valley deep, but if you've heard the voice you'll walk home."

He declared "the church will be behind you always when you are right," and urged them to use their abilities and strength in the best interests of the church.

—ART CARTER

Reinstate unfrocked prelate, 66

Afro-American

Sat. 5-26-56

Baltimore, Md.

MIAMI, Fla.—"My first love is the African Methodist Episcopal Church, and I am sorry for whatever has happened. I come with my heart open, with not one bit of hate.

P. 1

"Please let me die in the AME Church."

After making this emotional plea, Dr. David Henry Sims, who was ousted as bishop 10 years ago, was restored to the good graces of the AME Church here Wednesday.

* * *

RESTORATION OF the 66-year-old prelate of Philadelphia marked the closing session of the 15-day 35th Quadrennial General Conference at Dinner Key Auditorium.

The final action came after a stormy debate witnessed by a bare majority of the 1,660 registered delegates. Many of the delegates already were en route to their homes after the long and arduous four-day ordeal of balloting for the five new bishops.

The resolution reinstating Bishop Sims was based on certain conditions. It lifted his expulsion, but he will be without salary, without a district designation, and will have no vote on the Council of Bishops.

The resolution, sponsored by the Brotherhood, an organization of ministers and laymen, was presented with dramatic suddenness during the weary closing moments of the conference.

* * *

THE REV. H. RALPH JACKSON, Nashville, Tenn., president of the Brotherhood, presented the resolution. It was adopted after several bishops, including the senior prelate, Bishop Serman L. Greene, made impassionate pleas in the spirit of forgiveness.

Bishop Greene said: "Whatever has come up in court, we have to follow through because the suit has been started but whatever charges made could have been taken up and cleared by his own annual conference. Bishop Sims has never been expelled as a bishop or elder in the AME church."

Dr. Charles L. Hill, president of Wilberforce University, who spoke from the floor, declared: "A man first has to ask for penitence."

Others who spoke were Bishops George W. Baber, William R. Wilkes and Eugene C. Hatcher.

THE RESOLUTION, in addition to the conditions listed above, directed Judge Perry Jackson, Cleveland, president of the AME Judicial Council, to draw up an agreement for withdrawal of all suits against the church or any bishop in the connection.

Bishop Sims, who ascended the platform for the first time in 10 years, expressed his love for the AME church and agreed to the conditions: He declared:

"My first love is the AME church and I am sorry for whatever has happened. I come with my heart open, with not one bit of hate. I know of no action in the world that is of such satisfaction.

"I never filed suit. What I wanted was fellowship. My father and grandfather were members of this AME church. I feel I have been listed to do this. Please let me die in the AME Church."

Following his plea, the reinstated bishop turned to Bishop D. Ward Nichols, and declared his love. He also promised to drop a court suit, now pending in New York between him and Bishop Nichols.

* * *

BISHOP SIMS was unfrocked in 1946 on charges brought against him at a special session of the General Conference at Little Rock, Ark. He was elevated to the bishopric in 1932 and served until 1946.

He is now the 20th AME bishop, with one retired. Whether he will ultimately receive an assignment will be decided by a special committee appointed to review his case.

Restoration of him to the church's good graces, however, is the first step in this direction.

* * *

THE ACTION on Bishop Sims, which came as a surprise move, followed the election of five bishops.

The first South African native ever named an AME bishop, Dr. Francis H. Gow of Capetown, South Africa, was elected on the first ballot Saturday.

A wrangle over irregularities in the voting resulted in the voiding of the second ballot, and delayed further voting until Monday because of the church discipline, Florida laws forbidding Sunday voting of any kind, and regulations of the union workers in charge of the auditorium.

Upon resumption of the balloting Monday, the voting was marked by sectional differences and the other four bishops, all from the South, were elected. They are:

Bishops Ernest L. Hickman, Louisville, Ky.; Dr. Samuel R. Higgins, Columbia, S.C.; Dr. Oscar A. Sherman, Little Rock, Ark., and Dr. William F. Ball, Miami, Fla.

* * *

THE CONFERENCE was highlighted by the adoption of a number of revolutionary changes in the church administration. Most significant among these actions was a new $3,200,000 fiscal budget, the transfer of all active bishops, elevation of women to the status of local elders, and elimination of the eight-year rule for ministers.

The budget system is designed to bring all the connection finances under control of a general board through a central fund. It is estimated that it will cost each member no more than $4 per year.

With the eight-year rule out, pastors now may serve a pastorate longer than eight years at the discretion of the bishop.

* * *

ELECTION OF general officers also featured the closing session. Two new officers were named in close races.

A. G. Gaston, Birmingham, Ala., was elected secretary of Church Extension, replacing the Rev. P. W. Rogers, and the Rev. N. C. Nolan was named editor, Southwestern Christian Recorder, succeeding the Rev. S. L. Jones, Monroe, La.

All other general officers were re-elected. They are:

The Rev. A. Chester Clark, secretary of Missions, New York City; Dr. Robert W. Mance, secretary of finance, Washington, D.C.; the Rev. George A. Singleton, editor, AME Review, Philadelphia, Pa.;

Dr. Sherman L. Greene Jr., secretary, Educational Institutions, Nashville, Tenn.; Prof. E. A. Selby, secretary - treasurer, Sunday School Union, Nashville; the Rev. Fred A. Hughes, editor, Christian Recorder, St. Louis, Mo.; the Rev. S. S. Morris, secretary, Department of Christian Education, Nashville;

Dr. Russell S. Brown, secretary, AME Church, Chicago; the Rev. J. E. Beard, secretary, Pension Department; Nashville; the Rev. E. J. Odom, director, Commission on Evangelism, Philadelphia, Pa., and the Rev. E. A. Adams, historiographer, Columbia, S.C.

* * *

PHILADELPHIA WAS selected as the site for the 1960 quadrennial.

The Quaker City was selected as a means of paying tribute to the AME church founder, Richard Allen, whose 200th anniversary will be marked that year.

—ART CARTER

AME Conference Closes; Post Given Atlantan

Daily World

Atlanta Ga.

Fri. 5-18-56

MIAMI, Fla.—The 35th Quadrennial Session of the General Conference of the African Methodist Church came to a close Thursday night at Dinner Key auditorium with the election of general officers and the drafting of resolutions.

P. 1

Earlier, the conference invoked revolutionary changes in church operation and administration and elected five bishops in several days of stormy balloting. The voting for bishops met a snag Saturday night and necessitated a continuation of the balloting Monday.

ReElected to the church's top general office was Dr. R. W. Mance of Columbia, S. C. secretary treasurer o fthe finance department. Other high officials re-elected were: Dr. E. A. Selby, of Nashville, Tenn., secretary-treasurer of the AME Sunday School Union; and Dr. S. L. Greene, Jr., son of the out-going Georgia Bishop, secretary of the department of education.

The rules were suspended and the trio was returned to office by acclamation because of what church officials termed "excellent service."

ATLANTA MINISTER

An Atlanta minister, Dr. B. J. Nolen of St. Paul AME Church on McDaniel St., was elected editor of the Southwestern Christian Recorder a church journal.

Other general officers are: Dr A Chester Clark, New York City, secretary of mission: Dr. Fred A Hughes, St. Louis, Mo., editor of Christian Recorder: Dr. A. G. Gaston, Birmingham, Alabama., secretary of Church Extension Department: Dr. George A. Singleton, Phila delphia, Penn., editor of the AME Review;

S. S. Morris, Sr. Nashville, Tenn. treasurer of Religious Education Department; Rev. Andrew White, Nashville, Tenn., editor of religious literature; Dr. J. E. Beard, of Charleston and Columbia, S. C. secretary-treasurer of pension department; Dr. E. A. Adams, Columbia, S. C., histographer; Dr. E. J. Odum.

Daily News
4 M. 5.18.56

Sr., Philadelphia, Pa., head of department of evangelism. (Dr. Odum is the father of Dean E. J. Odum, Jr., of Turner Theological Seminary at Morris Brown College in Atlanta.)

The first momentous change effected by the two week conference was a new method of assigning bishops by rotation.

AMEs Elect African on First Ballot

Sat. 5-19-56
Pittsburgh, Pa.

By ALBERT DUNMORE

MIAMI—Newly elected Bishop Francis H. Gow of Capetown, South Africa, is the first native-born African to be elevated to the bench of Bishops in the African Methodist Episcopal Church.

Bishop Gow was elected by 1,355 votes out of a total of 1,544 valid ballots cast, one of the largest majorities ever compiled by a candidate for the highest position in the church. The election of the new Bishop, first of five to be elected here at the thirty-fifth General Conference of the AME Church, came at the direction of the Episcopal Committee.

In considering the vexing South African problem, the committee recommended that five Bishops be elected with one from the African delegation and the creation of a new district consisting of the Union of South Africa.

Previously the Union of South Africa had refused to allow any Negro Bishop or high churchman to be admitted to the country. The election of Bishop Gow, who will be assigned to this area, will solve this problem.

■

BISHOP GOW told the press in a conference immediately after his election that:

"My selection is of particular significance because of the policy of the Union of South Africa not to admit American Negro Bishops or church leaders to that country."

Bishop Gow expressed the hope that he may still "be able to prevail upon the Government to re-establish the freedom of entrance to religious leaders of any group."

Bishop Gow said he was tremendously impressed by the 35th General Conference and called it an "historic meeting."

Bishop Gow, a native of Capetown, came to this country at the age of 12 to be educated in the American school system. He is a graduate of Wilberforce University, Ohio, and took graduate work at Miami University in Ohio. He later attended the Lane Seminary in Cincinnati.

■

HE HAS taught at Tuskegee Institute where he was a member of the Department of Music and served as pipe organist at the Alabama school. In 1924, he turned down several lucrative offers of employment in the United States to accept appointment as principal of Wilberforce Institute in Transvaal, South Africa.

He was later appointed pastor of Bethel Memorial AME Church in Capetown which is regarded as one of the finest edifices for non-Europeans in the Union of South Africa. The church was a gift of the Women's Missionary Society of the United States.

This marks the third conference at which Bishop Gow's name was submitted for the candidacy to the bishopric.

Second Ballot Is Thrown Out

Courier P. 2

Confusion Blocks AME Vote!

Sat. 5-19-56

By ALBERT DUNMORE

Pittsburgh, Pa.

MIAMI, Fla.—A bitter fight between a strong bloc of Southern candidates and other candidates supported by a group of progressive ministers deadlocked the balloting of delegates to the 35th General Conference of the AME Conference Saturday night.

The Revs. E. L. Hickman of Kentucky; W. F. Ball, Miami; S. R. Higgins, Columbia, S. C., and O. A. Sherman, Little Rock, Ark., were running good races, however.

The session, with more than 1,600 delegates voting, was almost thrown into confusion when irregularities among the tellers was claimed and a resolution calling for the entire second ballot to be declared void was adopted by the floor with a resounding "yes."

Bishop I. H. Bonner, presiding over the sessions, almost lost complete control of the conference as the delegates moved to have the votes thrown out as reports circulated that some of the candidates had been "counted in."

Bishop Bonner resolved the confusion after more than two hours of bickering by ruling that the ballots should be thrown out . . . "since no one will be elected anyhow."

Running strongly against the "Big Four" were Dr. Charles Leander Hill, president of Wilberforce, identified as the "Brotherhood" candidate; Harrison Bryant of Baltimore, Md.; J. R. Jarrett, Birmingham, Ala.; H. I. Bearden, Atlanta, Ga.; John Douglas Bright, Philadelphia; Wayman Ward, Chicago, and G. Dewey Robinson.

AME Scenes—The Rev. Chappelle Davis of Orangeburg, S. C., explains a complex point in a proposed legislative matter during the sessions of the AME Conference in Miami, to the Rev. J. Arthur Holmes of Columbia, S. C. Sioux Nichols of New York City, a delegate to the 35th conference, checks with her father, Bishop D. Ward Nichols, as his secretary, Mrs. Virginia Nettles, listens in. The Rev. Russell Brown, who was elected secretary of the General Conference by an overwhelming majority, is being congratulated by his chief aide, the Rev. S. A. Cousins, of Orlando. Fla.—Dunmore Photos.

9 1956

AME

AMEs ELECT FIVE BISHOPS; BISHOP WILKES COMES TO GA.

Voting For Gen. Officers Next In Sight

Daily World
Atlanta, Ga.
Wed. 5-16-56

MIAMI, Fla. — The 35th Quadrennial Session of the General Conference has elected five new bishops, including four named Tuesday, at Dinner Key Auditorium.

p. 1

The voting was held Monday night and the ballots were counted Tuesday.

Dr. Samuel R. Higgins, president of Allen University, Columbia S. S. led the ballot with 930 votes.

Dr. W. Frank Ball, presiding elder for the Northwest Miami Dictrict and former pastor of Bethel AME Church, Miami received 860 votes

Dr. O. A. Sherman, presiding elder of the Hot Springs District of the West Arkansas Conference, was given 852 votes .

Previously elected were Dr. Francis H. Gow, of Capetown, South Africa and Dr. Ernest Lawrence Hickman, pastor of historic Quinn Chapel AME Church, Louisville, Ky.

BISHOPS CONSECRATED

Consecration services for the newly elected bishops were held at 2 p. m. with Bishop Sherman L. Greene, preaching the consecration sermon

Dr. Higgins was in his 17th year of president of Allen and was formerly pastor of Emanuel AME Church, Charleston, S. C. A native of Laurens, S. C., he was educated at Allen, Knoxville College, Howard University and Union Theological Seminary.

He was licensed to preach at Emanuel AME Church, New York City in 1926. ordained by the late Bishop Joshua H. Jones in 1927 at New York City; and elder by the late Bishop John Hurst at Mount Pleasant, S. C. He is a member of Phi Beta Sigma Fraternity.

Bishop Greene Goes To Arkansas And Oklahoma

Daily World p. 1
Atlanta, Ga.

MIAMI, Fla. — Bishop William R. Wilkes, a native of Putnam County, Ga., returns to Georgia as presiding prelate of the Sixth Episcopal District.

Wed. 5-16-56

Bishop Sherman L. Greene, senior bishop and president of the Council of Bishops, who was presiding elder of the Sixth Episcopal District, Arkansas and Oklahoma.

The assignment of bishops was the order of business late Tuesday night as the 35th Quardrennial Session of the General Conference of the African Methodist Church was nearing the closing session at Dinner Key Auditorium.

COMPLETE ASSIGNMENTS

Complete assignments made by he Episcopal Committee are as follows:

First DISTRICT—New York, New Jersey, Pennsylvania, Bishop George W. Baber.

SECOND DISTRICT—Maryland, Virginia, Western North Carolina, Bishop Frank M. Reid.

THIRD DISTRICT— Ohio, Pittsburgh, West Virginia, Bishop Eugene C. Hatcher.

FOURTH DISTRICT — Indiana Illinois, Michigan, Ontario, Bishop Alexander J. Allen.

FIFTH DISTRICT — Missouri, Kansas, Colorado, Nebraska, California, Bishop Frederick D Jordan.

SIXTH DISTRICT — Georgia, Bishop William R. Wilkes.

SEVENTH DISTRICT — South rolina, Bishop I. H. Bonner,

EIGHTH DISTRICT Louisiana d Mississippi, Bishop Richard R. right.

Daily World p. 3

NINTH DISTRICT — Alabama Bishop Carey A. Gibbs.

TENTH DISTRICT — Texas, Mexico, Rio Grande, Bishop H. Thomas Primm.

Wed. 5-16-56

ELEVENTH DISTRICT .. Florida, Bishop D. Ward Nichols.

TWELFTH DISTRICT—— Arkansas and Oklahoma, Bishop Sherman L. Greene.

THIRTEENTH DISTRICT—Tennessee and Kentucky, Bishop Joseph Gomez.

FOURTEENTH DISTRICT Liberia, Sirra Leon, Nigeria and Gold Coast- Bishop Samuel R. Higgins.

FIFTEENTH DISTRICT —South Africa, Bishop Francis H. Gow.

SIXTEENTH DISTRICT—Cuba, Bahama, Winward Island, Jamaica, Haiti and South America, Bishop O. A. Sherman.

SEVENTEENTH — DISTRICT— Cape, Switzerland, Orangia and Natal Bishop Ernest Lawrence Hickman.

EIGHTEENTH DISTRICT — Bishop W. Frank Ball.

WILKES FORMER ATLANTAN

Bishop Wilkes, who was in his 14th year as pastor of Atlanta's Allen Temple AME Church when elevated to the bishopric in 1948 at Kansas City Mo., attended high school Eatonton, a., and completed his education at Morris Brown college, Turner Theological Seminary Garrett Biblical Institute Northwestern University and the University of Chicago.

Before coming to Allen Temple in 1934, he was pastor of First AME Church, Athens, Ga., He was formerly a member of the faculty at Booker T. Washington High School and served as pastor of St. James, St. John and St. Peter AME churches.

* * * * *

BACK TO ARKANSAS

Bishop Greene has given more than 40 years of constructive service in the rank of pastor, presiding elder college president and bishop, is returning to Arkansas, where he formerly served as pastor and presiding prelate.

A native of Vicksburg, Miss., he was elected to the bishopric in 1928 and in the Episcopacy served four years in South America and the West Indies, in addition to tho state of Tennessee; and 10 years as bishop of Mississippi and Tennessee.

Then after two years in Arkansas, he was assigned to Ala., and was transferred to Georgia in 1951.

GENERAL BOARD ELECTED

The General Board of the AME Church, which will supervise the church administration as far as finance is concerned was elected Tuesday. This Board will supervise the educational institutions all publications, the pension, extension and missionary departments.

It is composed of two laymen two ministers from each episcopal district and nine members at large. Named on the board from Georgia were: Dr. H. I. Bearden, Dr. J. H Edge, Mrs. Dollie J. Alexander and Dr. R. A. Billings. Dr. L. G. Long was elected a member at large.

Dr. Russell Brown, of Chicago, Ill., was elected general secretary of the AME Church, a newly created office.

BISHOP O. A. SHERMAN

BISHOP ERNEST L. HICKMAN

BISHOP W. FRANK BALL

BISHOP SAMUEL R. HIGGINS

Jesse Owens, One Of The Nation's Greatest Athletes To Be Guest Of AME Youth Meet

Advocate 8.1

Jackson Miss.

Sat 8-18-56

Meeting At Campbell College Here Next Week

A press release from Campbell College this week announced that Jesse Owens, one of the nation's greatest, and world famous Negro athlete whose fetes at the Olympic games in Berlin during the Nazi regime aroused the ire of Herr Hitler, will be the guest of the AME Youth Clinic to be held here, August 20-24, at Campbell College.

The history of the Educational Clinic of the Eighth Episcopal District which embraces the State of Mississippi and Louisiana is replete with services for the youth of the

The clinic also embraces a program for adults and the clergy, A. M. E. Church.

this year, as well as the educational and inspirational leadership which have been characteristic of the youth christian fellowship in previous years.

Advocate

This, first for the administration of Bishop and Mrs. R. R. Wright, Jr. will be outstanding in the presentation of extraordinary features of which Jesse Owens, director of the Youth Commission for the state of Illinois, will be its guest recreational specialist.

The administration of the Eighth Episcopal District has invited the following outstanding individuals as guest consultants and participants:

Sat 8-18-56

Mrs. Alma A. Polk, Connectional Supervisor of Y.P.D.

Mrs. Julma B. Crawford, Supervisor of Y.P.D., Fourth District.

Rev. Andrew White, Editor of Religious Literature.

The instructional staff of the clinic will be as follows:

Rev. G. N. Collins, Director, Leadership Education & Christian Stewardship; Rev. R. M. Stevens, Introduction to the Bible; Dr. G. H. J. Thibodeaux, Winning Others to Christ; Mrs. J. A. Thornton, Missionary Education; Rev. R. A. Scott, Improving the Sunday School; Rev. J. A. Thornton, Improving the League; Mrs. O. B. Collins, Church Music; Miss Vera Powe, The Church and Family Life; Rev. C. N. Austin, The New Testament; Rev. J. J. Morant, Old Testament; Rev. M. E. Johnson, Enlisting and developing Workers; Rev. J. P. Powe, Life of Jesus; Miss Sadie Barrow, Leader of Problem Treatment Sessions; Miss Isabel Carter, Youth Fellowship; Rev. W. D. King, Director of Boy Scouts; President H. P. Wilburn, General Chairman of Local Arrangements. Rev. T. W. Ghines, General Director, Mr. John M. Bates, Recreation.

Bishop R. R. Wright, Jr., president H. P. Wilburn of the host college extend to the public a cordial welcome to share in this fellowship and enjoy the educational benefits of this informative spiritual mediation and study.

AME's in Bermuda showing progress

Afro-American P. 6

Sat 9-8-56

Baltimore Md.

By WILDA R. SMITH

PHILADELPHIA — AME Baber returned last week Bishop and Mrs. George W. from a 10-day visit to Bermuda, a portion of the First Episcopal District.

It marked the first Episcopal visit to Bermuda, of the prelate, and his wife, Mrs. Elvira Baber, who supervises work of the Woman's Missionary Society of the District.

* * *

BISHOP BABER, revealed there are 10 churches operated by AME's in Bermuda, with Saint Paul, in Hamilton, the largest.

The Rev. Kelly Collins, Saint Paul's pastor, and Mrs. Collins were hosts to the Babers transporting them to each of the other points. Bishop Baber preached in each church during his short stay.

Mrs. Baber conferred with the missionary women, and organized a Ministers' Wives Association.

Mrs. Rosa Lee Smith, wife of Presiding Elder J. D. Smith, was elected to head the women's auxiliary to the Ministers' Association. Mrs. Ida Smith heads the Conference Branch Missionary Society.

A gala affair was staged by the constituents on Aug. 16, day after the Babers landed, having sailed from New York harbor. The date was also Mrs. Baber's birthdate.

* * *

A WELCOME reception was also tendered by Saint Paul Church, and ann elaborate garden party, hosted by Dr. Stowe, leading dentist of the Island, and prominent lay leader, and Mrs. Stowe, on the lawn of their beautiful home.

Under leadership of Presiding Mother Bethel Church, last Thursday.

Other social innnovatings included fishing parties. Bishop and Mrs. Baber are both fishing enthusiasts.

Under leadership of Presiding Elder Smith, $1,400 was reported from the 10 churches, on the General Church's $3,200,000 budget. This amount represented for each member reported at the last Berumda Conference.

Returning, Bishop Baber held a one-day session of First District presiding elders, at Mother Bethel Church, last Thursday.

His full schedule calls for him to preach next Sunday, Sept. 9, at the AME Church, in Hartford, Conn., where the Rev. C. P. Cole is pastor.

Last Sunday Bishop Baber preached at 3:30 p.m. in Devon, Pa., where the Rev. Mr. Cooper is pastor.

AME BISHOP Heads Council

Courier P 3

BIRMINGHAM, Ala. (ANP)—Bishop S. L. Greene of the AME Church was elected president of the National Fraternal Council of Churches, U. S. A., Inc., at the closing session of the organization's 23rd annual meeting.

He succeeds Methodist Bishop Edgar A. Love of Baltimore, Md., who was named chairman of the council's advisory committee. Bishop Love did not attend the meeting because of the death of a brother the day before the scheduled opening day.

Pittsburgh Pa.

OTHER OFFICERS elected were Dr. W. H. Borders, Atlanta, vice president at large; AMEZ Bishop H. T. Medford of Washington, second vice president; Atty. Carl A. Banks Jr., secretary; the Rev. W. W. Thomas, pastor of Southside CME Church, Birmingham, assistant secretary; Dr. J. H. Peters of Baltimore, treasurer; Editor E. P. Murchison, Dayton, Ohio, executive secretary; Mrs. C. J. Jernagin of Washington, president of the women's department, and Bishop Reverdy C. Ransom, president emeritus.

Sat. 7-21-56

THE COUNCIL adopted a lengthy policy statement which includes encouragement of voter-registration and expression of delight with the work of the NAACP.

The council expressed a determination to help wipe out enforced segregation in all of its forms, in all areas and every where it exists.

The council is considering the employment of a full-time executive secretary.

New AME church named for Waring, Rev. DeLaine

Afro-American P. 3

Baltimore, Md.

BUFFALO, N.Y.— The DeLaine-Waring AME Church, named after the former Lake City, S.C. pastor Rev. J. A. DeLaine who fled his state last October after repeated attacks on his home, and U.S. District Court Judge J. Waties Waring, retired of Charleston, now of New York City, was formally organized recently.

Its membership includes the old membership of the Second AME Church of Buffalo, to which the Rev. Mr. DeLaine was appointed pastor June 10 by the New York Conference of the AME Church.

The Conference gave permission ot the Rev. Mr. DeLaine to establish a new church instead of working with the small congregation of Second AME.

Sat. 7-21-56

IN HIS initial services the new pastor gained 29 new members. Twenty-one others were added the next two Sundays, with 41 taking the first communion.

The Rev. Mr. DeLaine led off the celebrated Clarendon County School fight in his native state. Judge Waring issued the first Federal court orders in South Carolina admitting colored voters into the Democratic primary and equalizing school teachers' salaries.

He, alone, of the three-judge Federal court hearing the segregation issue in the Clarendon county case held segregation illegal. The other judges, in a majority ruling, upheld segregation. The Supreme Court's May 17, 1954 ruling on the issue, upheld Waring.

9 1956

Election Of 4 Bishops Top Action At AME Fla. Confab

Defender Sat, 5-5-56
P.6
Chicago, Ill.

9

AME

MIAMI, Fla. — (ANP) — Leaders of the African Methodist Episcopal church plus thousands of members gathered here this week for the 35th Quadrennial Conference of the church.

An estimated 10,000 persons, including 1,087 official delegates, are expected to participate in the conference during its session May 2-16 at Dimmer Key auditorium.

Two entire Miami Beach hotels have been taken over by the delegates as well as the Lord Calvert Hotel, one of the nation's top resort spots.

During the conference the church headquarters are at Bethel church, where Rev. J. B. Blacknell is pastor.

BISHOPS TOP INTEREST

Topic of greatest interest, of course, is the election of bishops. No official statement has been made on the subject, but at least four now prelates will be voted into office.

The vacancies occurred with the death of Bishops John A. Gregg, Isaac Hemingway, J. H. Clayborn and J. Ormende Walker since the 1952 quadrennial meeting in Chicago.

Two other bishops, both on the inactive list, died during the period but will not be replaced. They were Bishops W. A. Fountain and M. H. Davis.

GREENE DIRECTOR

The 35th Quadrennial Conference opened here under the direction of Senior Bishop S. L. Greene, of Atlanta.

Other bishops present include: The Right Revs. D. Ward Nichols, New York; A. J. Allen, Cleveland; George W. Baber, Detroit; Frank Madison Reid, South Carolina; Howard T. Prim, New Orleans; I. B. Bonner, Alabama; Joseph Gomez, Texas; C. A. Gibbs, Florida; E. C. Hatcher, Tennessee; Frederick D. Jordan, Los Angeles; R. R. Wright jr., Philadelphia; and W. R. Wilkes, Oklahoma and Texas.

Several important proposals are expected to come before the general conference.

One would affect the present Episcopal District, changing the names from districts to areas. The boundaries would be changed also to give a new grouping. There may be considerable opposition to this move.

Probably the biggest issue to come before the body will be the matter of the adoption of a connectional budget. In the past there have been district budgets handled by individual bishops. But now there are three budgets in the air.

One is from a committee headed by Bishop R. R. Wright, which may be sidetracked because of personal diferences. A group of bishops will have a second budget proposal, while a third—and the one most likely to succeed—is one backed by the AME brotherhood.

The brotherhood is an organization composed of ministers and laymen which has been growing in strength and influence.

The choice of bishops is uncertain. There are many hats in the ring. By districts the candidates are:

First District: Revs. M. E. Jackson, John Bright, J. A. Portlock, New York; and J. S. Benns of Philadelphia.

Second District; Revs. H. J. Bryant, Baltimore; Dewey Washington, District of Columbia.

Third District; Revs. Wallace Wright, Dayton, Ohio; V. C Hodges, Cleveland; George Sims, Cincinnati; and President Charles Leander Hill of Wilberforce University, Wilberforce, Ohio.

WARD OF CHICAGO

Fourth District: Rev. A. Wayman Ward, Chicago, who won the district primary and an independent.

Fifth District: Revs. G. Wayman Blakeley and H. N. Poynter, St. Louis; H. M. Davis and T. J. Burwell, Kansas City;

Sixth District: Revs. H. I. Bearden, Atlanta; H. C. Carswell, T. J. Davis, Lutrelle Long.

Seventh District: Pres. S. R. Higgins, Allen university, endorsed, and several general officers who are running, Rev. E. A. Adams, historigrapher; Rev. George A. Singleton, editor, AME Review; Rev. Frederick Hughes, editor, Christian Recorder.

Eighth District: Rev. G. N. Collins, New Orleans; Rev. J. W. Hair, Mississippi, and Rev. G. P. Stinson, Louisiana.

ONE FROM ALA.

Ninth District: Rev. Jarrett, Alabama;

Tenth District: Rev. E. M. Bracey, Rev. Theodore Saunders, Rev. Prince Jackson, Texas.

Eleventh District: Rev. W. F. Ball, Rev. J. S. Johnston and Postelle, Florida.

Twelfth District: Rev. O. Sherman, Oklahoma and Arkansas.

Thirteenth District: Rev. Hickman, Louisville.

There will be two foreign candidates, Rev. Francis Gow, of Capetown, South Africa, and Rev. I. A. C. Steady of Monrovia, West Africa.

Bishop Nichols Interviewed By Miami Paper

Daily World
Atlanta, Ga.
Sat 5-5-56

9

P.1

MIAMI BEACH, Fla.--An interesting feature at this 35th session of General Conference of the AME Church, Bishop D. Ward Nichols who will speak later on in the session of his experiences in Russia, was an interview by the Miami Daily Herald's religious editor.

Bishop Nichols gave a glowing account of what was going on religiously behind the "iron curtain."

Among the high points he touched was the fact that Russians as a rule have gotten use to their system of government apparently had learned to like it.

He disclosed that one point in their strategy was to first kill off

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the church and in spit of this motive, the churches were plentiful in Russia.

He said that they are principally filled with old people; the plan was to let the church die out with the old folks while the young stayed out of the picture.

Race-Baiters Don't Like It

AME Delegates In 31 Hotels On Miami Beach

Courier P.2
Pittsburgh, Pa.
Sat. 5-12-56

9 AME

By AL DUNMORE

MIAMI—Tensions brought on by a gubernatorial campaign which had reached fever heat over the issue of segregation marred the reception of some 15,000 delegates and visitors to the 35th General Conference of the African Methodist Church here at Dinner Key Auditorium.

While some 31 Miami Beach hotels and a number of restaurants and luncheonettes welcomed the delegates and displayed signs indicating their welcome, Sumpter Lowrie, a candidate for Florida Governor, lashed out against the "invasion of Florida's wonderful resort city by Negroes" on a 15-minute television program on Thursday night.

Lowrie had films taken of the visiting delegates frequenting the white hotels, being served by white waitresses and having white bellmen carry their bags.

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"Florida sas spent millions of dollars to attract tourists," Lowrie told the audience, "but not this kind of tourist. Negroes were made to wait on white people and here we see white people waiting on Negroes."

Lowrie charged that Governor Collins could have prevented this type of "integration" if he desired.

When questioned by State Hotel Commissioner Richard Edgerton on the matter, Atty. Gen. Richard Ervin said there is no Florida law under which hotels can be forbidden to accommodate Negro guests.

Gov. LeRoy Collins, who found it impossible to deliver an address of welcome to the conference, attempted to explain his position by telling a group of Lions in Allapattah, a section of Miami, that "I was shocked personally by that situation. It was not of my making. As Governor, there was nothing I could do legally to prevent it."

Lowrie had charged that Collins had failed to do anything about the situation because it would "alienate the colored vote."

■

A check at the Blackstone Hotel, headquarters for the brotherhood of the AME Church, revealed that following the broadcast a number of insulting phone calls had flooded the switchboard, but there had been no overt action to show disfavor to the delegates.

On the opening days of the convention, representatives from various beach spots were on hand at Greater Bethel AME Church, where incomers were assigned to homes and hotels, urging that the delegates register in the hotels.

One hotel owner's daughter, on hand to greet the guests, informed the delegates that even if they did not register in the hotel, eating facilities of the hotel were open to them.

Resolution Is Passed Fri. By Gen. Conference

Daily World
Atlanta, Ga.
Sat. 5-5-56

MIAMI, Fla. — All of the African Methodist Episcopal Church will be assigned to new districts during the thirty-fifth Quadrennial Session of the General Conference, currently in session in Dinner Key Auditorium.

9 AME

A resolution calling for rotation of all bishops was presented to the General Conference during a stormy business session Friday morning by Dr. J. S. Spivey and it was approved by the body. Bishop R. R. Wright, presided.

Some 780 votes were necessary to approve the resolution and after the "yes" votes reached 800, the count ceased. Bishop Sherman L. Greene, senior bishop and president of the Council of Bishops, moved that the vote be made unanimous.

This action means that the bishops will be re-assigned and will not return to the districts they presided over prior to the quadrennial session.

Tonight will be Young People's Evening at the General Conference. The big feature of this session will be a program conducted by the Connectional Young People's Missionary Society, Mrs. Alma Polk, supervisor.

Worship services will be held Sunday at 11 A. M., with Bishop Joseph Gomez preaching the sermon. Also participating in the services will be Bishops Carey A. Gibbs, Frederick Jordan, W. R. Wilkes, H. Thomas Primm, A. J. Allen and Frank M. Reid.

MEMORIAL SERVICES

Memorial services for deceased bishops, ministerial and lay members of the General Conference will be held Sunday afternoon, with Bishop Primm, presiding.

Participants in this service will be Bishops R. C. Ransom, F. M. Reid, S. L. Greene, George W. Baber, W. R. Wilkes, D. Ward Nichols, F. D. Jordan, E. C. Hatcher, Dr. J. A. Roberts, and Arthur Funn.

The deceased bishops include the late Bishops Noah W. Williams, Monroe H. Davis, John H. Clayborn, W. A. Fountain, L. H. Hemingway and D. O. Walker.

BANK-LENDING RATE UP

In an effort to head off inflation the Federal Reserve Board has increased its bank-lending rate to its highest level in more than 22 years. Effective April 13, a jump of 2 1-2 to 3 per cent in the discount rate for the Minneapolis and San Francisco Federal Reserve banks was approved. The rate for nine other banks — all except Chicago — likewise goes up from 2 1-2 to 2 3-4 per cent. Not since May, 1933, has the reserve system's general discount rate been so high as 3 per cent, and it had been not more than 2 1-2 per cent since October, 1933.

First African Gets AME Bishop Post

Herald P.3-A
Sat. 5-12-56
Miami, Fla.

Delegates of the African Methodist Episcopal Church named Dr. Francis Gow of Capetown, South Africa, as bishop for a new district for the Union of South Africa in balloting at Dinner Key Auditorium Friday night.

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He is the first African to receive such a post in the church, but his election was virtually directed when the church recently created the new district and indicated that a native African should be elected.

More than 1,600 delegates cast votes on he first ballot in the antiquated election system, but no clear majority was given to any other church leaders who are seeking four remaining bishop posts.

The slow counting of ballots, according to Al Dunmore, church spokesman, continued throughout the evening and will continue without interruption today until the posts are filled by a definite majority of votes cast.

A Miamian, the Rev. W. F. Ball, elder for the Northwest Miami district, was one of seven contestants who appeared to be getting heavy support on the first ballot, Dunmore said.

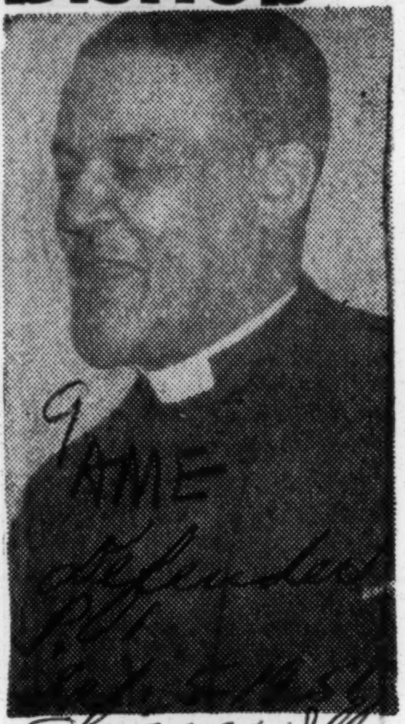
More than 40 church leaders are seeking the four posts.

The 35th quadrennial conference sessions began here May 2 and will end Tuesday. More than 3,000 delegates and about 15,000 other persons connected with the convention have been in the city.

Election of the four bishops is expected to be completed late today.

AMEs Elect First African Bishop

Defender, Sat. 5-19-56
P.1
Chicago, Ill.


9 AME
Defender
P.1
Sat. 5-19-56
Chicago, Ill.

BISHOP GOW

MIAMI, Fla. — Francis I. Gow of Capetown, South Africa, became the first native African to be elected a bishop in the African Methodist Episcopal church last week.

Gow was the first one to be elected in a slate of five to be named. Polling 1,355 votes out of the total delegation of 1,600, he went in on the first ballot after 15 hours of tallying.

Running at dead heat in the second ballot are Dr. Samuel Higgins, president of Allen university, Columbia, S. C.; Rev. William F. Ball, Miami, a presiding elder in the 11th district; Rev. E. L. Hickman, Louisville, Ky.; Rev. O. O. Sherman, Litttle Rock, Ark. and Dr. Charles Leander Hill, president of Wilberforce university.

Already re-elected by acclamation following the reading of his report was Dr. R. W. Mance, the financial secretary of the church.

A former physician of Columbia, S. C., Dr. Mance gave up his practice to take the position after the death of A. S. Jackson the former secretary.

A new post of general secretary of the church was created last week with Rev. Russell Brown, pastor of Coppin AME church, Chicago being named.

Judge Perry B. Jackson of Cleveland, Ohio was unanimously re-elected president of the Judicial Council of the church, the "Supreme Court" of the body.

Dr. Gow, whose election came as a surprise, came to the United States at the age of 12 to receive his education here. He attended Miami University at Oxford, Ohio and Wilberforce university. Returning to his native land, he was named as president of Wilberforce Institute in the Transvaal by the late Bishop John A. Gregg then over the South African district.

Gow, a handsome man of 56 who speaks in a clipped British acent, is a "colored" South African who are classed separately from the blacks. This is his third time to seek the election.

In 1952, in Chicago, he polled only 163 votes. Since he is a native, it is generally felt that he may be acceptable to the Strydom government which enforces strict apartheid and does not encourage outside Negroes coming into the Union.

Bishop Frederick D. Jordan, who was named to the field four years ago fought a two year battle to gain entry on a temporary basis.

Mrs. Gow is a native of Richmond, Va. They have a daughter, 12.

AME Picks Miamian As Bishop

Herald P.3-C
Wed. 5-16-56
Miami, Fla.

A Miamian was elected one of the bishops of the African Methodist Episcopal Church after three days and nights of voting which ended Tuesday at Dinner Key Auditorium.

REV. BALL

He is the Rev. W. F. Ball, 1775 NW 58th st., who for three years has been the presiding elder for the North Miami district of the church.

The 49-year-old native of South Carolina was pastor of the largest church of the denomination in Florida — Greater Bethel AME Church here — for five years before being elevated to the elder's post. He also had been pastor of the Grant Memorial AME Church in Jacksonville, the second largest in the state, during his 29-years in the ministry in Florida, Kentucky and Tennessee.

During his tenure as presiding elder of the district which includes half of Dade County and all of Broward County, four new churches have been founded to bring the total number of AME churches in the area to 21.

The Rev. Mr. Ball became well known to the million members of his denomination through his service on important committees over the years.

He has served on the committee which revises the book of discipline which governs the church and is considered an expert on ecclesiastical law. He also has served on the episcopal committee which examines and assigns bishops.

Numerous other key assignments have been held by the father of two children, but one of the most significant was his selection to represent the AME church at the ecumenical conference at Oxford, Eng., in 1951.

The Rev. Mr. Ball was one of five bishops selected from a field of nearly 100 candidates. Of his election, he said, "It is a very coveted place. It is the greatest honor which can be bestowed on one by the church. It is a challenge for greater and wider service to the total welfare of the church, my people and humanity."

He probably will be assigned either to the West Indies or Africa, the Rev. Mr. Ball said, which will be fine with him.

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AME

AME's Shift 13 Bishops, Take Away Money Powers

Afro-American
Baltimore, Md.

Move ends three hours of debate

Sat. 5-12-56
p. 1

By ARTHUR M. CARTER
AFRO Managing Editor

MIAMI, Fla. — By an overwhelming majority, the delegate body of the AME Quadrennial Conference, Friday, voted removal of all 13 active bishops and reassignment to other districts.

9

In a second surprise action, both marked with tension, the delegates passed a resolution revising the financial structure of the church and taking absolute control of budget matters from the hands of the bishops.

This was a major step in an issue that had stirred a prolonged and sometimes heated difference between the delegate body and the bishops. It will provide for an all-inclusive connectional budget and is expected to eliminate what supporters of the move called "wasteful spending."

* * *

BOTH OF these proposals were solidly backed by The Brotherhood, a young organization of ministers and laymen which came to the conference ready for a bitter fight on the issue.

The 1,559 delegates and officers unanimously approved the resolution for rotation of the bishops after three hours of individual balloting; and ballot-counting showed that those favoring the resolution were leading by a 2 to 1 margin.

Opponents of the controversial issue, which had upset the organizational procedure of the meeting for two days, were trailing 395 to 800, with a majority of 780 necessary to win.

* * *

AT THIS POINT, the Rev. J. G. Harris of West Virginia asked that the counting of ballots be closed to save time.

After ascertaining the correctness of the count, Bishop Sherman L. Greene, senior bishop and president of the Bishops' Council, dramatically urged adoption of the resolution by unanimous consent.

Afro-American

As one who opposed the resolution, the Bishop Greene said "I now feel we should have the vote unanimous in the spirit of peace and harmony." p. 2

George Sewell and Dr. Frank Veal seconded the motion and the resolution passed without opposition.

Sat. 5-12-56

The resolution directed that the Episcopal Committee "shall assign no bishop to the Episcopal District to which he was assigned by the 1952 General Conference or by the Council of Bishops in the interim of the '52-'56 General Conference.

* * *

WHILE ALL of the bishops thus will be assigned to new districts, the resolution actually involved only nine as four of them had served eight years in their present districts and under church law, must be transferred this year.

The four who completed eight years of service in their present districts are Bishops D. W. Nichols, first; George W. Baber, fourth; Alexander J. Allen, third, and Frank M. Reid, seventh district.

At the same time, four new bishops, and possibly five, will be named at this conference.

The four will replace the quartet who died during the interim of the last quadrennial, and a proposal for creation of a new district, if agreed, would increase the number of active bishops to 18.

* * *

THIS ACTION puts the assignment of the bishops squarely in the hands of the powerful episcopal committee headed by Dr. John L. Alexander of Chicago.

This 68 - member committee includes two ministers and two laymen from each of the conference's 17 districts.

Besides recommending the assignment of bishops, it handles grievances and complaints brought against the church leaders.

Dr. Alexander, pastor, Bethel AME Church, Chicago, is the only living person to serve twice as chairman of the committee.

He was chairman of the committee at Kansas City in 1948 and has been a member for five general conferences.

Other episcopal committee officers are Henry W. Murphy, Los Angeles, vice chairman: J. J. Simmons Jr., Oklahoma City, Okla., secretary; the Rev. T. S. Harper, Philadelphia, treasurer, and A. F. Fews, Montgomery, La. chief marshal.

* * *

THE BUDGET resolution, which is expected to pave the way for passage of the Brotherhood's recommended $1,000,000 all-inclusive connectional budget, directed:

That the revision committee and the temporal economy committee prepare legislation for a connectional budget that will include all funds necessary for episcopal district and connectional operation to be in effect at the close of the general conference."

It also provided for representatives from all agencies working on a budget to have the right to be heard from the floor but not the privilege of voting.

* * *

THE COMMITTEE was ordered to report on the budget by Tuesday, thus disposing of the financial matter before the election and assignment of bishops.

The Rev. Ralph D. Jackson, pastor, Bethel AME Church, Nashville, Tenn., spearheaded the move to get budget resolution adopted.

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His motion was seconded by Dr. R. E. Lamb, Florence Villa, Fla., secretary of the Brotherhood. The Rev. Mr. Jackson is president.

All efforts to get the resolution to the floor during the first two business sessions failed, but the matter erupted in a tumultuous session Friday morning, when Bishop R. R. Wright was presiding.

* * *

CHARLES F. SPIVEY of St. Louis won recognition from Bishop Wright and presented the resolution as the delegates went into an uproar.

After 30 minutes of shouting, and screams of 'move the bishops,' plus general confusion around the platform, order was finally restored and the individual voting started.

The voting took approximately two hours, then came the long process of counting the ballots.

This was done for the first time by a visual projector which projected the actual vote on a huge white screen so that all of the tellers and marshals could easily see it, as well as making it plainly visible to delegates in the first few rows of the hall.

THIS METHOD of counting, while dramatic, provided some humor as several of the votes flashed on the screen had additional phrases to the "Yes" or 'no."

One classic example had 'yes, move 'em,' and another 'yes, kick out the bishops." Six of them were rejected.

Bishop D. Ward Nichols, secretary of the Council of Bishops, described the move to rotate the bishops as in line with the trend of the times to give greater democracy to the operation of the church organization.

He told the AFRO "this stems from the fact that there has been great unrest in some of the episcopal districts.

"It is in line with the general trend to spread democracy and democratic principles which is the principle on which the AME Church was founded.

* * *

"PERSONALLY, I think it will be a big help to the church, it is for the best interest of all concerned," Bishop Nichols continued.

Referring to the budget resolution, Bishop Nichols said back in 1953 in Atlanta he had advocated in a sermon that a connectional budget be worked out.

"We need a budget like the Federal Government because the church is a business as well as ecclesiastical."

Speaking for the council, he said "most bishops had agreed to move anywhere and we are happy that the church is moving forward to larger fields of development."

Voting For Gen. Officers Next In Sight

World p. 1
B'ham, Ala.
Fri. 5-18-56

MIAMI, Fla. — The 35th Quadrennial Session of the General Conference has elected five new bishops, including four named Tuesday, at Dinner Key Auditorium.

The voting was held Monday night and the ballots were counted Tuesday.

Dr. Samuel R. Higgins, president of Allen University, Columbia S. S. led the ballot with 930 votes.

Dr. W. Frank Ball, presiding elder for the Northwest Miami Dictrict and former pastor of Bethel AME Church, Miami received 860 votes

Dr. O. A. Sherman, presiding elder of the Hot Springs District of the West Arkansas Conference, was given 852 votes.

9

Previously elected were Dr. Francis H. Gow, of Capetown, South Africa and Dr. Ernest Lawrence Hickman, pastor of historic Quinn Chapel AME Church, Louisville, Ky.

BISHOPS CONSECRATED

Consecration services for the newly elected bishops were held at 2 p. m. with Bishop Sherman L. Greene, preaching the consecration sermon

Dr. Higgins was in his 17th year of president of Allen and was formerly pastor of Emanuel AME Church, Charleston, S. C. A native of Laurens, S. C., he was educated at Allen, Knoxville College, Howard University and Union Theological Seminary.

He was licensed to preach at Emanuel AME Church, New York City in 1926. ordained by the late Bishop Joshua H. Jones in 1927 at New York City; and elder by the late Bishop John Hurst at Mount Pleasant, S. C. He is a member of Phi Beta Sigma Fraternity.

World
p. 8

Dr. Sherman, who has represented the 12th Episcopal District at the General Conference for many years is vice president of the Trustee and Executive Boards of Shorter College, North Little Rock, Ark.

After a breif recess the General Conference started electing general officers, and adjournment is expected by noon Wednesday..

AME Leaders Calls Advocates Traitors

Segregation Aids Reds, Bishop Says

Herald 4.11.A

By ADON TAFT
Herald Religion Editor

Miami, Fla.

Wed. 5-2-56

4.11.A

Advocates of segregation in the United States are the "best friends the Communists have," the quadrennial conference of the African Methodist Episcopal Church, which opens here officially today, will be told.

That contention will come from Bishop D. Ward Nichols when he reports on his visit to Russia a month ago as a member of a 10-man party from the National Council of Churches.

"Those who advocate continued racial segregation in the United States are actually destroying our leadership to a degree that is treasonable," Bishop Nichols said Tuesday.

"Race relations in the United States are being used in Russia as a primary weapon against the ideals of democracy," he said.

"It must be perfectly clear to everyone that, as a race, Negroes enjoy something less than universal first-class citizenship in this country," he added. "This is not official policy, however, and I am satisfied that our great President has asked for progress in this direction."

There is no freedom — religious or otherwise — as Americans know it, in Russia, Bishop Nichols said.

"Much to my surprise, the Russians still are intensely religious though," he reporte . He said the churches and cathedrals were crowded, mostly with old women.

The bishop of most of the Northeast U.S. district of the AME church observed the Russian government expects the church to die out with the old folks and does not oppose them too much, concentrating on keeping young people out of the churches.

"But they overlook the divine in the church," he said, "and the church will never cease to exist."

In his report, which will be given at 8 p.m. Friday, Bishop Nichols will say that most Russians seem to think they have freedom and are satisfied with their government. Most of them are better off now than they were under the czars, he said.

Separation of church and state in this country precludes the loss of freedom here, he said.

Bishop Nichols is a vice president of the National Council of Churches and a member of the central committee of the World Council of Churches. He is a native of South Carolina and has been one of the 17 bishops of the AME Church since 1940.

Some 1,500 delegates, 1,500 alternates and 10,000 other church members are attending the AME conference which opens officially with a worship service at 10 a.m. today at Dinner Key Auditorium.

It is the first time the group has met in the South since 1920, and only the third time in the denomination's 140-year history.

A pre-conference musical program was presented by Miami's Negro high schools for the delegates at Dinner Key Tuesday night.

Other highlights of the convention will be the session on civil rights Sunday and the voting for bishops Tuesday. Two Miamians, Dr. W. F. Ball and the Rev. J. B. Blacknell, have been mentioned as candidates for the post of bishop.

Bishop Greene Goes To Arkansas And Oklahoma

World B'hom, Ala.

Fri. 5-18-56

4.11

MIAMI, Fla. — Bishop William R. Wilkes, a native of Putnam County, Ga., returns to Georgia as presiding prelate of the Sixth Episcopal District.

Bishop Sherman L. Greene, senior bishop and president of the Council of Bishops, who was presiding bishop of the Sixth Episcopal District since February, 1951, goes to the Twelfth Episcopal District, Arkansas and Oklahoma.

The assignment of bishops was the order of business late Tuesday night as the 35th Quardrennial Session of the General Conference of the African Methodist Church was nearing the closing session at Dinner Key Auditorium.

COMPLETE ASSIGNMENTS

Complete assignments made by the Episcopal Committee are as follows:

First DISTRICT—New York, New Jersey, Pennsylvania, Bishop George W. Baber.

SECOND DISTRICT—Maryland, Virginia, Western North Carolina, Bishop Frank M. Reid.

THIRD DISTRICT— Ohio, Pittsburgh, West Virginia, Bishop Eugene C. Hatcher.

FOURTH DISTRICT — Indiana Illinois, Michigan, Ontario, Bishop Alexander J. Allen.

FIFTH DISTRICT — Missouri, Kansas, Colorado, Nebraska, California, Bishop Frederick D Jordan.

SIXTH DISTRICT — Georgia, Bishop William R. Wilkes.

SEVENTH DISTRICT — South Carolina, Bishop I. H. Bonner,

EIGHTH DISTRICT Louisiana and Mississippi, Bishop Richard R. Wright.

NINTH DISTRICT — Alabama Bishop Carey A. Gibbs.

TENTH DISTRICT — Texas, Mexico, Rio Grande, Bishop H. Thomas Primm.

ELEVENTH DISTRICT .. Florida, Bishop D. Ward Nichols.

TWELFTH DISTRICT—— Arkansas and Oklahoma, Bishop Sherman L. Greene.

THIRTEENTH DISTRICT—Tennessee and Kentucky, Bishop Joseph Gomez.

FOURTEENTH DISTRICT Liberia, Sirra Leon, Nigeria and Gold Coast- Bishop Samuel R. Higgins.

FIFTEENTH DISTRICT —South Africa, Bishop Francis H. Gow.

SIXTEENTH DISTRICT—Cuba, Bahama, Winward Island, Jamaica, Haiti and South America, Bishop O. A. Sherman.

SEVENTEENTH — DISTRICT—Cape, Switzerland, Orangia and Natal Bishop Ernest Lawrence Hickman.

EIGHTEENTH DISTRICT — Bishop W. Frank Ball.

WILKES FORMER ATLANTAN

Bishop Wilkes, who was in his 14th year as pastor of Atlanta's Allen Temple AME Church when elevated to the bishopric in 1948 at Kansas City Mo., attended high school Eatonton, a., and completed his education at Morris Brown college, Turner Theological Seminary Garrett Biblical Institute Northwestern University and the University of Chicago.

Before coming to Allen Temple in 1934, he was pastor of First AME Church, Athens, Ga., He was formerly a member of the faculty at Booker T. Washington High School and served as pastor of St. James, St. John and St. Peter AME churches.

* * * * *

BACK TO ARKANSAS

Bishop Greene has given more than 40 years of constructive service in the rank of pastor. presiding elder college president and bishop, is returning to Arkansas, where he formerly served as pastor and presiding prelate.

A native of Vicksburg, Miss., he was elected to the bishopric in 1928 and in the Episcopacy served four years in South America and the West Indies, in addition to the state of Tennessee; and 10 years as bishop of Mississippi and Tennessee.

Then after two years in Arkansas, he was assigned to Ala.. and was transferred to Georgia in 1951.

GENERAL BOARD ELECTED

The General Board of the AME Church, which will supervise the church administration as far as finance is concerned was elected Tuesday. This Board will supervise the educational institutions all publications, the pension, extension and missionary departments.

It is composed of two laymen two ministers from each episcopal district and nine members at large. Named on the board from Georgia were: Dr. H. I. Bearden, Dr. J. H. Edge, Mrs. Dollie J. Alexander and Dr. R. A. Billings. Dr. L. G. Long was elected a member at large.

Dr. Russell Brown, of Chicago, Ill., was elected general secretary of the AME Church, a newly created office.

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Negro Business Didn't Get It

$2 Million Spent By AMEs in Miami

Courier P.2 Sat. 5-26-56

Pittsburgh, Pa.

By ALBERT J. DUNMORE

MIAMI, Fla.—The more than 15,000 delegates and visitors to the thirty-fifth General Conference of the African Methodist Episcopal Church found themselves more than welcome here in Miami during their 15-day meeting and went away extolling the hospitality of the city and its neighbor, Miami Beach.

More than that, city officials and businessmen of both cities were warm in their praise of the manner in which the churchmen accepted this hospitality.

On Miami Beach, more than 31 hotels opened their doors to Negro guests, the first time for many of them. Many restaurants also welcomed the visitors and were more than cordial in their treatment of the newcomers.

■

SEVERAL first-class restaurants, in spite of heavy regular trade, were willing to accept the abundant group of visitors.

Miami Police Headly sent a personal message to the conference on the closing day praising the group as one of the best conducted conventions ever to be held in the city.

Businessmen also praised the visitors. Hotelmen described the convention visitors as "the easiest pleased patrons we have ever had." It was estimated that some $2 million was spent by delegates and visitors.

Many took advantage of the famous Lincoln Road shopping center on Miami Beach, and many of the churchmen also visited Nassau and Havana, with travel agencies doing a land office business.

Among the disgruntled Miamians were the Negro cab drivers who found their business below normal, inspite of the tremendous crowd of visitors, and the restaurant owners in the Negro communities.

■

THE TAXI business suffered because of church and hotel bus connections arranged by the Conference Local Commission and the use of courtesy cars by the conference.

Service by white restaurants to Negro visitors in the areas of the Miami Beach hotels, where many of the delegates stayed and at the restaurant at Dinner Key auditorium, cut heavily into the business expected by restaurants in Negro communities.

Bishops Assigned By AME

Herald P. 6-B

Miami, Fla.

Thurs. 5-17-56

By ADON TAFT
Herald Religion Editor

Bishop D. Ward Nichols of New York has been named bishop of Florida by the African Methodist Episcopal Church. He succeeds Bishop C. A. Gibbs of Jacksonville, who has been reassigned to Alabama.

NICHOLS

Bishop Nichols is a vice president of the National Council of Churches and a member of the central committee of the World Council of Churches. He is a native of South Carolina and has been a bishop since 1940.

Just a month ago, Bishop Nichols was a member of a 10-man party from the Council of Churches which visited Russia.

Bishop Frank Madison Reid of Columbia, S. C., was named to the Washington post, which includes rule of Maryland, Virginia and North Carolina, as the AME church concluded its 35th quadrennial general conference at Dinner Key Auditorium Wednesday.

Bishop Reid spearheaded the legal action that resulted in the now famous Supreme Court decision banning segregation in public schools.

Other assignments by the church's episcopal committee included:

Bishop George W. Baber of Chicago to District 1, all states north of Maryland; Bishop L. M. Hatcher of Nashville, Tenn., to District 3, Ohio; Bishop A. J. Allen of Cleveland to District 4, Illinois, Indiana and Michigan.

Bishop Frederick Jordan of Los Angeles to District 5, all states north of Oklahoma and west of the Mississippi River; Bishop W. R. Wilkes of Little Rock to District 6, Georgia; Bishop I. H. Bonner of Selma, Ala., to District 7, South Carolina.

Bishop R. R. Wright of Philadelphia, former head of District 16, covering the Caribbean and South America, reassigned to District 8, Mississippi and Louisiana; Bishop H. Thomas Primm of New Orleans to District 10, Texas; Bishop Joseph Gomez of Waco, Tex., to District 13, Kentucky and Tennessee.

Five new bishops were consecrated Tuesday. When the new assignments were handed out, theirs were all in Africa or South America. The new bishops, and their new assignments, are:

Bishop Samuel R. Higgins of Columbia, S. C., to District 14, Liberia; Bishop H. Francis Gow of Capetown to District 15, South Africa; Bishop O. L. Sherman of Little Rock to District 16, South America and the Caribbean; Bishop E. L. Hickman of Louisville to District 17, the Transvaal and the Belgian Congo, and Bishop W. F. Ball of Miami to District 18, North and South Rhodesia.

AMEs Elect Five; Reinstate Sims

Defender P.1 Sat. 5-26-56

Chicago, Ill.

MIAMI, Fla.—The 1600 delegates to the 35th general conference of the AME church made history during the sessions here as they elected five new bishops, reinstated a former bishop, assigned all bishops to new districts, created a new post of general secretary of the church and elected national officers.

In one precedent setting move, the delegation elected Francis I. Gow of Capetown, South Africa, the first native African an AME bishop. The cleric polled 1,355 votes out of the 1600 cast, and went in on the first ballot.

OTHERS IN TOP POST

Other ministers elevated to the top post were:

Rev. E. L. Hickman, pastor Quinn Chapel AME church, Louisville, Ky., who was assigned to the 17th district, the Transvaal (Africa); Samuel R. Higgins, president Allen university, Columbia, S. C., 14th district, Liberia, Gold Coast and Nigeria.

William F. Bell, presiding elder, Miami, 18th district, Southern Africa; O. O. Sherman, presiding elder, Little Rock, 16th district, West Indies and South America;

GENERAL SECRETARY

The new general secretary post went to Rev. Russell Brown, pastor Coppin AME church, Chicago. Judge Perry B. Jackson, Cleveland, was unanimously re-elected president of the Judicial Council for the church, the "supreme court" of the body.

Reinstated as bishop after being ousted for 10 years was Dr. David Henry Sims. However, he is still unassigned since a special committee was appointed to review his case and decide whether he will be given an active district.

The 66-year-old pre-late of Philadelphia became embroiled in a bitter controversy with the Bishops Council and the church in 1946.

In other conference business, a coalition of ministers and laymen, pledged to reforms in the church, pushed through a resolution calling for the rotation of the presidency of the Bishops Council annually and the re-assignment of all bishops regardless whether they had served out the eight-year term as required by law.

Other bishopric assignments were:

First Episcopal district — Bishop George W. Baber. New York, Pennsylvania, New Jersey and New England states.

Second Episcopal district — Bishop Frank Madison Reid, Virginia, North Carolina, Washington, D. C., Maryland.

Third district — Bishop E. C. Hatcher, Ohio, West Virginia.

Fourth district — Bishop Alexander J. Allen — Illinois, Indiana, Michigan, Wisconsin, Minnesota, Iowa, and parts of Canada.

JORDAN IN FIFTH

Fifth district — Bishop Frederick Jordan, Missouri, Kansas, Nebraska, Mexico, Colorado, California Oregon, Washington.

Sixth district — Bishop William R. Wilkes, Georgia.

Seventh district — iBshop Isaiah W. Bonner, South Carolina.

Eighth district — Bishop Richard R. Wright, Mississippi and Louisiana.

Ninth district—Bishop Harry A. Gibbs, Alabama.

Tenth district — Bishop H. Thomas Primm, Texas.

Eleventh district — Bishop D. Ward Nichols, Texas

Twelfth district — Bishop Sherman L. Greene, Arkansas and Oklahoma.

Thirteenth district — Bishop Joseph Gomez, Kentucky and Tennessee.

Chaplain is honored at AME conference

Afro-American P. 19

Sat. 6-2-56

CHAPLAIN ROBINSON

MIAMI, Fla.—Lt. Col. Douglass L. T. Robinson, army chaplain, stationed at Oteen VA Hospital, Asheville, N.C., represented the U.S. Chaplain's office at the 35th quadrennial session of the AME General Conference, held here recently.

The designation was made by Edward A. McDonough, director of chaplain service. Chaplain Robinson was granted official leave to attend the General Conference.

9

Baltimore, Md.

CHAPLAIN ROBINSON was elected to the newly created General Board of the church, in Miami.

He is vice chairman of the Connectional Council, official organization that was founded by his late father, Dr. J. G. Robinson of Philadelphia, its first president and editor of the AME Church Review.

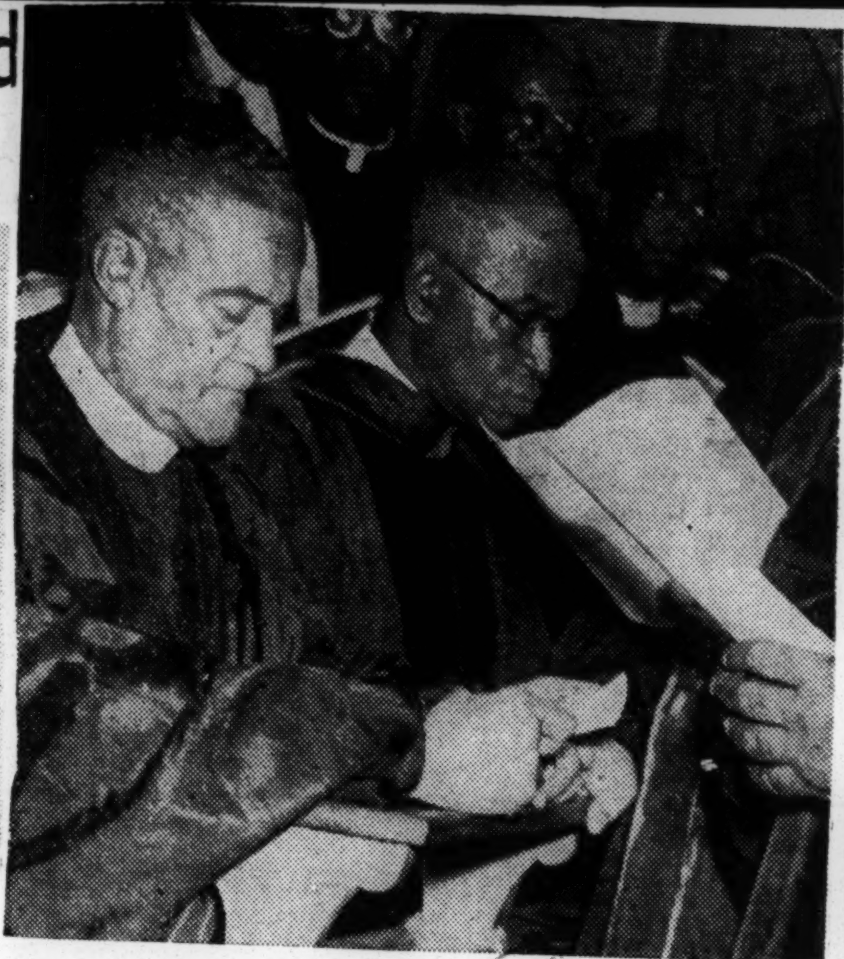
AME chaplains rank with general officers of the church and are accorded full membership in the General Conference.

* * *

LISTED ON the official roster released by Dr. Robert W. Mance, secretary of finance of the connection, were the following:

J. E. Foster, A. N. White, and T. S. Clements, Pennsylvania; W. H. Muldrow and C. C. Blake, New York; James L. Grady, and M. C. Swann, North Carolina; Paul Ross and D. J. Moore, Ohio; Andrew L. Johnson, Oklahoma; L. A. Cousins and Wesley B. Nash, Maryland: I. H. Aldridge and Gerald Hayden, Missouri; D. D. Felder, G. H. White, V. A. Jeanerette, D. J. Ziegler, South Carolina; and J. Acton Hill, Kentucky.

Others were S. T. Johnson, R. T. Bussey, S. H. Giles, W. J. Jenkins, J. W. Downs, L. A. Stroud, E. H. Wharley, J. H. Hurley, C. C. Blake, J. H. Lissimore, W. T. Tyrus, H. H. Sessions, C. H. S. Hunter and H Hollis Hooks all of Georgia.


Tense Moment—A tense moment was evidenced at the General AME Conference in Miami, Fla., during the consecration of Bishop Francis Gow of South Africa and Bishop E. L. Hickman of Louisville, Ky.

Courier P. 6

Sat. 5-26-56

Assignments Are Made

New AME Bishops To Foreign Areas

Pittsburgh, Pa.

9

By ALBERT J. DUNMORE

MIAMI, Fla.—Bishop Francis H. Gow of Capetown, Africa, became the first Bishop to be elected in the 1956 class of the African Methodist Episcopal Church.

He was joined on the third ballot by Bishop Ernest L. Hickman of Louisville, Ky., and on the fourth ballot by Bishops S. R. Higgins, Columbia, S. C.; W. F. Ball, Miami, Fla., and O. L. Sherman, Little Rock, Ark.

All of the newly elected Bishops will be assigned to foreign areas.

Assignment of Bishops by the Episcopal committee are as follows:

First District (Pennsylvania, New York, New England, New Jersey, Delaware, Bermuda) Bishop George W. Baber, formerly of Fourth;

Second District (Maryland, Washington, D. C.; Virginia and North Carolina) Bishop Frank Madison Reid, formerly of Seventh;

Third District (Ohio, Western Pennsylvania, West Virginia) Bishop E. C. Hatcher;

Fourth District (Indiana, Illinois, Michigan, Ontario) Bishop A. J. Allen, formerly of Third;

Fifth District (Missouri, Kansas, Colorado, Nebraska, California, Northwest states) Bishop Fred H. Jordan, formerly of Fifteenth;

Sixth District (Georgia) Bishop W. R. Wilkes, formerly of Twelfth;

Seventh District (South Carolina) Bishop I. H. Bonner, formerly of Ninth;

Eighth District (Mississippi, Louisiana) Bishop R. R. Wright, formerly of Sixteenth;

Ninth District (Alabama) Bishop Carey A. Gibbs, formerly of Eleventh;

Tenth District (Texas) Bishop H. Thomas Primm, formerly of Eighth;

Eleventh District (Florida) Bishop D. Ward Nichols, formerly of First;

Twelfth District (Arkansas, Oklahoma) Bishop Sherman L. Greene, formerly of Sixth.

Thirteenth District (Tennessee, Kentucky) Bishop Joseph Gomez, formerly of Tenth;

Fourteenth District (Liberia, Sierra Leone, Nigeria and Gold Coast) Bishop S. R. Higgins;

Fifteenth District (Union of South Africa) Bishop Francis H. Gow;

Sixteenth District (Cuba, Bahama, Windward Islands, Jamaica, British and French Guiana, Santo Domingo, Haiti, South America) Bishop O. L. Sherman;

Seventeenth District (Transvaal, Zambest, Central Africa, Belgian Congo) Bishop E. L. Hickman;

Eighteenth District (Swaziland, Orangia, Natal and Southwest Africa) Bishop W. F. Ball.

Church Extension Dept. Post Given To Gaston By AME's

World

B'ham, Ala.

A. G. GASTON, SR.

When the 35th General Conference of the AME Church, meeting in Miami, Fla., elected A. G. Gaston, Sr. of this city, secretary of the Church Extension Department, it gave this office to a layman for the first time.

Interviewed here this week on his new office, Mr. Gaston gave the impressions that he has a number of ideas for improving and expanding the services of the department. Headquarters for the work are located in Washington, D. C.

Mr. Gaston estimated that the CES would have a capitalization of about a half million dollars. CES, he said, finances, re-finances loans to churches and handle mortgages and related papers for them.

"I am studying the job before I make any moves," Mr. Gaston said. He added that he desired to make a careful check of the department before making any substantial changes.

Fri. 6-1-56

He said that at present there is a clerk working in the CED but he intends to add another clerk and a field representative. Mr. Gaston said he understood that there was usually provided about $8,000 annually to run the department.

P. 1

President of Smith and Gaston Interest, and chairman of the committee for organizing a Federal Savings and Loan Association, Mr. Gaston revealed that he had a number of ideas about changes, innovations, and new services which would bolster CED. However, he declined to list them for publication.

Meantime he insisted that he wanted to proceed slowly and cautiously. However, he did point out that he intended to place church loans on a business basis and to work out an up-to-date program for financing church building.

He said that this meant that related financing services would be investigated to determine whether improvements were needed.

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AME

BISHOPS WILKES AND GREENE IN EXCHANGE OF ASSIGNMENTS

Daily World Atlanta, Ga. P.1

Sun. 5-20-56

By JOEL W. SMITH

The reassignment of the 13 active bishops of the African Methodist Episcopal Church at the 35th Quadrennial Session of the General Conference at Miami, Fla., where five new bishops were elected, resulted in an exchange of assignments for Bishops William R. Wilkes and Sherman L. Greene.

9

Reassigned to Georgia and to Arkansas and Oklahoma respectively, these distinguished AME prelates return to the familiar surrounding of the states from which they were elevated to the bishopric.

AME 9

BISHOP W. R. WILKES

New Assignments Send Two AME Prelates To Familiar Surroundings

BACK IN GEORGIA

Back in Georgia after eight years Bishop Wilkes returns to the state in which he was born, received much of his education and started his career in the ministry.

In returning to Arkansas, Bishop Greene will be back in a state where he lived for about 30 years, serving as pastor, presiding elder, college president and later as presiding bishop.

TO LIVE IN CHICAGO

While presiding over Arkansas and Oklahoma Bishop Greene will live in Chicago, Ill. He is also president of the Connectional General Board of the AME Church and headquarters will be located in Chicago, also the residence of Dr. Russell Brown general secretary. The treasurer, Dr. R. U. Mance, resides in Washington, D. C.

Elected to the bishopric at Kansas City, Mo., in 1948, Bishop Wilkes was assigned to the Sixteenth Episcopal District, which included Cuba, Bahama, Windward Islands, Jamaica, Guiana, Santo Domingo, Haiti and South America. Since October 1951, he presided over the Twelfth Episcopal District, Arkansas and Oklahoma.

9

BISHOP S. L. GREENE

SUCCESSFUL PASTOR

Bishop Wilkes started on his way to episcopal recognition by serving as a successful pastor. He was in his third year as pastor of the First AME Church at Athens, Ga. when assigned to Allen Temple AME Church here. He was in his 14th year at Allen Temple when elected to the bishopric.

During his pastorate at Allen Temple, the Flipper-Fountain Education Building was completed in 1947; a new wing with two entrances on Fraser St. was added; and the church purchased a four unit apartment on Fraser St.

Daily World

A native of Putnam County, Ga., Bishop Wilkes attended high school in Eatonton, Ga., and continued his education at Morris Brown College, Turner Theological Seminary Garrett Biblical Institute, Northwestern University, and the University of Chicago.

Sun. 5-20-56

He was a member of the faculty at Booker T. Washington High School and served as pastor of St. James, St. John and St. Peter AME churches before going to Athens.

LONG YEARS OF SERVICE

Presiding prelate of Georgia since February, 1951, Bishop Greene previously presided over the West Indies, South America, Arkansas, Mississippi and Louisiana, the Philadelphia and Delaware Conferences; and Alabama. He was elected a bishop at Chicago, Ill., 1928.

A native of Vickesburg, Miss., he received his education at Alcorn College, Port Gibson, Miss; Shorter College, Little Rock, Ark; and Campbell College, Jackson, Miss.

9 AME

During the 30 years in Arkansas, he served as president of Shorter College for seven years and later served as bishop for two years completing the unexpired term of a bishop who died.

Senior bishop and president of the Council of Bishops, Bishop Greene has served as an official representative of his Church to several ecumenical and world conference in England, Scotland, Hollard,, Ireland and the United States.

A.M.E.'s Restore Bishop Expelled 10 Years Ago

Call P.1 Fri. 5-25-56

Kansas City, Mo.

Bishop David Sims Agrees To Withdraw Suits

MIAMI, Fla. — (ANP) — The action-packed session of the 35th quadrennial general conference of the A. M. E. church came to a stormy and dramatic close in Dinner Key auditorium here Wednesday, May 16.

The final acts of the conference were the election of four of the five bishops required to fill vacancies on the bench, and the restoration of another, expelled 10 years ago. The conference had already elected Bishop Francis H. Gow of Capetown, South Africa, to represent the denomination in that country.

9

The final action—the restoration of unfrocked Bishop David Sims—came with dramatic suddenness in a resolution from the floor. The resolution was sponsored by the "Brotherhood," an organization of ministers and laymen which affected a number of sweeping changes in the church.

Their Weariness Soothed

It was adopted after several bishops, notably Bishops Sherman L. Greene, senior prelate; George W. Baber, William R. Wilkes and E. C. Hatcher, made impassioned pleas for the spirit of forgiveness. The bishops' spiritual balm apparently had soothed the weariness of the 1,699 delegates, spent from the long and arduous balloting which got under way Friday, May 11, and was not completed until Tuesday, May 15.

But the resolution restoring Bishop Sims set forth certain conditions. He is to have a voice but no vote in the affairs of the church. Neither is he to administer a diocese or draw salary.

The resolution, read by the Rev. Ralph Jackson, president of the "Brotherhood," also directed Judge Perry Jackson of Cleveland, president of the Judicial Council, to draw up an agreement for withdrawal of all suits against the church or any bishop in the connection.

Bishop Sims, who was on the platform for the first time in 10 years, agreed to the conditions and expressed his love for the church. He said:

Church His First Love

"My first love is the A. M. E. church and I am sorry for whatever has happened. I come with my heart open, with not one bit of hate. I know of no action in the world that is of such satisfaction.

"I never filed suit. What I wanted was fellowship. My father and grandfather were members of this A. M. E. church. I feel I have been listed to do this. Please let me die in the A. M. E. church"

Following the plea, he turned to Bishop Nichols, his arch adversary, whom, it is said, Bishop Sims sponsored for the bishopric, and declared his love. He also promised to drop suit, now pending in New York court, between him and Bishop Nichols. There was no visible response from Bishop Nichols.

Call

Bishop Sims was unfrocked in 1946 on charges brought against him at a special session of the general conference at Little Rock, Ark. He had been involved in a bitter controversy with the Bishops Council. He was elected bishop in 1932.

P.4

Commission To Review Case

Whether he will ultimately be given an active assignment hinges on the decision of a special committee commissioned to review his case.

9

The action on Bishop Sims followed closely the election of bishops, marked by sectional differences and a flareup over the voiding of the second ballot due to irregularities. The latter almost threw the conference into a quandary, with delegates leaping on chairs and mounting the rostum to demand that the election officials announce the results of the balloting.

AME

This was on Saturday, May 12 when the second ballot was declared void.

However, by Sunday, peace returned to the conference, as church discipline and a Florida law forbidding elections of any kind on Sunday, prohibiting balloting.

All From The South

But by Monday, southern factions, who had bargained hard with their northern counterpart, had won a smashing victory. All four bishops elected on Monday represent the South. They are Dr. Ernest L. Hickman, Louisville, Ky.; Dr. Samuel R. Higgins, Columbia, S. C.; Dr. O. A Sherman, Little Rock, Ark. and Dr. W. F Ball, Miami, Fla

All the bishops on the bench were assigned as follows:

First Episcopal district—Bishop George W. Baber, New York, Pennsylvania, New Jersey and New England states.

Second district—Bishop Frank Madison Reid, Virginia, North Carolina, Washington, D. C., Maryland.

Third—Bishop E. C. Hatcher, Ohio, West Virginia.

Fourth—Bishop Alexander J. Allen, Illinois, Indiana, Michigan, Wisconsin, Minnesota, Iowa, and parts of Canada.

Fifth—Bishop Frederick Jordan, Missouri, Kansas, Nebraska, Mexico, Colorado, California, Oregon, Washington.

Sixth—Bishop William R. Wilkes, Georgia.

Seventh—Bishop Isaiah W. Bonner, South Carolina.

Eighth — Bishop Richard R. Wright Jr., Mississippi and Louisiana.

Ninth—Bishop Cary A. Gibbs, Alabama.

Tenth — Bishop H. Thomas Primm, Texas.

Eleventh—Bishop D. Ward Nichols, Florida.

Twelfth — Bishop Sherman L. Greene, Arkansas and Oklahoma.

Thirteenth—Bishop Joseph Gomez, Kentucky and Tennessee.

Fourteenth—Bishop Samuel R. Higgins, Liberia, Gold Coast, Nigeria.

Fifteenth — Bishop Francis I. Gow, Union of South Africa.

Sixteenth—Bishop O. Sherman, West Indies and South America.

Seventeenth—Bishop Ernest L. Hickman, Transvaal.

Eighteenth—Bishop William F. Ball, Southern Africa.

The conference, which opened on May 2 and closed May 16, was perhaps unprecedented for the number of revolutionary changes voted into law. Among these were the adoption of a new fiscal budget and the transfer of all active bishops. Designed to bring all connection monies under the control of a general board through a central treasury, the new budget will cost each member $4.00 per year. It was set at $3,200,000.

Every major change was sponsored by the "Brotherhood" organization.

As part of the entertainment feature, Mrs. Etta Moten Barnett, internationally famous mezzo-contralto, delighted the delegates with a repetoire of songs.

Western Area Gets Choice; Baber To N. Y.

Call P.5

Fri. 5-25-56

Kansas City, Mo.

MIAMI, Fla.—Bishop Frederick D. Jordan was assigned to the fifth Episcopal district of the A.M.E. church by the Episcopal committee Wednesday, May 16, as the 35th quadrennial session of the A.M.E. General Conference drew to a close.

The fifth district includes the western part of the United States from Missouri and Kansas to California. Jordan had been the choice of laymen and ministers in the fifth and was requested as the presiding bishop by several conferences of the church.

All of the bishops were assigned to new districts for the next four years. Bishop D. Ward Nichols, formerly presiding bishop of the rich New York area, was sent to the 11th Episcopal district which embraces the state of Florida, the district presided over by the late Bishop John A. Gregg at his death.

Baber to New York

Bishop George W. Baber, formerly of the Detroit area, succeeds Nichols in the first district which includes New York, New Jersey and New England.

Other bishops were assigned as follows:

Second district, Washington, Virginia, North Carolina, Bishop Frank Madison Reid.

Third district, Ohio and West Virginia, Bishop E. C. Hatcher.

Fourth district, Indiana, Chicago and Michigan, Bishop A. J. Allen.

Fifth district, Missouri, Kansas, Colorado, Nebraska, California and the Northwest, Bishop Frederick D. Jordan.

Sixth district, Georgia, Bisho W. R. Wilkes.

Seventh district, South Carolina Bishop I. H. Bonner.

Eighth district, Mississippi and Louisiana, Bishop R. R. Wright

Ninth district, Alabama, Bishop C. A. Gibbs.

Tenth district, Texas, Bishop H. Thomas Primm, who formerly preside over part of the fifth.

Eleventh district, Florida, Bishop D. Ward Nichols.

Twelfth district, Arkansas and Oklahoma, Bishop Sherman L. Greene.

Thirteenth district, Tennessee Bishop Joseph Gomez, formerly of the Texas area and part of the fifth.

Fourteenth district, Liberia, Sierra Leone, Nigeria and the Gold Coast, Bishop Samuel Higgins, one of the five newly-elected bishops

Fifteenth district, Cape Colony, Orangia, Natal, Swaziland and Southwest Africa, Bishop Francis Gow, first African native to be elected to the Episcopacy.

Sixteenth district, Cuba, the Bahamas, Jamaica, Santa Domingo, Haiti and South America, Bishop O. A. Sherman.

Seventeenth district, South Africa, Bishop E. L. Hickman.

Eighteenth district, Bishop W. F. Ball.

Following the death of Bishop D. Ormonde Walker last year, the fifth district was divided among three prelates, each presiding over a segment of the district. Bishop Jordan was given the three Missouri conferences. The California conferences were assigned to Bishop Joseph Gomez and the Kansas and Colorado conferences to Bishop H. Thomas Primm.

There was some discussion about spliting the fifth district into two districts but ministers and laymen alike petitioned the General Conference and the Bishops' Council to leave the fifth district intact. The fifth covers the largest territory of any of the AME districts, stretching from Missouri to the Missouri river to the Pacific ocean.

New General Officers Get AME Blessing

Courier P. 8

Sat. 5-26-56

Pittsburgh, Pa.

MIAMI, Fla.—Two new general officers were elected by the 35th General Conference of the African Methodist Episcopal Church, which was concluded here last week.

9 AME

A. G. Gaston, Birmingham mortician and businessman, was elected secretary of church extension to succeed the Rev. P. W. Rogers of Washington, D. C., and N. C. Nolan was elected to succeed the Rev. S. L. Jones of Louisiana as editor of the Southwestern Christian Recorder.

Re-elected to office were Dr. R. W. Mance, financial secretary; Dr. A. Chester Clark, secretary-treasurer of missions; the Rev. Fred Hughes, editor, Christian Recorder; the Rev. George A. Singleton, editor, AME Church Review; Dr. E. A. Selby, secretary-treasurer, Sunday School Union; Dr. S. S. Morris, secretary, Division of Christian Education; Dr. C. W. Abington, editor of religious literature; the Rev. S. L. Greene Jr., secretary-treasurer of education; the Rev. E. A. Adams, historiographer; the Rev. E. J. Odom, director of evangelism, and the Rev. Russell S. Brown, secretary of the AME Church.

The Rev. Mr. Brown has been re-elected as secretary of the General Conference by an overwhelming majority before the office was changed to that of General Secretary, which became a four-year, full-time assignment.

Call P.5

Fri. 5-25-56

Kansas City, Mo.

TO FIFTH EPISCOPAL DISTRICT.—Bishop Frederick D. Jordan and his wife, Mrs. Artisha Jordan, who will be the presiding bishop and the "first lady" of the fifth Episcopal district of the A.M.E. church for the next four years. Bishop Jordan was assigned to the fifth at the A.M.E. General Conference in Miami.

9 1956

AME

It Is A Big Negro Business Concern—

State Press P. 4 9

S. S. Taylor, Associate Editor

A phenomenon of the age is the Bishop council and the Connectional council of the African Methodist Episcopal church. This tremendous organization met last week in Hot Springs. It is the biggest Negro devised, Negro inspired, Negro administered, Negro serving, and Negro supported business in the world.

Little Rock, Ark

At the top is the group of bishops - - some urbane, some cordial, some reserved, but all besieged with innumerable petitions and petitioners and unable to give more than a moment of atttention to any one person or thing. Just beneath them are the general officers of the denomination and the heads of its leading institutions, and others who have distinguished themselves in service.

3-24-56

Several thousand ministers and laymen were there, each of whom had a position to safeguard, or an appointment to seek, or a support to solicit, or some calculated advantage to gain from mingling in the august gathering. Every part of the nation was represented - - there were auto license numbers from California to Maine and from Maine to Florida.

Sycophants were there to suck the life blood out of anything to which they could attach themselves and to become in turn suckers for those a little shrewder than themselves. One hundred and nine persons were present launching a campaign to put themselves closer to the three or four vacancies which will possibly occur in the bishoprics in May, at the time of the quadrennial general conference scheduled to meet in Miami, Florida.

There were expensive and well-tailored clothes on sleek and affluent looking dignitaries, and shabby and shinny clothes that had been carefully cleaned and pressed to look less unpresentable on so important an occasion. No telling how much effort, how much sacrifice, how much tragedy maybe there was to account for the worn places!

In all branches of Methodism, the prevailing system of appointment makes every minister the competitor and rival of every other minister. A pastor can go to a better charge if he displaces the man who rates just above him. With so great a premium placed on competition and selfishness, it is a marvel that any friendship or loyalty should possibly exist in the Methodist ministry.

But regardless of the diverse and discordant eddies of personal interest and opinion, there was a remarkable unanimity of opinion and singleness of purpose on racial policy. The body condemned the attempt to defy the Supreme Court and commended the Negro citizens of Montgomery, Alabama, for their recent stand. There is no doubt at all that the sentiment of the AME church is solidly against segregation laws and ordinances.

But, in the AME church, there is no disposition to do away with the Negro organization. There is no vestige of an idea of doing away with the Negro schools or other distinctly Negro enterprises of the AME church. The young leadership of the church is more than dedicated to the Negro enterprise. The movement against segregation is not to be construed as a movement away from the Negro concern.

One direction taken by the progressive leadership is the sponsorship of the so-called "general budget fund" for the AME church. This "fund" would systematize and simplify the financial procedures of the church. The general budget will include all benevolent causes of the church and will be administered by a well selected general board, on which the bishops are ex-officio members with voice but no vote. Among other items, the bill provides for the minimum salary of the experienced AME minister to be not less than $3000 per year. If appearances indicate anything, the bill will meet the approval of the general conference and will strengthen the economic life of the AME church.

A Prayer For Democratic Treatment For The Negro

Journal & Guide P. 11

Sat. 3-24-56 Norfolk, Va.

9

(EDITOR'S NOTE: This prayer for democratic treatment for the Negro People of Alabama, Mississippi, Georgia, the Carolinas, Florida, Virginia and other states was prepared by Dr. Charles E. Stewart, minister, Israel AME Church, Albany, New York, and a nationally-known churchman.)

DR. STEWART

OUR LORD GOD, Creator of worlds, nations and peoples, hear us at this moment as we pray for a sinful people who hate their fellowman and refuse the exercise of fellowship and brotherhood. For now many years, Lord God, the Negro people of our fair land have been kept under the heel of prejudice, fear, segregation, and arrogance by a segment of their fellow men. This Negro people has long suffered, with patience, looking for a day of relief from this burden of oppression and injustice. Our homes have been wantonly burned, families murdered, economic pressures forced us to hunger, our children have been shot, and we have consistently been denied the rights of citizenship for which our sons have fought and died on many fields of battle.

Now, Lord of Righteousness, hear us as we pray for relief from these unjust pressures and that Thou would give strength and unshaken power to the United States Supreme Court which is Thy present day Hand-Maiden in the earth for equal justice for all. Do give continued strength and cooperative spirit to those of Alabama and Mississippi who are presently laboring under the pressure of hate, unjust imprisonment, persecution, and being daily embarrassed by all forms to try to cause submission to the prejudiced minds and wills of a majority. Do give to every Negro in America continued courage, faith, stability, and spirit with a willingness to suffer that justice may prevail.

We are grateful, God of all lands, for new doors daily opening to receive our contributions to the welfare of society. We are grateful that our children are preparing to take their places in a new world of opportunity for all and equal justice for mankind. We are thankful that Thy kindness is permitting the walls of hate to fall and the trumpets of freedom to sound across the land. We are most grateful for all those helpful minds and hearts who stand, even in the shadows, and call for justice and freedom for every man, woman, and child. Dear Lord, remember kindly all those who have already offered their bodies and souls as living sacrifices upon the altars of hate, injustice, and prejudice. May our prayers be helpful to all those imprisoned simply because they seek the privileges of human dignity and personal respect.

Dear God, our toils may soon be over, but may each of us resolve to leave our place in this world a better spot for our children, that they need not suffer the indignities we have had to suffer with waiting patience. May those children know high character in their several communities with personal dignity, self-reliance and fair-play. Remove the attitude of fear from their very souls and constitute them free men in a free land because they are Children of God.

We pray by permission of Him who taught us to love one another, do unto others as we would have them do unto us, and live by the Truth, for, the Truth sets us all Free. AMEN.

Courier
Sat. 4-21-56
P.13
Pittsburgh, Pa.

AME Judicial Council—Twelve members of the AME Judicial Council answered the roll call at the Hotel Hollenden in Cleveland, Ohio. The council is the Supreme Court of the church and its highest interpreter of its laws. Standing, left to right: Dr. George L. Hightower, Atlanta; Dr. E. E. Tyler, Philadelphia, Pa.; I. G. Greene, Houston, Tex.; Arthur L. Funn, Brooklyn, N. Y., and Dr. W. M. Wells, Orlando, Fla. Seated: P. G. Porter, Plathe, Kan.; Dr. P. Vann Putten, Port au Prince, Haiti; W. E. Shortridge, Birmingham, Ala.; Judge Perry N. Jackson, Cleveland, Ohio, chairman of the council; John M. Gibson, Annapolis, Md.; secretary of the council; W. A. Davis, Muskogee, Okla., and N. L. Lumzy, New Orleans, La.—Perry Photo.

9

U.S. Negro Answers Reds

Herald-Tribune - Fri. 3-16-56 P.2

Bishop Nichols Tells Moscow of Racial Progress

New York, N.Y.

By B. J. Cutler

From the Herald Tribune Bureau
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MOSCOW, Mar. 15.— A New York Negro bishop told a Soviet church audience tonight that the problems of members of his race in the United States are being worked out "in a spirit of Christ and brotherhood."

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In delivering this message, Bishop D. Ward Nichols, of the African Methodist Episcopal Church, became the first negro to preach from a Soviet pulpit.

AME

A member of the nine-man Protestant deputation, visiting the Soviet Union, Bishop Nichols addressed an overflow crowd of more than 2,500 members of the congregation at an evening service in Moscow's only Baptist Church.

Takes on "Brotherhood"

Taking as his subject "Brotherhood," the Bishop said that since he arrived in the Soviet Union Sunday, he had been asked many questions about Negro life in the United States.

"I want to report to you that Negro life in America is like that of any other people," he said. "We have our difficulties and problems and we are working them out in a spirit of Christ and brotherhood."

He told the audience frankly that some Americans are unsympathetic toward Negroes, but that "our government is striving to bring first-class citizenship to all, regardless of color or creed."

Bishop Nichols' words were met by murmured responses of "slava" ("glory") from the congregation, 80 per cent of whom were women wearning traditional Russian shawls.

Supreme Court Decision

"The Supreme Court has just made it possible for any Negro to attend school anywhere in America," he said.

The Bishop noted that he came as a representative of the National Council of the Churches of Christ in the U. S. A., whose 35,000,000 members make it largest American church group, and that he is a vice-president of the council.

His picture of Negro life in the United States was in sharp contrast to that painted by the Soviet press, which constantly charges that Negroes are prosecuted and downtrodden in America.

For the Americans' visit, members of the Baptist Church congregation filled every seat and the aisles and overflowed into the street. A sixty-voice choir sang a hymn the visitors knew and could join in. It was "What a Friend We Have in Jesus."

9

Herald Tribune—Kell

Bishop D. Ward Nichols

Race Issue Dominates AME Meet

Herald P.4-B
Miami Fla.
Thurs. 5-3-56

Conference Opened By Negro Church

By ADON TAFT
Herald Religion Editor

Racial integration will be the most important issue at the 35th quadrennial conference of the African Methodist Episcopal Church, it became apparent at the opening session Wednesday at Dinner Key Auditorium.

REV. NICHOLS

Two brief mentions of the subject were made in the convention itself and spilled over into the local campaigns of two gubernatorial candidates.

Elaboration of the topic will come today when the bishops of the AME church give their annual report.

9

During the invocation for Wednesday's opening session, Bishop D. Ward Nichols, of New York City, appealed for "the full integration of human rights."

Later, in the quadrennial sermon, Bishop George W. Baber of Detroit said, "The lengthening shadow of Wesleyism will be enhanced by integration and John Wesley will be more of a hero to all of us then he is today."

Some 6,000 persons from the million-member church were on hand for the opening of the two-week convention, held in the South for the first time in 25 years and the third time in the denomination's 140-year history.

Some 10,000 of the church members are expected before the sessions end and many of them are being housed in hotels at the south end of Miami Beach, which normally close in summer. It is the first time large numbers of Negroes have been allowed to stay in Miami Beach.

It was that situation that brought on attacks by Sumter L. Lowry and Fuller Warren, candidates for governor of Florida.

Lowry issued a statement saying "a major catastrophe is taking place in Miami Beach today. This means the end of segregation in our wonderful beach hotels all over Florida."

Warren also criticized the housing of the Negroes in the Beach hotels.

Bishop A. J. Allen of Cleveland will give the report of the bishops at the 9:30 a.m. session today. It will strongly urge support of the National Association for the Advancement of Colored People and ask the AME church to stay in the front line of the battle for civil rights.

The bishops also will administer a wrist-slapping to the Methodist General Conference meeting in Minneapolis for not abolishing segregation in its administrative setup.

Delegates from Africa are scheduled to speak at tonight's session, but informed sources said fear of reprisals on the church in their land or on themselves will keep them from saying much about racial discrimination there.

Civil rights, with the emphasis on segregation, will be the topic of the entire program Friday night.

Negro Church Leaders Want Whites Accepted

Evening Journal
Louisville Ky.
Fri. 5-11-56

Miami, May 10 (AP)—Thirteen leaders in a statement of policy for the African Methodist Episcopal Church today urged their ministers "to actively seek to integrate non-Negro persons into their churches."

P. 3

The statement was signed by 13 active bishops and one who has retired. The group, representing some 4,000 churches, is holding a general conference here.

9 AME

"Though founded by persons of African descent in a protest against race prejudice in the church of God, it has never refused persons in either its membership or ministry because of race or color," the bishops' statement said. "Today we reaffirm this position and call upon our ministry to actively seek to integrate non-Negro persons in the church."

9 1956

AME

Court Orders AME Pastor Reinstated

Afro-American Baltimore Md P.3

Sat. 8-25-56

PHILADELPHIA

The two-year court clash between AME Bishop D. Ward Nichols and a disgruntled pastor, the Rev. William P. Stevenson, has been decided in the minister's favor.

A court order issued by Judge Francis S. Brown Jr directs that the Rev. Mr. Stevenson be restored to the pastorate of Bethel AME Church, Bryn Mawr, "or to another church similar in character and size within the bounds of the Philadelphia Conference."

* * *

BISHOP NICHOLS was prelate of the First District in May 1954 when he transferred the Rev. Mr. Stevenson from the Philadelphia Conference to a pastorate in the New York Conference.

The minister refused to take the new assignment. Instead, he sought appeal through church channels, then took the case to court.

He contended that his transfer to another conference was improper because Bishop Nichols' letter to him used the indecisive term "may be transferred."

The AME discipline requires only that the bishop give the minister a 90-day notice of transfer in such cases. It does not specify the exact language to be used.

AT THE GENERAL conference in May, Bishop Nichols was assigned to govern the Florida district. He was succeeded in the Philadelphia-New York (1st) District by Bishop George W. Baber.

Both bishops are now out of the country.

Bishop Nichols attended sessions of the central committee at Matrahaza of the World Council of Churches in Budapest, Hungary. He is expected to begin his homeward trip Aug. 23.

Bishop Baber is expected home this week after a 10-day stay in Bermuda on church business. The court order allows a 20-day period for the bishop to file exceptions to the decree

* * *

THE REV. MR. STEVENSON declined to comment on his church restoration while Bishop Baber is away.

He pointed out, however, that while the case was pending he had been guest speaking "in many churches, except of AME denomination, until Bishop Baber came here."

Since Bishop Baber replaced Bishop Nichols, the minister said, he has also served "at a few AME churches."

Also named as defendants in the case against Bishop Nichols were the Rev. K. G. Keeys, presiding elder; and the Rev. William H. Smallwood, who was assigned by Bishop Nichols to succeed the Rev. Mr. Stevenson at the Bryn Mawr church.

* * *

THE CASE WAS AIRED in Common Pleas Court No. 4 last October and November.

In addition to Bishop Baber, Senior Bishop Sherman L. Greene, Bishop R. R. Wright Jr. and several ministers testified. On some technical points, their opinions differed.

Bishop Nichols and his supporters maintained that the manner in which the Rev. Mr. Stevenson was reassigned was in conformity with the customs and practices of the AME Church.

Judge Brown's ruling disagreed. He declared the bishop's letter of tranfer "of no effect and void."

In reviewing the case, Judge Brown found the evidence "voluminous" and "conflicting on essential matters."

* * *

HE SAID THIS situation revealed "a grave misunderstanding and failure of comprehension of the terms and spirit of the provisions of the discipline and their application to the form and manner of notifying a preacher of his removal from his conference."

The judge expressed the hope that the present decree would prove satisfactory to both parties and end the case.

He pointed out that further litigation would "necessitate specific references to and expressions of opinion on the credibility of the witnesses, most of whom are clergymen and some of whom are bishops."

The court order, dated Aug. 15, said in part:

"IT IS ORDERED, adjudged and decreed that the presiding bishop of the First Episcopal District of the AME Church and his successors in office and all persons acting under his or their direction or authority.

"Be and they are specifically enjoined from interfering with plaintiff, The Rev. William P. Stevenson, in the exercise of the rights and privileges of an elder in good standing in the Philadelphia Annual Conference of the First Episcopal District of the AME Church.

"That the presiding bishop of the First Episcopal District of the AME Church shall take immediate and appropriate action to restore to plaintiff all of the rights and privileges of an elder within the AME Church —

* * *

"AND THAT the presiding bishop — shall forthwith assign plaintiff to the position of pastor of Bethel AME Church, Bryn Mawr, Pa., or to another church similar in character and size within the bounds of the Philadelphia Annual Conference."

The Rev. Mr. Stevenson was represented in this case by Leslie P. Hill Jr. Attorneys for Bishop Nichols were Lewis T. Moore, a former assistant district attorney and James C. Lightfoot.

REV. W. P. STEVEN

A.M.E. Church Conducts Christian Education Clinic

Weekly New Orleans La.

Sat. 8-25-56

P.2

Jackson, Miss.-- The Christian Education Clinic for Clergy, Adult Laymen and Youth, of the Eighth Episcopal District of the African Methodist Episcopal Church, was held at Campbell College, August 20-24. Presiding over the four-day clinic was Bishop R. R. Wright, Ph. D., presiding bishop of the 8th district.

The theme was: "Extending the Borders of Christian Discipleship." Bishop Wright in an open statement said: "According to our U. S. Cenus, we have around 1,600,00 people of color in the 8th District. Yet we have only 26,241 members. There are 600,000 people who do not belong to any church." It is the program of Bishop Wright to increase the membership of the Church in this area.

A highlight of the Clinic was the presence of former Olympic Star, Jesse Owens, who addressed the Thursday session and held consultations with individuals and youth groups. Mr. Owens is now on the staff of the State of Illinois, the Division of Community Services, of the Illinois Youth Commission.

The Courses and Instructors were: Introduction to the Bible - Rev. R. M. Stevens; Life of Jesus - Rev. J. R. Powe; Enlisting and Developing Workers - Rev. M. E. Johnson; Evangelism - Winning Others For Christ - Rev. G. H. J. Thibodeaux; Youth Fellowship Miss Isabel Carter; Missionary Education - Mrs. M. E. Thornton Improving the League - Rev. J. A. Thornton; Improving the Sunday School - Rev. R. A. Scott; Christian Stewardship - Rev. G. N. Collins; Value of Scouting in the Church Rev. W. D. King; Church Music Mrs. O. B. Collins; The Church and Family Life - Miss Vera G. Powe; New Testament - Rev. C. N. Austin; Old Testament Rev. J. J. Morant; Problem Treatment Sessions led by Miss Sadie Belle Barrow.

Brown Quits As AME Secretary

Defender Chicago Ill.

Sat. 9-29-56 P.1

In a surprise and dramatic move, Rev. Russell S. Brown, of Chicago announced his resignation last Sunday as secretary of the AME church.

He was elected to the post at the General Conference in Miami last May on the wave of a "reformation movement" which swept over the church and climaxed in drastic changes in its structure and operation.

The announcement was made by Bishop A. J. Allen, the presiding bishop of the Fourth Episcopal district, during the reading of the appointments of the ministers at the Chicago Annual Conference at Grant Memorial A. M. E. church in Chicago.

Ministers and laymen who had supported Rev. Brown for the post were shocked because he had given no prior indication of his intention to resign.

However, it was known that he had been contending for the headquarters of the new secretariat to be established here in Chicago, rather than Washington, D. C. as church authorities were insisting.

Reverend Brown told friends tat he was quitting because he preferred to keep his pastorate at Coppin AME church in Chicago. With 2,000 members it is one of the largest in the connection.

The minister who formerly pastored in St. Louis, has figured in many stormy episodes. In 1952 when the General Conference met in Chicago, there was an all-night battle to elect him as secretary of the conference over strong opposition. In 1956, he along with Rev. Ralph Jackson, president of the powerful AME Brotherhood which spearheaded the reform drive, was a central figure. His name had become synonymous with the advocates of changes is

His resignation leaves the post vacant until the bishops' council meets to name a successor. The office has $12,000 allocated to it for salary and secretarial expenses.

A likely candidate will be Rev. A. Wayman Ward, presiding elder of the North District of Chicago. Rev. Brown said he would remain on to complete the minutes of the last General Conference.

Bishop Green, Atlanta AME Leader, Elected

Constitution

Thurs. 9-13-56

Atlanta Ga.

Special to The Constitution

LAKE JUNALUSKA, N.C., Sept. 12—The Rev. Dr. Harold Roberts of England was elected president of the World Methodist Council Wednesday and an Atlantan was named as a regional vice president.

P.2

The Atlantan is Bishop Sherman L. Green of the African Methodist Church.

Dr. Roberts is president-designate of the British Methodist Church and dean of the theology faculty of the University of London.

9

AME

REV. RUSSELL S. BROWN

Rev. Braxter Will Account Stewardship

Advertiser

Montgomery, Ala.

Wed. 10-24-56

TUSKEGEE INSTITUTE, Ala., Oct. 23—The Rev. E. O. Braxter, pastor of Washington Chapel AME Church, has rounded out a year of ministry here and will leave tomorrow to give an accounting of his stewardship at the East Alabama Conference which will convene at the Ward Chapel AME Church, Montevallo.

9

BRAXTER

L.2-B

The conference will end Sunday.

The Rev. Braxter came to Tuskegee from Troy a year ago, and he has made many friends and added 22 members to the church.

He has administered Christian baptism to 17. During the past year he has conducted a high level spiritual service and raised in excess of $11,000 for all purposes, it is reported.

The streets leading to the church have been paved and paid for, and a paved 50-car parking lot provided that cost $2,300.

The entire obligations of the church have been met, and the church has been put in a healthy financial condition. During the year Washington Chapel was rededicated to community usefulness.

The membership is unanimous in its desire to have the Rev. Braxter returned to his same station.

St. James AME To Observe 112th Anniversary Sunday

St. James African Methodist Episcopal Church, 222 North Roman Street, will observe its 112th Anniversary on Sunday, October 28, with two worship services, at 11:00 a. m. and 3:30 p. m.

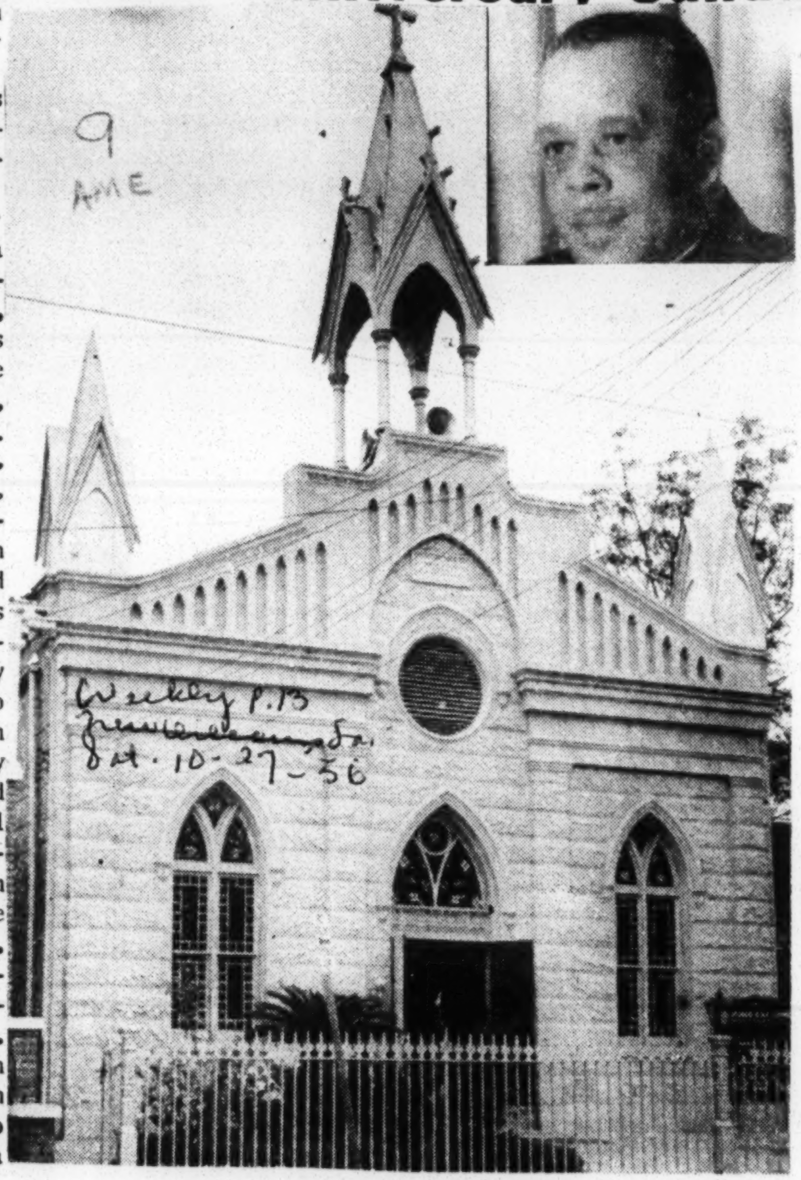
In the latter part of 1844 a group, including James H. Hunter, James B. Berry, Gown Smith, John Matthews, Henry Mayers, James Jordan, Simon W. Bines, Jacob A. Morager and John Fox, and led by Charles Doughty, organized themselves into a religious society under the name of "African Methodist Episcopal Church." These persons were members of St. Paul Methodist Episcopal Church now Wesley Methodist, formerly located on South Liberty Street between Perdido and Poydras Streets. They were all known as "free persons of color" in order to differentiate them from slaves and bondsmen, having either been born free or acquired their freedom by emancipation.

The first building was located on the corner of Villere and Bienville Streets, and in 1848 the present site on Roman St. was purchased.

Since that time, St. James has stood like a beacon light in downtown New Orleans and its growth and influence has been steady and substantial. Many outstanding ministers have occupied the pulpit of St. James across the years and four of the ministers were later elected Bishops of the A. M. E. Church. The Church was first remodeled in 1903, under the administration of Rev. D. A. Graham; and again under the administration of Rev. A. O. Wilson, who also built the spacious auditorium of the Derbigny Street side of the property which was named after him. Rev. Wilson was also responsible for the complete debt liquidation which had been hanging on for years.

The present parsonage was erected in 1927, under the administration of Rev. B. G. Dawson.

For the first time in the history of the church, a son of a former pastor occupies the pulpit. Rev. M. R. Dixon, Jr., who was assigned to St. James in August, 1955, following the passing of Rev. S. H. Collins, is the son of the late Rev. M. R. Dixon, Sr., who served St. James from 1910 to 1916. Under the present administration, the church has been revitalized, redecorated and air-conditioned. Large crowds assemble for worship each Sunday and there have been many conversions and accessions to the membership. Pastor Dixon will deliver the Anniversary Sermon at 11:00 a. m., and all of the St. James musical organizations will serve. Dinner will be served in the church auditorium at the close of the morning worship hour. Rev. C. N. Austin, of Payne Memorial A. M. E. Church, will deliver the afternoon message. All are cordially invited to join St. James in making the 112th anniversary an occasion long to be remembered. Modesta Frederic, Public Relations.



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AME

Weekly P.13

New Orleans, La.

Sat. 10-27-56

9 1956

Alabama Leader Seeking AME Extension Position

Journal + Guide P. 24

Sat. 4-14-56

Norfolk Va.

BIRMINGHAM, Ala. — A. G. Gaston of Birmingham recently announced his candidacy for the post of secretary-treasurer of the Church Extension Department of the African Methodist Episcopal Church during the General Conference to open in Pittsburgh May 2. If elected, he would be the first layman to serve as head of this department.

By training and experience. Mr. Gaston is well qualified for the post he seeks. A native of Demopolis, Margeno county, Ala., Mr. Gaston is the son of Joe and Mrs. Rosa Gaston. He is a graduate of Tuggle Institute, Birmingham, and has honorary degrees from Daniel Payne College, Birmingham, and Tuskegee Institute.

• • •

MR. GASTON'S business affiliations include the following: President of Smith and Gaston Funeral Directors, a chain of eight modernly equipped and well staffed funeral homes throughout the state worth more than $250,000; president, Booker T. Washington Insurance Company doing an annual business of over a million dollard in Alabama; president, Booker T. Washington Business College.

Also president, New Grace Hill cemetery valued at $175,000; president, Finley Park Gardens Apartments with more than 70 housing units, and president of A. G. Motels, Inc. a 32 unit $300,000 modern air conditioned motel for Negroes in Birmingham.

• • •

THE TYPE OF work required in the department which Mr. Gaston seeks to head is in the field of service which his experience makes him eminently fitted to direct. He has spent all his adult years in business administration and development.

Mr. Gaston is reported to have strong backing by a number of ministers and many laymen who are impressed with the high record he has achieved in the business world. These backers also impressed by Mr. Gaston's record as a faithful churchman, community leader and supporter of his church and race enterprises.

He resides at 470 First street, North, Birmingham 4, Ala. His business address is 505 1/2 17th street, North, P. O. Box 2621, Birmingham, Ala.

A. G. GASTON
Candidate

AME

Civil Rights May Dominate

Defender Sat. 4-14-56 P. 5

Chicago Ill.

MIAMI — Preparations to accommodate more than 15,000 officials, delegates and visitors to the of the African Methodist Episcopal church neared completion here last week.

Meeting to discuss final plans for the conference to be held at the Dade County Bay Front auditorium May 2 to May 16 were Bishop Frank Madison Reid, presiding prelate of South Carolina, chairman of the General Conference Commission and Bishop Carey A. Gibbs, host Bishop and chairman of the local conference commission.

The two prelates agreed that adequate preparations have been made to handle about 1,500 official delegates and a like number of alternates.

The election of four to five bishops; reassignment of at least seven of the present bishops who have served eight or more years in their present districts, and the adoption of a church budget will be included among the principal issues during the 16 day meeting.

Civil rights will also dominate conference discussions.

The AME church, founded by Richard Allen on a note of protest against racial discrimination and segregation, has announced that it will continue in its campaign against racial inequalities.

Bishop Reid, a strong advocate of full civil rights, was among the leaders in the campaign for full registration in South Carolina which resulted in the participation of the Negro in the democratic primaries and the largest registration of Negroes in the South.

One of the major public meetings of the conference will be devoted to civil rights, the bishop announced. The Rev. Archibald Carey of Chicago will be one of the principal speakers at the meeting. Other participants will be announced in a future release.

The Rev. S. A. Delaine, an AME minister from South Carolina, in whose Summerton, S. C. church the famous Clarendon County School suit which resulted in the historic Supreme Court decision, is also expected to participate in the Conference.

Dr. Hickman Elected AMEs Second Bishop

Daily World P. 1

Atlanta Ga.

MIAMI, Fla. — Dr. Ernest Lawrence Hickman, pastor of historic Quinn Chapel AME Church, Louisville, Ky., was elected bishop of the African Methodist Episcopal Church late Monday night.

Tue. 5-15-56

The 35th Quadrennial Session of the General Conference has been in session here since May 2, at Dinner Key Auditorium, and the balloting for bishops got underway around noon Friday.

Dr. Francis H. Gow, of Capetown, South Africa, was elected on the first ballot and the second ballot was thrown out late Saturday night, when the election clerks failed to agree on the final tabulations.

HICKMAN POLLS 824 VOTES

The third ballot began around 10:30 Monday morning and Doctor Hickman, who needed only 813 votes to be elected, polled 824 votes to become the second bishop to be elected at this quadrennial session.

Balloting was scheduled to be resumed at 1 A. M. this morning and will continue until three more bishops are elected.

According to authentic, but unofficial sources, Dr. Samuel R. Higgins, of Columbia, S. C., and Dr. O. A. Sherman, of Little Rock, Ark., held substantial leads on the third ballot, with Dr. W. F. Ball, of Miami, and Dr. Charles L. Hill, of Wilberforce, Ohio, trailing.

NATIVE OF TENNESSEE

Dr. Hickman was born in Fayetteville, Tenn. and was educated in the public schools of Fayetteville and at Turner College. He was licensed to preach at Chattanooga, and was ordained deacon by Bishop R. C. Ransom, in 1926 and elder by Bishop Sherman L. Greene in 1928.

Before being assigned to Quinn Chapel, Louisville, he served as pastor of Allen Temple, Chattanooga; New Tyler, Memphis; Bethel, Knoxville; Quinn, Paris, Ky.; and Warren, at Chattanooga, Tenn.

While the process of counting, checking and verification of the ballots is extremely slow and is somewhat antiquated, few delegates have failed to be on hand to cast their ballot. Of the 1,699 delegates eligible to vote, 1,635 voted on the third ballot.

With adjournment set for Wednesday the AMEs have a full calendar ahead, with the election of general officers, consecration and assignment of bishops to follow.

Dr. Gow New AME Bishop

Journal + Constitution P. 5A

MIAMI, Fla., May 12 (AP)—Dr. Francis H. Gow, a self-styled "product of the missionary effort," Saturday became the first native African to be elected a bishop of the African Methodist Episcopal Church.

Sun. 5-13-56

Atlanta Ga.

The 59-year-old Dr. Gow, winning a majority over 107 other candidates was elected on the first ballot.

Dr. Gow came to the United States at the age of 12 and was educated at Wilberforce University in Ohio, Tuskegee Institute in Alabama and the Lane Seminary in Cincinnati.

He returned to Africa to become principal of Wilberforce Institute in the Transvaal, and later was named pastor of the Bethel AME Church in Capetown.

BISHOP GREETS SOUTH AFRICANS — Bishop D. Ward Nichols (left) welcomes four officials of the AME Church in South Africa to the 84th annual session of the N.J. Conference of the AME Church at Ruffin Nichols Memorial Church, Newark, last week. They are en route to the AME General Conference in Miami, Fla. From left, next to the bishop: the Rev. Dr. F. M. Gow, pastor of Bethel Church in Cape Town; the Rev. Dr. C. M. Gordon, Mrs. Gordon, superintendent of the Missionary Society; Mrs. A. E. Mitchell, superintendent, Young People's Society, and the Rev. Dr. A. Chester Clark, NYC.

Afro-American Sat. 4-28-56 P.12

Bishop Nichols makes 5 changes; his return to district urged by pastors

Baltimore, Md.

NEWARK

Five pastoral changes—two involving large churches in Jersey City and Asbury Park—highlighted the close of the 84th annual session of the New Jersey Conference of the AME Church here Sunday night.

Presiding Bishop Decatur Ward Nichols, just recently returned from an historic visit to Moscow, the capital of world communism, called the conference "the most successful and inspiring" in our history.

The two changes which caused the greatest comments were:

* * *

THE APPOINTMENT of the Rev. Jesse J. Jackson, the young, progressive pastor of Bethel in Morristown, to Mt. Pisgah in Jersey City, formerly pastored by the Rev. Dr. M. M. Ward.

Dr. Ward, a former presiding elder of the Newark District, was assigned to Bethel in Asbury Park, succeeding Rev. A. D. Tyson.

Bishop Nichols explained that in keeping with a long-standing policy, he was moving Dr. Ward from Mt. Pisgah only after full "consultation, approval and approbation" of him and his wife.

* * *

"DR. WARD is my friend," the bishop said, "he is a fine man and has rendered fine service to the church. I would do nothing to hurt him."

While his fellow ministers were congratulating Mt. Pisgah's new pastor, Bishop Nichols announced that the Home and Foreign Missionary Department is giving, which is heavily in debt, $500 to get him off to good start.

The Rev. Dr. A. D. Tyson, who, according to the bishop, "did a magnificent job" at Bethel in Asbury Park, was transferred to the South Jersey Conference.

* * *

THE BISHOP also paid tribute to Dr. Tyson as "one of the ablest preachers" in the Conference and "a loyal African Methodist who has always done more than was asked of him."

Other changes were:

The Rev. Theodore R. Kelsey to Heard Chapel, Roselle, succeeding the Rev. L. H. Midgett who pastored Heard and Union Chapel, Newark, and whose retirement was announced by Bishop Nichols.

The Rev. Mr. Midgett is planning a tour of Europe and upon his return will undertake the organization of an AME Church in Montclair.

* * *

"HE'S FULLY competent to do a good job there," the bishop said, and led the capacity congregation in giving Mr. Midgett an ovation.

The Rev. Harold Clark, who the bishop commended for helping to secure the purchase of Ruffin Nichols Memorial Church, host to the conference, was assigned to Bethel in Passaic.

There were three ordinations: Theodore R. Kelsey as an elder, and William T. Hicks and Frank Williams as deacons.

* * *

MRS. MILDRED JACKSON was appointed by the bishop as the new director of religious education.

The Hon. Henry Duncan, secretary of public works in Liberia, his wife, the former Miss Eloise Collier, and son, Henry Jr., were introduced by the bishop.

The conference adopted a resolution urging the General Conference to be held in Miami next month to re-assign Bishop Nichols to the First Episcopal District where his achievements has been outstanding.

* * *

THE PASTORAL appointments follow:

Newark District
Rev. I. Stanley Jacobs
Presiding Elder

St. Peters, Rutherford — Rev. W. B. Fausch
Macedonia, Newark — Rev. A. N. Bissh
Mt. Zion, Millburn — Rev. R. H. Smith
Montclair — Rev. Howard Snelling
Mt. Pisgah, Washington — Rev. M. L. Evans
St. Paul, Kenilworth — Rev. Frank N. Williams
St. Paul. Whippany — Rev. William Hicks
Allen, Newark — Rev. D. A. Cowart.
St. John, Westwood — Rev. J. C. Brown
St. John, Jersey City — Rev. J. A. Jones
Bethel, Madison — Rev. T. R. Goyins
Bethel, Vaux Hall — Rev. James Ellis.
Ruffin Nichols — Rev. L. P. Herring
Bethel, Passaic — Rev. H. D. Clark.
St. Mark, East Orange — Rev. S. I. Matchett
Bethel, Boonton — Rev. Volmore Brown
Union Chapel, Newark — Rev. Ralph O'Neal
St. Matthews, Orange — Rev. J. C. Choice
Bethel, Morristown — To be supplied
St. Paul, Orange —Rev. James W. Waters
Israel Memorial — Rev. J. W. P. Collier Jr.
St. James, Newark — Rev. E. L. Blake

New Brunswick District
Rev. D. M. Owens
Presiding Elder

Mt. Zion, Rocky Hill — Rev. Mrs. Susie Titus
Bethel, Metuchen — Rev. J. D. McDaniel
St. Thomas, Westfield — Rev. W. T. Wright
Bound Brook, Flemington—Rev. T. E. Hollman
Middlebush, Millstone — Rev. John Dona.
St. James, Highstown — Rev. Percy Bryan
Fair Haven, Sea Bright — Rev. C. J. Godsden
Bethel, Pennington — Rev. C. F. Milton
Allen Chapel, Asbury Park—Rev. E. G. Walden
Heard, Roselle — Rev. T. R. Kelsey
St. Mark, Cranford — Rev. G. W. Moore
Quinn Chapel, Atlantic Highlands — Rev. S. B. Brown
Freehold, Woodville — Rev. E. M. Mitchell
Ebenezer, Rahway — Rev. A. E. Jordan
Trinity, Long Branch —Rev. Alexander White
Bethel, Asbury Park — Rev. M. M. Ward
Mt. Pisgah, Princeton — Rev. Y. L. Sims
Mt. Teman, Elizabeth — Rev. W. W. Clark
Mt. Zion, New Brunswick — Rev. W. C. Cook
Mt. Zion, Plainfield — Rev. J. W. Johnson
Mt. Pisgah, Jersey City — Rev. J. J .Jackson.

9 1956

Retired AME Zion Prelate's Request Weighed by Board

Courier P. 14 Sat. 6-2-56

Pittsburgh, Pa

PITTSBURGH (ANP)—The Board of Bishops of the AME Zion Church is considering the request of a retired Bishop that he be restored to the status from which the church removed him in 1948.

In a prepared statement, retired Bishop W. W. Matthews of Washington, D. C., requested the 35th quadrennial session of the general conference of the church meeting here, to restore him to the status of a regularly retired Bishop of the church, with all the rights and privileges of a regularly retired Bishop.

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Bishop W. C. Brown stated that the Board of Bishops would consider the matter and all the aspects which affect the welfare of the church.

■

In May, 1948, at the general conference in Louisville, Ky., Bishop Matthews was retired with the status of an elder of the AME Zion Church, after a trial on the charge of "demeanor contrary to the laws of the church and unbecoming to the office of a bishop."

Newly elected Bishop C. Ewbank Tucker, who was the prosecuting attorney for the AME Zion Church in 1948, spoke on an unreadiness to consider the motion. He said:

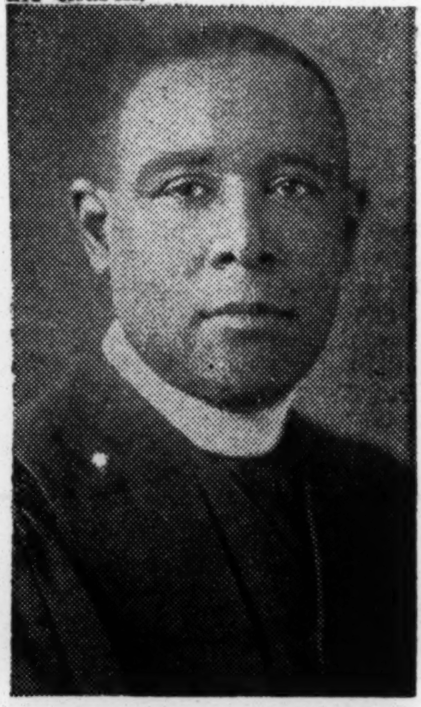
"If this request is granted, it would not amount to a reversal of the decision of the 1948 trial at the General Conference in Louisville, Ky., but would be an extension of mercy on the part of the church and its Christian clemency, and that Bishop Matthews would have to sign a legal statement attesting to the fact that he would not attempt to recover, by any method, any salary or financial settlement which, under the new decision, would seem due him."

■

After retirement in 1948, Bishop Matthews sued the church to recover personal money he allegedly put into the building and repair of Walters-Southland Institute, one of the secondary schools of the AME Zion Church in Lexa, Ark., while he was chairman of the board of trustees there.

Bishop Matthews won the case and the church is said to owe him, or has owed him in excess of $12,000.

The matter was referred to the Board of Bishops for further study and investigation and to act upon it in the best interests of the church.



BISHOP W. W. MATTHEWS

AME ZION

Rev. Tucker Named AMEZ Church Bishop

Daily World Atlanta, Ga.

Thurs. 5-17-56

BY LOUIS LAUTIER

Washington Correspondent, Atlanta Daily World and NNPA News Service

P. 5

PITTSBURGH, Pa. — (NNPA) — The Rev. C. Ewbank Tucker of Louisville, Ky., presiding elder of the Indianapolis-Evansville District and a practicing criminal lawyer, was elected bishop of the AME Zion Church Saturday afternoon.

The election accurred on the fourth ballot at the 35th Quadrennial General Conference of the Church.

The Rev. Mr. Tucker steadily improved his position as the balloting proceeded. On the first ballot he ran third with 102 votes, behind the Rev. William M. Smith, pastor of Big Zion AMEZ Church, Mobile, Ala., who led with 139 votes, and the Rev. Joseph D. Cauthen, pastor of Metropolitan AMEZ Church, Norfolk, Va., with 127 votes.

On the second ballot the Rev. Mr. Tucker moved up into second place with 183 votes, and the Rev. Mr. Cauthen dropped to third with 179 votes. The Rev. Mr. Smith led with 208 votes.

The Rev. Mr. Tucker jumped into the lead on the third ballot with 264 votes. The Rev. Mr. Smith was second with 207, and the Rev. Mr. Cauthen, third, with 189 votes.

On the fourth ballot it was Tucker, 346; Smith, 235; and the Rev. C. C. Coleman, pastor of State Street AMEZ Church, Mobile, Ala., 220.

A total of 483 votes were cast on the fourth ballot. Five were invalid, leaving 478 valid votes. The number required for election was 318 (two-thirds).

Bishop Daniel C. Pope, of Washington, D. C., presiding, declared the Rev. Mr. Tucker elected.

The delegates cheered wildly as the Rev. Mr. Tucker was brought to the rostrum. When a semblance of order was restored, he addressed the conference.

He said words failed him "by their pitiful inadequacy" to register "my deep appreciation for the honor you have conferred upon me by elevating me to the highest office in the gift of mankind . . .

"No higher honor can come to any man than to be elected to the episcopacy of any branch of epicopalism."

Apparently the Rev. Mr. Tucker had confidently expected his election. He had prepared notes from which he addressed the delegates.

As he reached the rostrum, his wife, the Rev. Mrs. Amelia Tucker, pastor of Brown Temple AMEZ Church, Louisville, rushed upand kissed him. His son, Neville, 22, who is finishing law at the University of Louisville, congratulated him.

"I accept in deep humility the herculean responsibility that is concomitant with the office of bishop," the Rev. Mr. Tucker told the conference, "and I pray to Almighty God that I shall become the kind of bishop He wants and the kind of bishop the church wants me to be."

The Rev. Mr. Fuller said the church is "at the crossroads of Zion Methodism," and its future depends "upon what fork of the road we take."

He urged the delegates to "chart a new course," and "not forget that this great church of ours is a Christian brotherhood and not a 'totalitarian state."

Apparently with conference events of the last few days he said: "Let us not forget that mercy is the key word in the lexicon of Christianity."

He said he will respect and honor his colleagues on the bench of bishops, but where there is a conflict of loyalties as between his colleagues and the general welfare of the church, he reserved the right "to give priority and precedence to my loyalty to the church.

With the delegates rocking and rolling with him, he urged the burial of any recommendation for an increase in the salary of the bishops.

If the church could find some way of channeling conference funds into the general treasury, he said, there would be no need for an increase in the church's budget.

"We would have money to do anything we desired to do in home missions, church extension and making better provisions for widows of our bishops."

The newly elected bishop also lashed out at inequities in widows' pensions. "I can't see why," he said, "a bishop's widow should get $600 a year and a preacher's widow $35 or $40."

The delegates continued to applaud wildly as he spoke. His speech was interspersed with pleas: "Hear me delegates! Hear me, bishops!"

As he ended his speech, Bishop William J. Walls, the senior bishop, led the delegates in singing a hymn.

No responsible layman or minister would venture a prediction as to the effect the election of the Rev. Mr. Tucker will have on the future direction of the AME Zion Church.

Since the conference has been in session there has been evident an undertone of antipathy to the bishops of the church, in general, and Bishop Walls in particular.

The Rev. Mr. Tucker as a bishop could spark this opposition and give it leadership within the Board of Bishops, bringing about needed reform in the church government, or he could give the Board of Bishops the benefits of his knowledge and skill as a lawyer and have them ground their rulings and interpretation of church law on what he considers sound civil law principles.

Some delegates are recalling that years ago the Rev. Mr. Tucker and Bishop Walls had a legal tilt, in which the Rev. Mr. Tucker threatened to have Bishop Walls jailed if he set foot in Indiana. This controversy is settled, the two are now friends, and Bishop Walls appeared to rejoice at the election of the Rev. Mr. Tucker to the bishopric.

The Rev Mr. Tucker was one of the lawyers for the defendants in the Montgomery, Ala. bus boycott trial.

Defender 9
Chicago Ill
Sat. 5-26-56

9

THE AME ZION MINISTERS who were elected Bishops of the AME Zion church during the 35th Quadrennial general conference in Pittsburgh. Left to right, Dr. C. C. Cleman. Mobile. Ala.; Dr. C. Eubanks Tucker, Louisville, Ky., and Dr. Joseph D. Cauthen, Norfolk.

AMEZ Delegates Restore Editor

Defender P. 3 Sat. 5-26-56
Chicago, Ill.

PITTSBURGH — (ANP) — Delegates to the quadrennial conference of the AME Zion church last week reversed a decision of the Council of Bishops and reinstated Dr. W. R. Lovell as editor of the Star of Zion, official newspaper of the church.

Three months ago, the bishops fired Lovell after an article written by a North Carolina minister appeared in the Star attacking "the fitness" of several members of the council.

Lovell denied knowledge of how the article got into print, but the bishops still refused to return him to the post.

ON REGULAR SLATE

Last week, AMEZ delegates reelected Lovell to the editorship during voting on general officers.

Only two new officials were named to office. They are Dr. A. P. Morris of Charlotte, N. C., elected secretary of Home Missions, Pensions and Relief; and Alexander Barnes, elected director of public relations.

All other general officers were reelected. They are:

Dr. F. Claude Spurgeon, general secretary; R. W. Sheriff, financial secretary; L. L. Boyd, manager of the publishing house; Dr. J. Van Catledge, editor of Church School Literature; Dr. James W. Eichelberger, secretary of Christian Education; D. W. Andrews, secretary of Church Extension; Rev. J. Clinton Hoggard, secretary of Foreign Missions; and Dr. W. S. Dacons, director of Evangelism.

EMOTIONAL APPEAL

One of the dramatic scenes in the general conference was the emotional appeal of Bishop W. W. Matthews for reinstatement as a retired bishop.

The motion was made that his petition be granted and immediately a warm debate ensued in which the legal aspects were aired.

The discussion also centered on his alleged failure to account for $23,000 of education money and aspersions made against two bishops as to the destruction of records in the Star of Zion.

MARRIAGE BARRIER

In view of the ruling of the bishops that a minister who is married to a divorcee is ineligible to become a bishop, it was argued that he would be further ineligible because he reportedly married a divorcee.

Bishop Matthews was tried on two counts in the General Conference in Louisville, Ky., and on May 1, 1948, was found guilty on both counts. Thereupon he was "retired" and barred from any further future functioning as a bishop in the church.

His appeal was conditionally referred to the Board of Bishops, who are required to take all of these factors into consideration.

Laud Livingstone College report at AMEZ parley

Afro-American P. 3
Sat. 5-19-56
Baltimore, Md.

PITTSBURGH (NNPA) —Dr. William J. Trent, 82 - year - old president of Livingstone College, was warmly praised after he delivered the eighth quadrennial report on the work of the college Thursday afternoon.

The report covering the four-year period from April 1, 1952, to March 31, 1956, was delivered at the 35th quadrennial session of the AME Zion Church General Conference as delegates were champing at the bit to go into the election of bishops to fill three vacancies on the board of bishops.

9

Dr. Trent, who has been president of Livingstone for 31 years, reported that the college received $99,000 for its endowment fund from the Ford Foundation last December.

* * *

OTHER contributions he reported during the four - year period included $92,500 from the General Education Board, $50,000 from the late B. N. Duke, and $345,150 from the United Negro College Fund for capital improvement, which does not include the annual sum for operating expenses.

He urged greater support of Hood Theological Seminary, which is the connectional school for training ministers.

Dr. E. A Robinson, of Asbury Park, N.J., a physician and alumnus of Livingstone, praised Dr. Trent, after the report was made, as "a man who has done one of the greatest jobs of any man I know at the present time."

It was pointed out that he was a member of Livingstone quartet which sang at the Atlanta Exposition when Booker T. Washington delivered his address there and that his son, William J. Trent Jr., is executive secrtary of the United College Fund.

Dr. Robinson said Dr. Trent has made Livingstone a Class A college.

Walls Says Bias Cause Of Concern

Defender Sat. 7-21-56 P. 5
Chicago, Ill.

NEW YORK — The official family of the AME Zion church is concerned over the forthcoming meeting of the World Methodist Council slated for Lake Junuluska, N. C., Sept. 1, and there is a growing sentiment that it might not be represented.

9

Bishop W. J. Walls, in an interview here last week, said it was generally understood that the hotels of Asheville and vicinity policy.

The prelate asserted that delegates would be housed and fed at Lake Junuluska on an integrated basis, but that the committee on arrangements had intimated that it would not be able to control any arrangements beyond the Lake.

He further said that the Council had met only once in the Deep South and this was in Atlanta, Ga. At this meeting all Methodists, regardless of race, fellowshipped and communed together. He pointed out that there was no segregation but once they left the meeting places, they were segregated and jim-crowed.

Walls pointed to the fact that Miami, Fla., opened its doors to Negroes for church meetings and that the hotels of the famed resort had cooperated fully in making the meetings both democratic and Christian.

The World Council is said to have by-passed Duke university, because segregation would be practiced at the North Carolina Methodist-controlled university. This session was held at Northwestern in Evanston, Ill.

He reported that the Zion church did not want to be a party to any form of segregation and was having trouble trying to decide what course to take. He said the church was hopeful that the committee would work the whole matter out so there would be no hesitation on the part of his denomination in participating.

He would not venture to say what would happen if the matter could not be worked out, but interested persons interperted it to mean that there was a possibility that the Zion church might not take part.

"Other Countries will have visitors there of color. Embarassment lies within the situation with threatening germinal, unfavorable affects upon American Christianity and the Methodist denomination in particpular," ended the prelate.

The meeting is scheduled to open Aug. 28 when the World Methodist women will meet. The Council will open Sept. 1 and end Sept. 10.

9 1956

AMEZ

AMEZ Cleric Heads Interracial Pastor

Afro-American Sat. 1-28-56 P. 5
Baltimore, Md.

SOUTHERN PINES, N.C. — Integration presents no problems in the Moore County Ministers Association, one of the first in the South to result from a merger of white and colored county groups.

The Rev. J. K. Funderburke recently became the first of his race in the South to be elected as president of such an organization.

Mr. Funderburke, a presiding elder in the AME Zion Church, said this week: "We don't talk about integration or worry about it. We ARE it. And it works. He added:

"We have no axes to grind and aren't trying to challenge any other group. We are just trying to do a better job as ministers."

* * *

THE ASSOCIATION was formed April 19 through unanimous action on the part of the Moore County Ministerial Association (white) and Moore County Ministers Alliance (colored) after working together on various projects for several months.

There are 30 dues paying members of all major denominations. The group meets once a month in the various churches.

Elections were moved up when the first president, a white Presbyterian minister, accepted a call outside the county. Other officers are:

Dr. W. C. Timmons, Southern Pines, vice president; the Rev. Thomas L. Young, Pinehurst, secretary; and the Rev. T. L. Parsons, Southern Pines, treasurer.

* * *

PROJECTS WHICH brought the organizations together were the planning of a six-month schedule of radio devotions, planning regular services in local hospitals and the N.C. Tuberculosis Sanatorium.

They also cooperated with the local VFW post in its Christmas charity program to see that all needy cases were remembered with baskets and there was no overlapping.

At the recent meeting the association discussed ways of observing Brotherhood Week and Interracial Sunday, to be held in February in their respective churches.

NO JOINT service will be held because of differences in denominational procedures rather than for reasons of race. However, said Mr. Parsons, "We have never been divided by either race or denominationalism.

"If any such problems should ever arise, we could handle them better through our friendly relationship established in our association. It has given us mutual respect and understanding."

No one now recalls in which group the idea of a merger first arose, but Mr. Young recalled that it actually orginated with the Presbyterian pastors, who were holding integrated meetings for almost a year.

* * *

"ALL OF OUR denominations had gone on record for integration," Dr. Thomas said, "and some, including my own, were practicing it, while others left the start to the county level.

"Someone had to begin, and it seemed absurd to be preaching the brotherhood of man and not practicing it.

"After all, we have the same problems and are working for the same objectives. And it appeared to us the Christian thing to do."

IN TARHEEL STATE—Officers of new Moore County Ministers Association (merged · colored and white groups) pose after first interracial election. Seated are Dr. W. C. Timmons, vice president, and left, the Rev. J. R. Funderburk, president; standing, the Revs. T. L. Parson, left, treasurer, and Thomas L. Young, secretary.

AMEZ Committee On Education Maps Plans

Journal + Guide
Sat. 2-4-56 P. 24
Norfolk, Va.

DURHAM, N. C. The Christian Education Committee, headed by Bishop H. S. Shaw, Wilmington, and vice chaired by the Rev. F. Roberts, Washington, D. C., A.M.E. Zion Church, met here last week and charted its course which will be outlined to the general conference, slated to be held in Pittsburgh, Pa., in May.

Dr. J. E. Eichelberger, the general secretary, Christian education, spoke for the group. He was grateful for the $85,000 raised on Founder's Day, at Livingstone College. He was also grateful for the recent grant made by the Ford Foundation and had nothing but praise for the United Negro College Fund, headed by the son of the president of Livingstone, for the fine cooperation that the college has received from the organization.

HE NEXT TURNED to Lomax-Hannon College, Greenville, Ala., headed by Prof. J. W. Patton. He said that Bishop W. A. Stuart and the trustees had raised and spent $40,000 for the completion of the J. W. Alstork's Administration Building.

He said that Clinton College, Rock Hill, S. C., under the leadership of Mrs. E. V. Moreland, had completed its gym and administration building, at a cost of $250,000. This project was led by Bishop N. W. Slade, and assisted by Bishop R. L. Jones.

* * *

JOHNSON Memorial Institute, Batesville, Miss., headed by D. V. Martinez, is in the midst of a vast expansion program, according to Dr. Eichelberger. Walter's Southland Institute, moved from Lexa to Warren, Ark., of which the Rev. Stephen Paul Spottswood is the president, has joined with Johnson Memorial Institute in a drive to raise $100,000 to enlarge facilities of both schools.

Through the efforts of Bishop W. C. Brown and the Rev. Felix Anderson, along with other members of the trustee board, Atkinson College, Madisonville, Ky., a campaign is being launched to improve the physical plants at these schools. Dinwiddie Normal Industrial, Dinwiddie, Va., which has been closed for sometime, under the influence of Bishop H. T. Medford, has remodeled the main building. Plans are now in process to make $5,000 worth of more repairs.

Church Sets Anniversary At Tuskegee

Advertiser
Sat. 6-9-56
Montgomery, Ala.

TUSKEGEE, Ala., June 8—The Usher Board of the Solomon Chapel AME Zion Church will observe its 11th anniversary Sunday night, beginning with the 7 p.m. worship hour.

A special invitation is extended to all choirs and usher boards in the city and neighboring communities. Floyd Benson is chairman of the program committee and a well planned program is in store for the audience, according to information released by the chairman.

PASTOR SPEAKS

The pastor, Rev. A. L. Wilson, is asking that all members be present and on time Sunday night for these services to support the anniversary of the Usher Board.

The Rev. Wilson, who is also pastor of the Walker Chapel AME Zion Church, is requesting that all members be present on Sunday morning at 9:30 for Church School and at 10:45 a.m. for the morning worship hour.

DELIVER MESSAGE

The pastor will deliver the message and also administer Holy Communion.

At 2 p.m., the Rev. A. L. Wilson will preach at the Tabernacle Baptist Church in Milstead. All members and friends are asked to be present and on time. Mrs. Nancy Wilson is reporter.

AME Zion youth hold conference in New York

Afr-American Sat. 3-11-56
Baltimore, Md.

NEW YORK, N.Y. — "What the world needs today is to get a new vision of religion," stated the Rev. James W. Eichelberger in his keynote speech to a conference of young people of the AME Zion Church. P. 19

The conference, held at First AME Zion Church, was presided over by senior AME Zion Bishop William J. Walls of Chicago.

* * *

BISHOP WALLS, Douglas Williams and Miss Jacquelyne Findley also addressed the meeting.

Study groups discussed: "Desegregation the Individual and His World," "Christian Responsibility," "Christian Choosing of Vocations;"

Home missions, foreign missons, church law, secular and race history, churches and sects, and the Bible.

Re-elected were:

Douglas Williams, president; Kenneth Nelson, chaplain; Charles Inniss, first vice president; Miss Annette Howe, second vice president; Miss Carol Williams corresponding secretary, and Joseph Braxton, treasurer.

Miss Carabella Stewart was elected recording secretary.

Assisting the youth council are Mesdames DeVera J. Lockhart, Mary B. Porch, Gloria E. Braxton and Frances B. Manning; Misses Rovinia Haynew, Jacqueline Findley and Gertrude Smith; and Edward Morgan.

AME ZION CHURCH Board of Bishops members who will participate in the 35th quadrennial general conference May 2-16 in Pittsburgh, left to right, are: Bishops W. A. Stewart of Washington, D.C.; Herbert B. Shaw of Wilmington, N.C.; Stephen G. Spottswood of Memphis, Tenn.; W. J. Walls of Chicago; W. W. Slade of Charlotte, N.C.; Hampton T. Medford of Washington; Raymond L. Jones of Salisbury, N.C.; and W. C. Brown of Brooklyn, N.Y. The only other presiding bishop is Bishop Daniel C. Pope of Gold Coast, Africa.

Pittsburgh to be site of 35th AMEZ quadrennial meeting

Afro-American Baltimore, Md.
Sat. 4-28-56

PITTSBURGH — The 35th quadrennial general conference of the AME Zion Church will convene May 2-16 at Wesley Center AME Zion Church. Some 11,000 delegates and visitors are expected. P. 19

Major features of the general conference will be the home and foreign missions budget and the election of three bishops to fill vacancies created by deaths during the past four years.

The current civil rights picture will also be explored.

* * *

GOV. GEORGE M. LEADER, Pennsylvania; Bishop Ivan Lee Holt, president of the World Methodist Council; Roy Wilikins, NAACP executive secretary, and Congressman Charles C. Diggs Jr. will speak.

Also on the program will be Dr. Roy L. Madsen, the American Bible Society; Joseph D. Bibbs, Chicago attorney, and representatives of the U.S. Treasury Department, the National Fraternal Council of Negro Churches and delegates from the AME, CME and Methodist Churches.

Denomination leaders who will speak include:

* * *

BISHOP Daniel C. Pope, resident bishop of Africa; Bishop R. L. Jones, Salisbury, N.C.; William J. Trent, president of Livingstone College; and Dr. James W. Eichelberger, general secretary of the department of Christian education.

Bishops in attendance include, besides Bishop Pope, Bishop William J. Walls Chicago, senior bishop; Walter W. Slade, Charlotte, chairman of the board of bishops;

Bishops William C. Brown, Brooklyn; William A. Stewart, Washington; Herbert B. Shaw, Wilmington, N.C.; Stephen G. Spottswood, Memphis; Hampton T. Medford Washington and Raymond L. Jones, Salisbury, N.C.

Afro-American

Editor fired by AMEZs

Sat. 4-28-56
Baltimore, Md

CHARLOTTE, N.C. — Dr. Walter R. Lovell has been fired as editor of the Star of Zion, national AMEZ Church publication, after 17 years of service.

The editor was fired by the Board of Bishops following a charge of publication of a "scurrilious matter." Dr. Lovell will be paid through May at which time his tenure ends.

P. 14

* * *

ACTION WAS taken by the board following an investigation by the Board of Publication on the charge. He was found guilty of "breach of trust and neglect of duty."

The board's investigation also found the editor guilty of publishing scurrilous matter against the bishops and recommended mercy.

Dr. Lovell had no comment to make on the firing, but he said the article in question was written by a man using a fictious pen name.

* * *

BISHOP W. J. WALLS of Chicago heads the Board of Bishops. The board issued a statement following a meeting here April 8, stating its action was backed up by the Board of Publications.

The investigation was conducted April 12. The editor made an editoral apology March 15 in the paper which is published here.

NEGRO BISHOP IN PLEA

Times P. 11-C

Says His Race's Church Must Not Give Up Identity

Tues. 5-8-56

PITTSBURGH, May 6 (AP)—A Negro church leader said Sunday that the Negro church must retain its separate identity and not die through religious integration.

New York, N.Y.

Speaking at the African Methodist Episcopal Zion conference, Bishop H. B. Shaw of Wilmington, N. C., said that social integration was logical in the practice of Christianity, but, he said, the Negro must maintain his individuality as a Christian.

"The church is too essential to the Negro, particularly in this age of civil rights, to be lost in the shuffle of integration," Bishop Shaw declared. "Developed by the Negro in slavery, the church has always given him political guidance, entertainment, cultural development and self-expression."

Bishop Shaw said his remarks expressed the sentiment of the Board of Bishops and of the entire membership of the African Methodist Episcopal Zion Church.

Afro-American
Sat. 5-26-56
p. 7
Baltimore, Md.

LAYING ON OF HANDS — Bishop William J. Walls of Chicago reading the ritual as he and other bishops lay their hands on the three newly elected bishops as part of the consecration ceremony which was held at the AMEZ Church General Conference. Bishop Walls' hand is on the head of Bishop C. C. Coleman of Mobile, Ala.

Afro-American
Sat. 5-26-56
p. 7
Baltimore, Md.

BISHOP C. C. COLEMAN and Mrs. Coleman waiting to be introduced after election to the bishopric of the AMEZ Church. Mobile. Ala.

Consecrate 3 AMEZ bishops

Afro-American
Baltimore, Md.

PITTSBURGH (NNPA) — The three bishops elected at the 35th Quadrennial General Conference of the AME Zion Church were consecrated at services held in Wesley Center Church Sunday evening.

Sat. 5-26-56

Senior Bishop William J. Walls of Chicago, preached the consecration sermon. Consecrated were Bishops C. Ewbank Tucker of Louisville, Ky., Joseph D. Cauthen of Norfolk, Va., and C. C. Coleman of Mobile, Ala. The choir from Metropolitan AMEZ Church, St. Louis, the Rev. W. A. Cooper, pastor, sang.

p. 7

Mothers' Day services were held at Wesley Center Sunday morning. Bishop Herbert B. Shaw of Wilmington, N.C., preached.

* * *

MUSIC FOR the Sunday services was offered by St. Pauls choir, Detroit; John Wesley (the national church), Washington; Clinton Chapel choir, Newark, N.J., and the senior choir from First Church, Brooklyn.

The quadrennial service of the home and church division of the christian education department was held Sunday afternoon in connection with the general conference. Bishop Shaw officiated.

A motion picture was shown by James W. Eichelberger Jr., son of the secretary of the christian education department. A. J. Taylor of Brunswick, N.J., addressed the meeting. He is assistant director of interracial service, Boy Scouts of America.

Readers Protest His Race Views

Journal
Wilmington, N.C.
p. 1

At press time Wednesday, readers were still calling the JOURNAL in protest against a speech made by Bishop Herbert Bell Shaw of the 9th Episcopal District of the AMEZ Church, as reported Monday by the Associated Press.

Bishop Shaw, who is a native of Wilmington, in addressing the General Conference of his denomination in Pittsburgh, Penna., was quoted by the wire service as saying that the Negro must maintain his individuality as a Christian.

Sat. 5-12-56

The complete press report follows:

PITTSBURGH, May 6—A Negro church leader said today the Negro church must retain its separate identity and not die through religious integration.

Speaking at the African Methodist Episcopal Zion Conference Bishop H. B. Shaw, Wilmington, N. C. said social integration is logical in the practice of Christianity, but the Negro must maintain his individuality as a Christian.

Sat. 5-12-56

"The church is too essential to the Negro, particularly in this age of civil rights, to be lost in the shuffle of integration," Bishop Shaw declared. "Developed by the Negro in slavery, the church has always given him political guidance, entertainment, cultural development and self expression."

Bishop Shaw said his remarks expressed the sentiment not only of the board of bishops but the entire membership of the AME Zion Church.

ADDRESSES CONFERENCE—Newly elected Bishop Joseph D. Cauthen, pastor of Metropolitan AMEZ Church, Norfolk, Va., as he addresses delegates after bishopric election.

BISHOP H. B. SHAW
. . . his views protested

12 AMEZ Bishops Get Assianment

Defender P. 3 Sat. 5-26-56

Chicago, Ill.

PITTSBURGH (ANP) — The episcopal committee of the AME Zion Church has announced new posts for the denomination's bishops. These are the assignments:

1. New York, New England, North Carolina — Bishop W. J. Walls.

2. Allegheny, Blue Ridge, Kentucky, Missouri — Bishop W. C. Brown.

3. West, Central, North Carolina, Capre Fear, S. C., — Bishop W. C. Slade.

4. Philadelphia, Baltimore, Central North Carolina, East Tennessee, Virginia, South America, Virgin Islands — Bishop R. L. Jones.

5. Virginia, Albermarle, North Carolina, Tennessee — Bishop H. T. Medford.

6. New Jersey, W. Alabama, Florida, South Florida, Palmetto — Bishop H. B. Shaw.

7. Ohio, Michigan, Indiana, Texas, Colorado — Bishop S. C. Spottswood.

8. Alabama, North Alabama, S. Carolina, Central Alabama, Cahaba — Bishop W. A. Stewart.

9. Liberia, E. Gold Coast, W. Gold Coast, Nigeria — Bishop D. C. Pope.

10. Georgia, South Georgia, W. Tennessee, Mississippi, Southern Mississippi — Bishop C. Ewbanks Tucker.

11, Southwest Rocky Mountains, California, Oregon, Washington — Bishop J. D. Cauthon.

12. Louisiana, North Arkansas, Arkansas, Oklahoma — Bishop C. C. Coleman.

Explains Authorship of Booklet

Bishop Walls Answers Critic

Courier P. 6 Sat. 5-19-56

By B. H. LOGAN and ROBERT M. RATCLIFFE

PITTSBURGH, Pa.—Senior Bishop William J. Walls of Chicago donned his war garments in haste Tuesday afternoon and, in his well-known oratorical form, answered a delegate who criticized a booklet authored by the prelate.

Pittsburgh, Pa

Criticism was hurled by a North Carolina presiding elder, the Rev. J. R. Funderburke, at the booklet entitled "The Trials and Triumphs of Bishops."

The booklet is being distributed at the General Conference of the AME Zion Church now in session at Wesley Center.

First off, Dr. Funderburke asked: "Who authorized the publication of that document?"

"Nobody," answered Bishop Walls. "It is a private document."

Then Dr. Funderburke wanted to know: "Who is paying for it?"

The Bishop replied: "I am. I expect to sell some at this General Conference to help pay for it, but I am responsible for it."

Dr. Funderburke insisted that the booklet challenged the necessity for the general conference. In support of his charge, he quoted from the booklet:

■

"The Bishops of the AME Zion Church constitute two functional bodies. They execute the laws and are the sole interpreters of the law.

"In a general conference one Bishop may make a decision. If his decision is protested by a majority of the body, it is referred to the Board of Bishops as the judicial and final interpreters of our law upon constitutional premises.

"There is no appeal by the General Conference, which is a legislative body only, from the decision of the Board of Bishops once it has been submitted to this."

Dr. Funderburke called the booklet a manifesto and said it is an insult t the dignity of the general conference and a reflection on the individual and collective intelligence of the delegates..

He said statements in the booklet were contrary to church law and declared the AME Zion Book of Discipline gives the general conference the power t override the Bishops whenever it deems it necessary for the general interes of the church.

The protesting minister also said the general conference has the authority to try charges against a Bishop, acquit, expel or unfrock him, or remand his case to a lower court for decision.

■

In his usual oratorical style, Bishop Walls replied: "There is a need of jus such a book which will link us today to the work and spirit and concept of law and legal function and structure of the AME Zion founding fathers.

"My zeal to write in this vein came from a close association early in my life with fathers of the church.

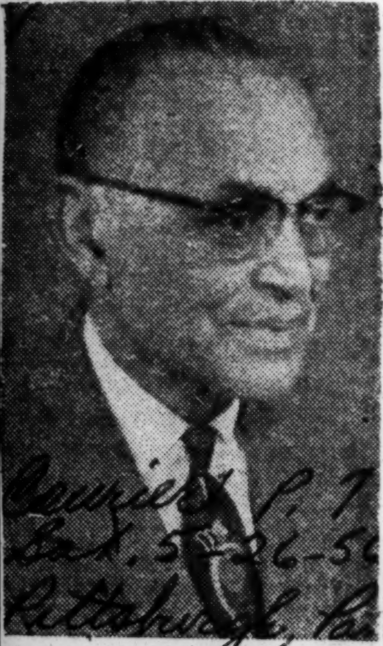
"I know there are mistakes in the book. It was hurriedly thrown together but it was my idea to preserve something of the life and philosophy of the founding fathers in a tangible and workable way.

"I take back not a single word."

Bishop Walls denied charges that he is a dictator, but added that he is not afraid to fight to preserve the laws of the church.

"The conference is not an interpretive body," said the Bishop. "It is a legis lative body and is neither an administrative nor judicial body."

In a final answer to the delegates he said: "If we do not believe in ou leadership, lest us get a set that we do believe in . . . but don't destroy the functions."



Courier P. 7 Sat. 5-26-56 Pittsburgh, Pa.

Elected—Dr. S. C. Coleman, Arkansas City, Ark., physician, has been elected as promotional director for the AME Zion Church's Convalescing and Recreational Clinic in Hot Springs, Ark.

9 1956

AMEZ Bishops Buck General Conference

Afro-American Sat. 9-8-56 Baltimore, Md.

P. 5

ASHEVILLE, N.C. — Meeting in connectional conference here last week, the Board of Bishops of the AME Zion Church refused to appoint a nine-member judicial council created by the general conference earlier this year.

The matter was referred to the Board of Bishops which was to appoint the nine members of the newly created council. The council would supersede the Board of Bishops as interpreters of church law.

* * *

REASONS FOR the refusal of the Board of Bishops to carry out the orders of the general conference were pointed out in an opinion by Bishop C. Eubank Tucker, concurred in by all 12 members of the board.

The bishops held that they could not carry out the instructions of the general conference because the legislation was incomplete in that it was not submitted to the annual conferences of the church for ratification.

* * *

THE OPINION charges that the move to establish a judicial council in the AMEZ Church was based on similar action taken by the Methodist Church (South) in 1930 but that it stopped short of completion.

It asserts:

"At the general conference in 1930 (Methodist Church, South) a proposal to take the judicial power from the bishops and vest it in a judicial council was adopted and sent down to the annual conferences for their approval.

"This was done and in 1934 the amendment (to the church constitution) was adopted by the general conference.

"The last general conference at Pittsburgh, Pennsylvania, attempted to enact legislation establishing a judicial council in the African Methodist Episcopal Zion Church.

* * *

"ANYONE FAMILIAR with constitutional Methodism knows that the functions of the judicial council were taken almost bodily out of the Methodist Discipline and incorporated into the resolution presented at Pittsburgh.

"However, while hewing to the line referred to above, the advocates of this legislation did not follow out the procedure in the creation of the first judicial council in Episcopal Methodism.

"Nor did they acquaint the general conference of that procedure as set forth in a prior section of this opinion.

"As addenda the matter was referred to the Board of Bishops instructing them to appoint nine members of the council after adjournment of the general conference, thus making the enactment operative and bringing the legislation to a finality.

"This the Board of Bishops finds itself unable to do because this enactment is incomplete.

* * *

"IN THE FIRST place, this resolution attempts to change the organic, fundamental law and structural law of the church and to alter the rule of our government so as to do away with episcopacy....

"This is in violation of Section 2 of the restrictive rules, Par. 72, of the discipline in this respect that it seeks to delimit the functions of episcopacy by transferring the judicial authority of the Board of Bishops to the judicial council.

"For the above (and other) reasons, the Board of Bishops rules that in order to be effective the legislation creating the judicial council must be certified to the annual conferences for approval or rejection.

* * *

"IF TWO thirds of the members of the 50 annual conferences concur on certification to the ensuing annual conference, the law becomes effective.

"Therefore it is hereby ordered and adjudged that the act creating the judicial council be presented to the 1960 general conference and if repassed, be certified to the annual conferences for adoption or rejection consistent with this opinion.

"It is further ordered and adjudged that the compilation committee of the discipline be directed, and they hereby are ordered and directed, not to include this legislation in the 1956 discipline."

AME ZION

COMPLETE PLANS FOR WORLD MEET

Advertiser Montgomery, Ala. P. 6-B

9-5-56

The high churchmen of the Methodist faith as they appeared at the Connectional Council of the AME Zion Church which was held at Asheville. There was much concern at whether peoples of color would be permitted to use the facilities of the hotels and eating places of Asheville and environs, along with the other delegates. The executives of the World Methodist Council which opened at Lake Junaluska, Sept. 1 assured delegates of the AME Zion Church that there would be no discrimination at the Lake, but were not able to assure them as to what would happen off the bounds of Lake Junaluska. Shown in the picture (left to right) Bishop W. C. Brown, Brooklyn, who served as the host Bishop; Dr. E. Bensen Perkins, British secretary, World Council; Dr. Elmer T. Clark, executive secretary, World Council; Rt. Rev. R. L. Jones, chairman, Board of Bishops, AME Zion Church, who presided over the sessions at Asheville; Rt. Rev. Ivan Holt, president, World Methodist Council and Bishop W. J. Walls, senior Bishop, AME Zion Church, who will welcome the delegates to the World Council, on behalf of all the Methodists of America. Released by Public Relations Department, AME Zion Church.

Walls Says Bias Cause Of Concern

Defender Chicago, Ill.

Sat. 7-21-56

P. 5

NEW YORK — The official family of the AME Zion church is concerned over the forthcoming meeting of the World Methodist Council slated for Lake Junuluska, N. C., Sept. 1, and there is a growing sentiment that it might not be represented.

Bishop W. J. Walls, in an interview here last week, said it was generally understood that the hotels of Asheville and vicinity policy.

The prelate asserted that delegates would be housed and fed at Lake Junuluska on an integrated basis, but that the committee on arrangements had intimated that it would not be able to control any arrangements beyond the Lake.

He further said that the Council had met only once in the Deep South and this was in Atlanta, Ga. At this meeting all Methodists, regardless of race, fellowshipped and communed together. He pointed out that there was no segregation but once they left the meeting places, they were segregated and jim-crowed.

Walls pointed to the fact that Miami, Fla., opened its doors to Negroes for church meetings and that the hotels of the famed resort had cooperated fully in making the meetings both democratic and Christian.

The World Council is said to have by-passed Duke university, because segregation would be practiced at the North Carolina Methodist-controlled university This session was held at Northwestern in Evanston, Ill.

He reported that the Zion church did not want to be a party to any form of segregation and was having trouble trying to decide what course to take. He said the church was hopeful that the committee would work the whole matter out so there would be no hesitation on the part of his denomination in participating.

He would not venture to say what would happen if the matter could not be worked out, but interested persons interperted it to mean that there was a possibility that the Zion church might not take part.

"Other Countries will have visitors there of color. Embarassment lies within the situation with threatening germinal, unfavorable affects upon American Christianity and the Methodist denomination in particpular," ended the prelate.

The meeting is scheduled to open Aug. 28 when the World Methodist women will meet. The Council will open Sept. 1 and end Sept. 10.

COMPLETE PLANS FOR WORLD MEET — The high church of the Methodist faith are shown as they appeared at the Connectional Council of the A.M.E. Zion Church which was held at Asheville. Shown in the picture, left to right: Bishop W. C. Brown, Brooklyn, who served as the host bishop; Dr. E. Benson Perkins, British Secretary, World Council; Dr. Elmer T. Clark, Executive Secretary, World Council; Rt. Rev. R. L. Jones, chairman, Board Bishop, A.M.E. Zion Church, who presided over the sessions at Asheville; Rt. Rev. Ivan Holt, president, World Methodist Council and Bishop W. J. Walls, senior bishop, A.M.E. Zion Church, who will welcome the delegates to the World Council, on behalf of all the Methodists of America.

Segregation rapped at AMEZ Council

Afro-American Sat. 9-8-56

Baltimore Md.

ASHEVILLE, N.C. — "Throw off your shackles of segregation and discrimination and march forward, under God, to a future of peace and understanding, good will and religious brotherhood."

9

That message was given to the South last week by Bishop C. Eugene Tucker of Louisville, Ky., as he addressed the opening session of the 1956 Connectional Council of the AME Zion Church here.

Bishop Tucker, one of the foremost civil rights lawyers in the South, opened his address by telling how the NAACP came into being and giving a thumbnail history of its activities.

* * *

HE WARNED the South that the decree of the U. S. Supreme Court was final and that it will not tolerate any state that adopts a wilful law to evade the decision.

Emphasizing that any violation of the law will be taken to the Federal court having jurisdiction in the area where the violation takes place, he scored segregation and those who practice and foster it.

Branding segregation the outgrowth of a dying colonialism, he asserted that the nations that had been advocates of colonialism have lost their former positions in world affairs and today possess only a fractional part of the power they once had.

* * *

OTHER SPEAKERS participating in the welcome exercises included Mayor Earl W. Eller, who officially welcomed the council; C. A. Haynes, Jesse Ray and A. S. Reynolds, representing the host church, Hopkins Chapel.

The following day featured reports from commissions and boards and talks by Dr. Benjamin Persons of England, Dr. Elmer T. Clark, secretary of the World Methodist Council, and Bishop Ivan L. Holt, council representatives.

Zion women received by world body

Afro-American

Sat. 9-22-56

Baltimore Md.

LAKE JUNALUSKA, N.C. — The Women's Home and Foreign Missionary Society of the AMEZ Church is among the eight new units admitted to membership of the Assembly of the World Federation of Methodist Women.

9 P. 13

Founded in 1939, the Federation was accepted as an afflilliate of the World Methodist Council during its 1956 meeting. It's headed by Mrs. Ottilia de Chavis of Brazil.

Due to the new affiliation, a new charter had to be drawn. Mrs. Abbie Clement Jackson of Louisville, Ky., representing the Methodist women of America, was the first to sign the charter.

Mrs. Jackson was also appointed to help draw up the new constitution for the organization which has 55 units.

AMEZ editor relates story of Methodism

Afro-American

Sat. 9-22-56

Baltimore Md.

LAKE JUNALUSKA, N.C.— Dr. David H. Bradley, editor, AME Zion Quarterly Review, told the 2,500 delegates attending the World Methodist Conference Monday that the colored Methodist churches in America were born out of a desire to worship God without barriers and limitations.

9 P 13

He spoke on the history of Negro Methodism. He told how the AME Church was founded in Philadelphia. He cited the hardships that Richard Allen and his followers suffered to bring the denomination into being.

* * *

THE history of the AME Zion Church was also related.

* * *

HE TOLD OF THE sincerity that Abraham Thompson, June Scott and Thomas Miller possessed. He cited the struggles of Sojourner Truth, Harriet Tubman, Frederick Douglass, Thomas Jones, Jermain Lougen, Catherine Thomas and Eliza Ann Gardner, all members of the AME Zion Church.

The CME Church also received recognition for its courage to fight the odds and to establish a church where colored people could worship God according to the dictates of their own conscience. He credited Dwight W. Culver with having both the stamina and the courage to combat the odds to establish a colored church.

In his closing words he told of how the colored church had pioneered the way for freedom in America. He held hopes for the future. He told of the colored church's affiliation with crusading movements and praised the work of the NAACP in abolishing second class citizenship in America.

Afro-Amer. Sat. 1-[illegible] P. 19

HARRIET TUBMAN COMMITTEE met recently at Mother AME Zion Church in New York in the interest of erecting an Old Folks Home and recreation center on the grounds of the property now in possession and owned by and deeded by Harriet Tubman in 1912 to the AME Zion Church in Auburn. Left to right, seaetd, Rev. A. E. May, director of the Tubman Home; Mrs. H. H. Wactor, general secretary of the Young Women Missionary Society; Mrs. Howard Thurman, chairman of the National Harriet Tubman Home Committee; Mrs. Ruth W. Whaley, secretary of the Board of Estimates of the City of New York; Bishop W. J. Walls, chairman of the Harriet Tubman Home Corporation. Standing left to right: Mrs. M. Persons; Dr. C. C. Williams; Herman Whaley; Dr. W. E. Carrington; Mrs. C. Parks; Mrs. F. Brewer; Dr. J. C. Brown; Mrs. M. May; Rev. J. W. Wactor; Dr. B. C. Robeson, pastor of Mother A.M.E. Zion Church; Rev. J. W. Findley, director of Public Relations and Rev H. B. Norville.

AMEZ Minister Heads N.C. Group

Defender
Sat. 12-7-56
Chicago, Ill.

SOUTHERN PINES, N. C. — (ANP) — One Negro minister was elected president and another was elected treasurer of the Moore county Ministers Association. The group is interracial.

The Rev. John R. Funderburk, presiding elder of the AME Zion church in Southern Pines, was elected president of the group, succeeding the Rev. Hogan Yancey, Presbyterian minister.

The Rev. T. L. Parsons, pastor of the Trinity AME Zion church in Southern Pines, was elected treasurer.

Rev. Funderburk was elected vice president of the association at a merger meeting of white and Negro ministerial groups last spring.

AMEZ Official Charged With Shortage Of Funds

Journal & Guide P. 1
Norfolk, Va.

By S. R. JOHNSON

DURHAM, N. C.—Dr. Solomon Seay, Montgomery, Ala., executive secretary of Brotherhood Pension and Home Mission Department for the AME Zion Church was discharged at the annual meeting of the board of bishops here Jan. 10-13 for an alleged shortage in his department of some reported $15,000.

Dr. Seay, who was elected to the executive position at the last general conference in Brooklyn, N. Y., has been charged on three counts, namely misappropriation of funds sent to his department, unauthorized loans, and use of the church's money for personal reasons.

Sat. 1-21-56

FROM A reliable source the Guide learned that the shortage in Mr. Seay's department's account was less than $5, but alleged juggling of funds amounted to $15,000.

A shortage in the general officer's account was first discovered it is reported, at the connectional council meeting of the church in Chicago, Ill. last June when certain figures became noticeable

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AME Zion Post To Mrs. Rice

Courier
Sat. 1-21-56

DURHAM, N. C.—Mrs. Willa Mae Rice, outstanding member of Wesley Center AME Zion Church, Pittsburgh, and president of the West Virginia District of the Allegheny Conference of the African Methodist Episcopal Zion Church, was appointed missionary supervisor of the AME Zion Fourth Episcopal District, presided over by the Rt. Rev. W. C. Brown of Brooklyn, N. Y.

Mrs. Rice

Pittsburgh, Pa.

Mrs. Rice will supervise the missionary work of the Kentucky, Missouri, Allegheny and Blue Ridge conferences. She is succeeding to the position left vacant by the death of Mrs. W. C. Brown, wife of the Bishop.

Besides her varied responsibilities as a churchwoman, she is a member of the editorial staff of the Pittsburgh Courier, and is active in the music and civic interest of the city of Pittsburgh. She is as of this week making her debut in the world premiere presentation of "Among Ourselves," a modern drama dealing with the desegregation of schools.

~~Courier~~ P. 12
~~Pittsburgh~~, Pa.

Admitted

Sat. 9-29-56

The Women's Home and Foreign Missionary Society of the AME Zion Church, headed by Mrs. Abbie Jackson (above), was accepted as a member of the World Federation of Methodist Women when the federation met in Lake Junaluska, N. C.

Daily World P. 6 Atlanta Ga. Sat. 1-21-56

A. M. E. ZION BOARD OF BISHOPS seen in the above photo left to right are: Bishops, William A. Stewart of Washington, D. C., Herbert B. Shaw of Wilmington, N. C.; and re-elected treasurer of the board; Stephen G. Spottswood of Memphis, Tenn., William J. Walls of Chicago, Ill., senior bishop and reelected secretary of the board of bishops; Walter W. Slade of Charlotte, N. C., elected chairman of the board; Hampton T. Medfor of Washington, D. C., re-elected asst. secretary; Raymond L. Jones of Salisbury, N. C., and William C. Brown of Brooklyn, N. Y. and retiring chairman of the board of Bishops. Bishop Daniel C. Pope, resident bishop of Africa, was unable to attend the Bishops Council at Durham, N. C.

Retirement Question, New Budget on Agenda

Courier Sat. 4-21-56 P. 13

Many Issues Facing AMEZ Conferees

Pittsburgh, Pa.

By B. H. LOGAN

PITTSBURGH, Pa.——Many are the issues that will confront delegates of the AME Zion Church during the thirty-fifth quadrennial session here next month.

Large delegations will come to Pittsburgh from every section of the United States, the West Indies, and from West and South Africa.

Every general office has to be filed.

Every vacancy on the bench of Bishops has to be filled. The question of retirement will again come up for the consideration of the large delegation.

There are those among the delegates who believe Bishops W. W. Slade and W. C. Brown should be retired. There are others who are just as strong for them to be kept on the active list to save money for the church.

Topping all questions will be the one of adopting a new budget. Strong advocates of the new budget idea include Dr. E. Franklin Jackson of Washington, D. C.

Dr. Jackson is president of the Ministers and Laymen's Association of the AMEZ Church, and has given much time and thought to the proposal on a new budget.

The AME Zion meeting in Pittsburgh is shaping up to be one of action.

■

Many of the traditions of the church are likely to be sidetracked in this session.

The delegates may not go along with the Fathers on supporting a lot of unwritten laws.

Fire Editor After Blast At Bishops

Defender P. 1 Sat. 4-14-56

Chicago, Ill.

CHARLOTTE, N. C. — (ANP) — The publishing board of the A. M. E. Z. church will meet here this week to decide what further action — if any — it will take on Dr. Walter R. Lovell, suspended editor of the church's official organ, "The Star of Zion."

Lovell was removed from his post two weeks ago, after an article appeared in the newspaper accusing unnamed bishops of "demanding handouts, selling appointments, carrying concubines to reign over church gatherings, patronizing whores and many other things."

The editor declined to comment on his ouster, other than to accept responsibility for allowing the article to appear in the paper inadvertently, not having handled it himself.

CAN PROVE CHARGES

The article, signed by "A Person," appeared in the Feb. 23 issue of "The Star of Zion." The writer was later learned to be the Rev. Louis Bell, pastor of the A. M. E. Z. church at Farmville, N. C., who said he has documentary facts to substantiate his charges.

Bell, 32, also said he submitted two other articles which Editor Lovell refused to print. He pointed out that he did not name any of the bishops in his article and therefore felt the board of bishops should not have suspended the editor, who made it clear that the report was published without his knowledge.

Lovell's suspension accompanied rumors that efforts may be made to oust senior AMEZ Bishop William J. Walls from his post at the forthcoming general conference May 2-16 in Pittsburgh.

WALLS UNDER FIRE

Bishop Walls, who has held the bishopric post for 32 years, presides over the North Carolina Conference in addition to others. He reportedly took a leading role in proceedings against Editor Lovell at the board of bishops' meeting in Washington two weeks ago.

The bishop and the editor were principals in a brawl on the eve of the 1952 general conference, and the bishop was slapped by the editor. Sat. 4-14-56

At the Washington meeting, the board of bishops placed the business of "The Star of Zion" in the hands of a committee headed by Bishop W. W. Slade.

At the same meeting, the bishops appointed a committee to investigate the entire matter and ordered that charges be brought against the minister who wrote the article.

Chicago, Ill.

Meanwhile, Editor Lovell and Mrs. M. E. Leak, who has been secretary-clerk of the Star for nearly 12 years, were put on suspension until the AMEZ publishing board meets in Charlotte, N. C., April 12.

Bishop Walls To Wed

Courier P.1

Pittsburgh Pa.

Defender

Chicago Ill.

Sat. 11-24-56

NEW YORK — Bishop William J. Walls, 71, prelate of the AME Zion church, will take a 25-year-old bride on Dec. 6. She is Miss Dorothy Louise Jordan, whose parents, Mr. and Mrs. Robert Jordan of Chicago, announced the engagement.

The wedding will be held in New York City in Mother AME Zion church. The wedding reception will be given in the same place.

Guest list for the wedding is being drawn from the membership of the World Council of Churches, the National Council of Churches in the USA, American Bible society, NAACP and the AME Zion church.

The eleven members of the denomination's board of bishops will officiate. The members are:

Bishops William C. Brown of Brooklyn, N. Y., Walter W. Slade, Charlotte, N. C., Raymond L. Jones, Salisbury, N. C., Hampton T. Medford, Washington, D. C., Herbert B. Shaw, Wilmington, N. C., Stephen G. Spottswood, Washington, D. C., Andrew A. Stewart, Washington, Di C.;

Daniel C. Pope, resident bishop to Africa, C. E. Tucker, Louisville, Ky., Joseph D. Cauthen, Norfolk, Va., Charles C. Coleman, Oklahoma City, Okla., and Benjamin C. Robeson, pastor of Mother AME Zion church.

MISS JORDAN

Dr. Charles C. Williams, veteran presiding elder of the New York conference, will serve as best man.

BISHOP WALLS

Miss Jordan is secretary to Bishop Walls, who recently headed the AME Zion delegation at the World Methodist conference at Lake Junaluska, N. C. She resides in New York City, and is a member of Barry AME Zion church in Mamorneck, N. Y.

She is a graduate of William McKinley high schol in Chicago, a former student of Herzl junior college, Chicago, and a graduate of Merchant and Bankers business college in New York City.

At present she is completing her liberal arts education at Hervy Junior college in New York.

A reception for some 1,000 guests will be held in the large dining hall of Mother Zion church following the wedding ceremony.

Bishop Walls is known throughout the world for his work with the Central Committee of the World Council of Churches, the executive board of the National Council of Churches and the world-wide work of the Methodist church.

AME Zion Meet Ends In Richmond

Defender Chicago, Ill.

Sat. 11-24-56

RICHMOND, Va. — The 90th annual session of the Virginia Conference AME Zion church, presided over by the Rt. Rev. Hampton T. Medford, which opened at Hood's Temple church, Rev. S. P. Perry, pastor, Wednesday, closed Sunday, with the reading of appointments.

P.2

The theme of the meet was "The Church in Present World Tensions. Bishop Medford called upon the ministers and delegates to regard themselves for the tough job ahead. He said that the church should be in the forefront of the fight for first-class citizenship for all Americans.

Sermons were preached by the presiding bishop, Revs. S. P. Perry, R. A. Council, H. L. Marsh, Bishops D. C. Pope and J. D. Cauthen. Addresses were made by Dr. J. W. Eichelberger, Rev. B. T. Medford, and Bishop W. W. Matthews.

The Conference is divided into two districts; Petersburg and Norfolk, presided over by the Revs. W. J. Bailey and R. H. Platt, respectively. Mrs. Ethel Daniels and Rev. R. R. Purnell served as organists. Mrs. S. J. Medford is missionary supervisor and presided over the missionary work. Bishop D. C. Pope, resident bishop of Africa, delivered the missionary address.

Other persons who took part were Revs. M. D. Nathan, E. M. Wilson, S. J. Burke, A. C. Littleton, E I Lowe, C. C. Knight, J. T. Edney, Sherman Barcliff, J. E. Blount, P. V. Wall, E. L. Spratley and M. L. Beamon.

Women who helped to make the meetings a success were: Mesdames S. P. Perry, S. B. Lawson, Mary Berry, A. E. Etheridge, Naomi Arie, Dorothy Council, Hattie Coleman, Pearl Harris, Helen Gilliam, Medis Warren, Ella Merkison, Alta Howard, Annie Woodyard, L. C. Crutherfield, I. M. Sykes, Clara Manuel, Frances Cheatham and Adlena Hursey; Misses Alcenia Lawrence and Vanbureau Hall, along with Melvin Smith, B. S. Salter, Rev. R. A. Williams and J. Moore were also very active.

Jordan - Walls rites set for Dec. 6

Afro-American P.1

NEW YORK—A double ring ceremony on Thursday, Dec. 6 will unite AME Zion Bishop William J. Walls, 71, and his comely secretary, Dorothy Jordan, 25.

Sat. 11-24-56

Eleven bishops are scheduled to officiate at the marital rights of the denomination's senior prelate in Mother AME Zion Church here.

Baltimore Md.

A honeymoon cruise to Bermuda and the Bahamas will be delayed, it was announced, to allow the happy couple to attend another wedding at Salisbury, N.C.

* * *

BISHOP Raymond L. Jones, 59, who presides over the AME Zion 7th Episcopal District, is scheduled to wed Miss Mabel Miller, 34, popular Salisbury schoolteacher, Dec. 14.

Best man at the Walls-Jordan wedding will be the Rev. C. C. Williams of New York, who is the presiding elder of the Hudson River District of the AME Zion Church.

Miss Jordan, a Chicagoan, who has been Bishop Walls' secretary for the past five years, was brimming with happiness when she talked to the AFRO about her impending marriage.

* * *

REVEALING that the diamond engagement ring her prelate fiance had given her was "of average size," Miss Jordan disclosed that Bishop Walls had carried the ring around "for sometime" before he asked her to wear it.

Discounting the difference in their ages, the dimpled bride-to-be, said:

"It's not the difference in age. It's the people that count. We felt that no matter what the difference in age is, if two people love and understand each other everything will be all right."

She admitted that she was unaware of Bishop Walls' growing affection for her until it was called to her attention by friends in the church.

* *

SHE DESCRIBED Bishop Walls as a "very thoughtful man, every inch a gentleman with a keen sense of humor."

"I understand his work and his problems," she added.

Afro-American

Revealing plans to resume her education at New York University, where she will work toward a A.B. degree, Miss Jordan said that after the honey- live in Yonkers, N.Y., in a home the bishop owns.

P.2

"I'd like two children, if possible," she said, disclosing that her impending marriage had the blessing of her family.

* * * *

SHE IS the daughter of Mr. and Mrs. Robert Jordan of Chicago, one of eight children. Neither she nor Bishop Walls have been married.

For years, Bishop Walls had told friends he would never wed as long as his mother was living. She died last summer.

Miss Eloise Boyd of New York will be the maid of honor.

* *

BRIDESMAIDS will be Inez Jones, Brooklyn; Gertrude Stith, Mamaroneck, N.Y.; Clarice Stewart, Washington; Marie Adjahoe, Westbury, L.I.; Elaine Thompson, NYC; Maria Liggins, NYC; and Cleo Merritt, Cambridge, Mass.

The wedding vows will be said in the upstairs sanctuary of Mother Zion Church, followed by a reception for about 1,000 guests in the church's dining hall.

AME Zion bishops who will participate in the ceremony are:

William C. Brown, Brooklyn; Walter W. Slade, Charlotte, N.C.; Raymond L. Jones, Salisbury, N.C.; Hampton T. Medford, Washington; Herbert B. Shaw, Wilmington, N.C.; Stephen G. Spottswood, Washington; Andrew A. Stewart, Washington; Daniel C. Pope, Africa; Eubanks Tucker, Louisville; Joseph D. Cauthen, Norfolk; and Charles C. Coleman, Oklahoma City.

BISHOP W. J. WALLS

'A gentleman,' says bride, 25

Afro-American
Sat. 11-24-56
Baltimore, Md.
P.1
9 AMEZ

MISS DOROTHY JORDAN
Wedding to Bishop Walls set for December 6

Rt. Revs Walls, Slade unite Bishop Jones and Miss Miller

Afro American P.11 Baltimore, Md.

SALISBURY, N.C.—Bishop W. J. Walls of Chicago, bridegroom of a week ~~and senior~~ bishop of the A. M. E. Zion Church, and Bishop ~~William~~ W. Slade, of Charlotte officiated at the wedding of Bishop Raymond L. Jones and Miss Mabel Miller, here, Friday evening.

The ceremony took place in Mores Chapel A. M. E. Zion Church, here, and also had as participants Bishop H. T. Medford and the Rev. Alton Hunicutt, pastor of Moores Chapel.

The church was beautifully decorated with palms and seven-branch candelabra flanked by hugh floor baskets of white gladioli and chrysanthemums. The altar was centered with an arch covered with fern and chrysanthemums at the foot of which was a white satin prie-dieu.

Sat. 12-29-56

Mrs. Permilia F. Dunston of Winston-Salem, North Carolina was organist. Assisting with the program of wedding music was Mrs. Victoria Yates, and the Rev. Collin Lee of Washington, D. C., soloists.

THE BRIDE was given in marriage by her oldest brother, William Miller II. She wore a Chantilly lace gown over satin. The skirt of tulle and lace over satin ended in a long chapel train. The tightly-fitted bodice was studded with pearls and rhinestones which were dispersed throughout the skirt. Her fingertip veil of silk illusion edged in seed pearls, and was attached to a sheel cap studded with pearls.

The bride's sister, Mrs. Marie Miller Burney, was matron of honor. She wore a waltz length coralberry pink soft velveteen dress with a tightly fitted bodice, featuring a series of small covered buttons from the neck beyond the waistline. She carried a cascade bouquet of white carnations, with silver rose leaves, and minature silver balls.

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THE BRIDESMAIDS were Mesdames Minnie Miller Brown of Greensboro, N. C., Annie Miller Billingslea, Gainesville, Ga., Mrs. Ruth Miller Gore, Greensboro, N. C., all sisters of the bride. Mesdames Pearl Phillips, Charlotte, N. C., Dorothy Slade Williams, New York City; Janice Speaks, Durham, N. C., Irene Goodlet, Beulah Gibson, Suejitte Ellis all of Salisbury.

Their dresses were a Arcady blue, with the same lines and material as that of the matron of honor. They carried cascade bouquet of pink carnations, silver rose leaves and minature silver balls.

The bridegroom's best man was Presiding Elder J. W. Hatch of the Fayetteville District of the central North Carolina . District. . The ushers were Leroy Miller, Charlotte, N. C., Joseph Miller, Greensboro, N. C. brothers of the bride; Alphonzo Gore, Charles I. Brown, brothers-in-law of the bride; 0

Also Thomas Randall, Salisbury, N. C., P. C. Phillips, Charlotte, N. C.; the H. H. Sink, Arlington, Va., R. L. Speaks, Durham, N. C.; James Arnold, Bristol, Va.; J. W. Watson, Lancaster, South Carolina.

* * *

A RECEPTION was held at the bride's home at 712 Grace Street. The house was decorated with pink and white carnations, gladioli and rosebuds The bride, daughter of Mrs. Etta J. Miller and the late William Miller, is a graduate of Price High School and Livingstone College. She pursued further studies at North Carolina College in Durham. Since her graduation from Livingstone College, she has taught elementary education in the Salisbury City Schools.

She is a member of Zeta Phi Beta Sorority, Salisbury Cathedral Choir, and Moore's Chapel Church where she is a member of the choir and a Sunday School Teacher.

Bishop Jones is a graduate of Livingstone College and Hood Seminary. He is also a member of the Phi Beta Sigma Fraternity, World Council of Churches, Representative delegate Ecumenidcal World Methodist Meeting in Oxford, England in 1950 and again Lake Janau Luski in 1956.

* * *

PRIOR TO the marriage, the bride was entertained at numerous occasions which included a personal shower held at Mrs. J. Holt on Horah Street, given by the Alpha Alpha Zeta Chapter of the Zeta Phi Beta Sorority A banquet was given by the Monroe City School Teachers to which all city school teachers were invited.

A group of bridesmaids gave shower, at the home of Mrs. Beulah Reid Gibson, co-hostesses were Mrs. Irene Goodlet, Mrs. Meriam Little and Mrs. Beulah Reid Gibson.

Climaxing this series of affairs was a rehearsal party held at the home of Mrs. Kathleen Randall. The bride and bridegroom presented gifts to the bridesmaids, ushers, solists, organist, and best man, matron of honor and assistants.

9 1956 AME ZION

3 New AMEZ Bishops

Tucker Given Wild Ovation; Coleman, Cauthen Elected

Courier P. 3 Sat. 5-19-56

Pittsburgh, Pa.

By B. H. LOGAN and ROBERT M. RATCLIFFE

PITTSBURGH, Pa.—Tucker, Cauthen and Coleman!

They are the three new Bishops elected Saturday by the AME Zion General Conference to fill bishopric vacancies caused by deaths during the last four years.

Just when it appeared that the AME Zions were too far apart to give one man enough votes to elevate him to the bishopric, the election took a decided switch on the fourth ballot.

Dr. C. Eubanks Tucker of Louisville, Ky., and presiding elder of the Indianapolis-Evansville District, moved from third to second place on the second ballot and took the lead over his opponents on the third ballot. He was way out front on the fourth count, winning with 28 votes to spare.

Dr. Joseph D. Cauthen, pastor of Metropolitan AME Zion Church in Norfolk, Va., and Dr. C. C. Coleman, pastor of State Street AMEZ in Mobile, Ala., were elected on the sixth ballot.

Three of the bishopric aspirants were disqualified early Friday afternoon by the Board of Bishops because of the Church's stand on the divorce question. The disqualified candidates moved to appeal the Bishops' decision, but Bishop William A. Stewart of Washington, D. C., who was presiding at the time, declared that a ruling made by the Board of Bishops cannot be appealed.

Disqualified were Dr. Charles H. Foggie, host pastor, of Wesley Center Church; Dr. A. G. Dunstan of Philadelphia and Dr. F. D. Porter of the Michigan conference. Dr. Foggie is married to a divorcee and the others are themselves divorced.

Several of the strong contenders for bishopric honors, including Dr. William A. Cooper of St. Louis and Dr. B. C. Robeson of Mother Zion in New York, fell by the wayside.

Amid a sea of noise that shook the rafters of the church, Dr. Tucker was almost carried to the pulpit by his followers and well-wishers. There were shouts and yells of approval from all corners of the edifice as the newly elected Bishop mounted the stand to deliver his acceptance speech.

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TEARS WERE streaming down his face when his wife, Mrs. Amelia Tucker, kissed him on the cheek. Their 22-year-old son Neville, a recent graduate of University of Louisville's law school, was there to shake his father's hand.

Mrs. Tucker is a minister herself and is serving as pastor of the Brown Temple AMEZ Church in Louisville. Dr. Tucker, a lawyer as well as a minister, was born in the state of Maryland of West Indian parents. He is 60.

At one time it was feared that no Bishops would be elected by this conference to fill the three vacancies. First ballot was taken Friday afternoon and another the same night. The third count was made Saturday morning and the fourth Saturday afternoon.

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DR. TUCKER was running third on the first ballot with 102 votes. Dr. William M. Smith of Mobile led the first vote with 139. Dr. Joseph Cauthen of Norfolk was second with 127. Dr. William A. Cooper of St. Louis polled 94, and Dr. Felix S. Anderson of Louisville picked up 55 votes. Others in the running on the first ballot were Dr. B. C. Robeson, New York, 48; Dr. C. C. Coleman, Mobile, 45; Dr. S. H. Marion, Los Angeles, 44, and Dr. J. Van Catledge, Salisbury, N. C., 41.

There were 36 candidates.

Dr. Smith continued to lead on the second ballot, jumping to 208, and Dr. Tucker moved to second place with 183. Dr. Cauthen dropped to third place with 179. Dr. Robeson polled 107, Dr. Coleman, 104, and Dr. Cooper, 103.

Dr. Tucker moved to the front on the third ballot with 264. Smith had 207, Cauthen, 189; Coleman, 182; Cooper, 102, and Robeson, 99.

Dr. Tucker came through with flying colors on the fourth ballot with 346 votes, 28 more than he needed to win. Cauthen jumped to 243, Smith to 235 and Coleman to 220. Cooper dropped to 58 and Robeson to 58.

AFTER BEING officially declared a Bishop of the AME Zion Church by Bishop Daniel C. Pope of the Gold Coast, West Africa, Dr. Tucker put into use his best oratory which was packed with drama and excitement.

"As a Bishop," he said, "I shall respect and honor my colleagues on the bench. I shall be loyal to them, but when there is a conficting of loyalties between my colleagues and the general welfare of the Church, then my loyalty to the Church takes precedence and priority."

This statement met the hearty approval of the delegates and evoked long and loud applause.

Repeating an earlier statement he had made, Bishop Tucker said: "I repeat that our Zion is a Christian brotherhood. There should be no preferred group in our economy. We should live and let live."

The acceptance speech was the type that the congregation loved. The new Bishop was their man. He was speaking for them and talking their language. They had known him in the past as being a fighter and one of the few who ever aimed a verbal attack at the AME Zion Board of Bishops.

Continuing, Bishop Tucker said, "It is my confirmed opinion that if this conference sees fit to raise the salary of the Bishops, excessive honoraria at annual conferences would be given a painless death and an unceremonious preferential burial without benefit of clergy.

Pittsburgh, Pa.

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"IF WE could find some way to channel 20 to 25 per cent of our unallocated funds into the general treasury, there would be no need for any raise in our present budget. We would have enough money to do anything we desire to do in home missions, church extensions and in making better provisions for the widows of our preachers.

"I can't see why the widow of a Bishop gets $600 a year as against $35 or $40 a year which is given to the widow of a preacher."

Speaking in behalf of the laymen, he said: "I believe that the laymen of this great church should meet as often as they deem fit at the setting of the General Conference. The laymen, nor any other segment of Zion, should be prohibited to assemble and freely discuss the problems of our great church."

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9 AMEZ

CLOSING, Dr. Tucker said, "In my humble opinion, the greatest need (of the church) is a revival of religion, starting among those who wear the flowing vestments of the eipscopacy down to the humblest member of our communion."

Count of the fifth ballot, announced around 8 Saturday night, failed to produce another winner. Votes necessary for victors were 295.

It was announced that 464 votes were cast in the fifth ballot and that 22 of these were declared invalid. Cauthen moved to the front with 278, a gain of 35. Coleman jumped over Smith for second place with 259 votes, a gain of 39, and Smith dropped to third place with 190.

After the election of Tucker, it was rumored that the strong Alabama delegation would dump one of its favored sons, Smith, and move for the election of Coleman and Cauthen. Both Smith and Coleman are from Mobile, but it was reported that the Alabama delegation was throwing its support to Coleman because Smith is younger. They figured Smith could make the bishopric at a future general conference.

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THE RUMOR held true, for on the sixth ballot the delegates threw their support behind Coleman and Cauthen. Results of the vote were announced at 10 P. M. Saturday, with Dr. Cauthen receiving a total of 330 and Dr. Coleman winning 315 votes. By this time Smith had dropped to 153, Cooper, 12, and Robeson, 6.

The congregation stood up and cheered the two Bishops-elect and the well-wishers and backers escorted them to the pulpit. But the ovation given Coleman and Cauthens was nothing like the noisy and wild ovation received by Dr. Tucker.

Said Dr. Cauthen: "Being elected a Bishop does not take me away from you. I am still one of you."

He said he was sorry his wife could not be with him, explaining that she was called to the bedside of her sick father on the eve of her scheduled departure to Pittsburgh.

Four hundred and thirty-seven valid votes were cast in the sixth and final ballot, meaning that a candidate needed 291 votes to win election.

In his acceptance speech, scholary and eloquent Dr. Coleman said:

"I shall never forget this great faith you have placed in me . . . I ask your prayers in this new venture."

In a closing and pointed statement he declared, "My soul is not for sale."

Before taking a seat with the other Bishops, he escorted his wife to the front of the pulpit and held her hand high in the air. She was given a rousing ovation by the entire congregation.

By the 1956 Bishops' Quadrennial Address

AMEZ Church FOR Integration

Courier P.4 Sat. 5-19-56

By B. H. LOGAN and ROBERT M. RATCLIFFE

PITTSBURGH, Pa.—The AME Zion Church stands for "complete integration." Should there be any doubts about this, the statement on integration can be found in the Bishops' quadrennial address of 1956.

The Board of Bishops of the AME Zion Church issued a strong statement in the Tuesday morning session presided over by Bishop H. T. Medford in support of integration in all areas of American life.

"The AME Zion Church has protested against segregation, discrimination and proscription of any kind based on race for 160 years. The AME Zion Church urges all of its ministers wherever possible without reference to race, to pastor to all of a parish community."

Pittsburgh, Pa.

There were some doubts for awhile, however, about the AME Zions and their position on the subject of segregation versus desegregation. And these doubts developed long after the quadrennial address had been delivered.

It happened something like this:

Bishop H. B. Shaw of North Carolina was scheduled to deliver a prepared message on the subject: "Is the Negro Church Essential?"

He never delivered it. In fact, he's never written it.

But somehow a daily paper printed a story, later picked up by some of the wire services, that showed the AME Zion Church, its Board of Bishops and entire membership as not favoring integration in the church.

Pittsburghers were shocked. The nation was shocked. The AMEZs were shocked.

The morning paper had rushed a reporter to the AME Zion General Conference to get quotations from Bishop Shaw. The paper wanted to know what he would say about "Is the Negro Church Essential?"

The AME Zion General Conference press bureau sent one of its reporters to Bishop Shaw for the quotations. The church reporter returned with a written statement.

The written statement was "dressed up" by the morning paper and published.

What had been a mere newspaper story was fast becoming a national issue. Bishop Shaw came forth and denied making any kind of statement to the morning paper and threatened to sue.

The morning paper admitted "doctoring" the written "official" statement, but wanted to know who wrote it and why.

It later developed that the church reporter discussed the matter with Bishop Shaw and asked him for the quotations. The reporter then typed two paragraphs for the press. The reporter says Bishop Shaw approved the two paragraphs.

Bishop Shaw later denied giving his approval. He said: "I didn't write it . . . I didn't approve it . . . and I deny everything it says."

So now, whenever anyone asks an AME Zion official where the church stands on integration, he is referred to the AME Zion quadrennial message of 1956. The page is 31. The title is "Progress in Integration."

Happy—Neville Tucker, 22-year-old U. of Louisville law graduate, gives off victory smile after his father, Dr. C. Eubanks Tucker, Louisville, Ky., was elected AME Zion Bishop. — Mosely Photo.

TO PRESIDE — General president of the Women's Home and Foreign Missionary Department of the AME Zion Church, Mrs. Abbie C. Jackson of Louisville, Ky., is presiding at the bi-annual session of the WH&FM Executive Board, at the site of the Bishops' Council meeting, Hopkins Chapel Church, Asheville, N. C., Aug. 21-26.

P.12 Courier

Sat. 8-[illegible] Pittsburgh, Pa.

AMEZ

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BISHOP H. B. SHAW

. . . denies statement

AMEZs Name 17 Delegates To Confab

Defender Sat. 9-1-56 Chicago, Ill.

CHARLOTTE, N. C. — Bishop W. J. Walls, secretary of the board of bishops, AME Zion church, released a list this week of the names of 17 persons who will represent the denomination at the World Methodist council at Lake Junaluska, Sept. 1-10.

P.3

Three of the persons, Bishop H. B. Shaw, Wilmington, and Dr. W. R. Lovell, Charlotte, Bishop R. L. Jones, Salisbury, are official members. Bishop W. W. Slade, Charlotte, Dr. W. J. Trent, Livingstone College, Salisbury, and Dr. J. N. S. Tross, Charlotte, will serve as delegates.

Dan Andrews, Winston Salem, Alexander Barnes, Durham, Rev. R. Blakey, Winston Salem, Dr. L. Boyd, Charlotte, Prof. J. H. Brockett, Salisbury, Dr. J. Van Brockett, Salisbury, Dr. J. Van Catledge, Charlotte, Dr. W. S. Dacons, Charlotte, Dr. J. R. Funderburke, Southern Pines, Dr. A. P. Morris, Charlotte, Dr. M. P. Sawyer, Greensboro, and R. W.

Sherill are official visitors.

Other official members are Bishop C. C. Coleman, Mobile, Ala. Dr. W. O. Carrington, Brooklyn N. Y., Dr. J. Clinton Hoggard, Washington, D. C., Bishops H. T. Medford, S. G. Spottswood and W. A. Stewart, all of Washington, D. C., Bishop W. J. Walls and Dr. J. W. Eichelberger, both of Chicago, Ill.

The remaining delegates are: Bishop W. C. Brown, Brooklyn, N. Y., Bishop J. D. Cauthen, Norfolk, Va., Bishop D. C. Pope, Washington, D.C., Bishop C. E. Tucker, Louisville, Ky., Dr. D. H. Bradley, Bedford, Pa., Dr. C. H. Foggie, Pittsburgh, Pa., Dr. V. J. Tulane, Washington, D. C., Dr. W. M. Smith, Mobile, Ala., and Dr. C. L. Wilcox, Mount Vernon, N. Y. Dr. F. Claud Spurgeon, Washington, D. C. rounds out the list of official visitors

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AME ZION

Defender
Chicago, Ill.
Sat. 4-28-56

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MEMBERS OF THE PRESENT Board of Bishops of AME Zion church who will take part in the 35th quadrennial general conference of the denomination May 2-16 at Wesley Center AME Zion church Pittsburgh, Pa. Left to right: Bishops: W. A. Stewart of Washington, D. C. Herbert B. Shaw of Wilmington, N. C.; Stephen G. Spottswood of Memphis, Tenn.; W. J. Walls of Chicago, Ill.; W. W. Slade of Charlotte, N. C.; Hampton T. Medford of Washington, D. C. Raymond L. Jones of Salisburg, N. C.; and W. C. Brown of Brooklyn, New York. Only other presiding bishops not present in photo is Bishop C. Pope of Gold Coast, Africa.

11,000 To Help Elect 3 Bishops

Defender Chicago, Ill.
Sat. 4-28-56

P. 6

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PITTSBURGH, Pa.—Some 11,000 delegates and visitors plan to attend the 35th quadrennial general conference of the AME Zion church May 2-16, at Wesley center AME Zion church.

Major features of the general conference will be the study and introduction of a denominational budget for both home and foreign missions expansion and election of three bishops to fill vacancies created by death during the past four years.

Civil rights will also have an important part in the conference discussion and will influence the plans of the denomination for future action.

FREEDOM CHURCH

For the past 160 years, the A. M. E. Zion church has been known as the "Freedom Church" and no conference is complete without thorough exploration of the current issue.

Present-day Zion leaders follow closely in the footsteps of such well-known leaders of the past as Frederick Douglas, Sojourner Truth and Harriet Tubman, all whom were AMEZ's.

Among the speakers scheduled to appear during the conference are Gov. George Michael Leader of Pennsylvania; Bishop Ivan Lee Holt, president of the World Methodist Council; Roy Wilkins, executive secretary, NAACP, New York City; Cong. Charles C. Diggs, Jr., of Detroit; Dr. Roy L. Madsen of the American Bible Society and Attorney Joseph D. Bibbs of Chicago.

OTHER REPRESENTATIVES

Also on the program will be representatives of the U. S. Treasury Department, the National Fraternal Council of Negro Churches and fraternal delegates **from the AME church, C. M. E. church and Methodist church.**

Denomination leaders who will speak include:

Bishop Daniel Carleton Pope, resident bishop of Africa; Bishop R. L. Jones of Salisbury, N. C., who will preach the quadrennial sermon at the opening session of the conference;

Dr. William J. Trent, president of Livingstone college and Dr. James W. Eichelberger of Chicago, general secretary of the denomination's department of Christian education.

BISHOP DEDICATION

Bibbs, Wilkins and Congressman Diggs will be on the program devoted to human rights; Dr. Madsen and Bishop Pope, the program on foreign missions. The governor will speak the evening of May 9 and the dedication of the new bishops is scheduled for May 13.

AME bishops who will attend include, besides Bishop Pope:

Bishop William J. Walls of Chicago, senior bishop of the denomination; Bishop Walter W. Slade of Charlotte, N. C., chairman of the board of bishops; Bishop William C. Brown of Brooklyn, host bishop; Bishop William A. Stewart of Washington, D. C.;

Bishop Herbert B. Shaw of Wilington, N. C., and treasurer of the board of bishops; Bishop Stephen G. Spottswood of Memphis, Tenn.; Bishop Hampton T. Medford of Washington, D. C., and assistant secretary of the board of bishops; and Bishop Raymond L. Jones of Salisbury, N. C.

VIEW CLARIFIED ON SEGREGATION

Times-Picayune

Board of Bishops Cites 160-Year Opposition

Fri. 5-11-56

P. 7

New Orleans, La.

9

PITTSBURGH, May 10 (AP)—The board of bishops presiding at the general conference of the African Methodist Episcopal Zion church here issued a statement saying it has "protested against segregation of any kind for 160 years."

The statement was made to clarify the stand of the conference on the matter, a spokesman said. Last Sunday Bishop H. B. Shaw of Wilmington, N. C., declared the Negro church must regain its separate identity and not die through religious integration.

Bishop Shaw said later his remarks may have been misinterpreted as expressing the sentiment of the board of bishops and the entire 960,000 members of the AME Zion church.

In its clarifying statement, the board of bishops declared:

"The AME Zion church urges all of its ministers, wherever possible, without reference to race, to pastor to all of a parish community.

"The church insists all states comply with the law of the land and that the implementation of the American Negro in all phases of our national life will contribute toward the development of our democracy.

"Because of the upsurge on the part of individual Protestant churches toward inclusive and integrated memberships, we recommend that Evangelical Protestantism keep pace with the athletic world, show business and the Roman Catholic Church, in the forward march on integration. Then, step ahead by natural assimilation of all believers under the New Testament standard of inclusiveness demonstrated in the first century church."

AMEZ PASTOR — The Rev. Mrs. Mildred Pait of St. Peter Church, Meridian, Miss., will return as pastor. She was Episcopal supervisor under Bishop S. G. Spottswood of the 10th District.

Civil Rights on AMEZ Agenda

Courier

p. 8

Pittsburgh, Pa.

Sat. 5-5-56

National Figures To Speak

By B. H. LOGAN

PITTSBURGH—Some 10,000 delegates and visitors are expected here for the 35th quadrennial session of the AME Zion Church May 2-16 at Wesley Center AME Zion Church.

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Dr. Charles H. Foggie is host pastor and the Rt. Rev. W. C. Brown is host bishop.

Among the major features of the general conference will be the study and introduction of a denominational budget for the expansion of missions, the election of at least three Bishops, the election of general officers, the discussion of retirement of Bishops due to age, and the adoption of new laws to govern the church for the next quadrennial.

It is believed that civil rights will be an important subject for discussion.

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THE PLANS of the denomination call for future action on fulfillment of the Supreme Court's decision of the public schools and other decisions in the last two years.

The AME Zion Church has been known as the Negro's Freedom Church for the past 160 years. No conference is complete without a thorough exploration of the current issue.

Present-day Zion leaders will continue the tradition set by such well-known leaders as Frederick Douglas, Sojourner Truth and Harriet Tubman, all members of the AME Zion Church.

Among the speakers scheduled to appear during the conference are Gov. George M. Leader of Pennsylvania, Bishop Ivan Lee Holt, president of the World Methodist Council; Roy Wilkins, executive secretary, NAACP, New York City; Congressman Charles C. Diggs Jr., Detroit, Mich.; Dr. Roy L. Madsen, American Bible Society and Atty. Joseph D. Bibb, director of Public Safety of Illinois. Attorney Bibb is a graduate of Livingstone and his father taught Greek in the seminary.

Also on the program will be representatives of the U. S. Treasury Department, the National Fraternal Council of Churches, fraternal delegates from the AME Church, the CME Church and the Methodist.

Denominational leaders who will speak include Bishop Daniel Carleton Poe, resident Bishop of Africa; Bishop R. L. Jones of Salisbury, N. C.; Dr. W. J. Trent, president of Livingstone College. and Dr. James W. Eichelberger of Chicago, general secretary of the Department of Christian Education of the AME Zion Church.

Bishop W. W. Slade will deliver the episcopal address and Bishop R. L. Jones will preach the quadrennial sermon. The new Bishops will be consecrated on May 13. Senior Bishop W. J. Walls will lead the board of Bishops in the service.

Results Of Ballots Being Cast For AMEZ Bishops

Daily World

Atlanta, Ga.

PITTSBURGH, Pa. --(NNPA)-- The results of the first ballot for three bishops at the 35th Quadrennial General Conference of the AMEZ Church Friday, with 482 ballots being cast, 22 invalidated and 308 necessary for a choice, were as follows:

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Tues. 5-15-56

The Rev. William M. Smith, pastor, Big Zion, Mobile, Ala., 139 votes; Joseph D. Cauthen, pastor, Metropolitan, Norfolk, Va., 127; C. Eubank Tucker, Louisville, Presiding Elder, Indianapolis-Evansville District, 102.

William A. Cooper, Metropolitan, St. Louis, 94; Felix S. Anderson, Broadway Temple, Louisville, Ky.; 55; B. C. Robeson, Mother AMEZ Church, 48; C. C. Coleman, State Street, Mobile, 45; S. H. Marion, First AMEZ, Los Angeles, 44.

J. Van Catledge, editor, Church School Literature, Salisbury, N. C., 41; A. A. Perry Goler Memorial, Winston-Salem, N. G., 35; U. S. Johnson, St. Luke, Wilmington, N. C., 34; F. Claude Spurgeon, General Secretary-Auditor, Washington, D. C., 33; W. A. Hilliard, St. Paul, Detroit, 26; L. C. Asbury, Presiding Elder, West Central North Carolina Conference, Concord, N. C., 25.

A. L. Fuller, St. Paul, Cleveland, 22; James C. Brown, Columbus Avenue, Boston, 21; Frank T. Roberts, Gailbreath, Washington, D. C., 17; J. A. Babington-Johnson, Mt. Lebanon, Elizabeth City, N. C., 17; J W Watson, Mt. Zion, Lancaster, S. C., 15.

J. C. Nelson, Clinton Memorial, Newark, N. J., 15; S. J. Burke, Allen Temple, Suffolk, Va., 12; C. L. Wilcox, Greater Centennial, Mt. Vernon, N. Y., 11; R. H. Collins Lee, Martin Temple, Chicago, 10; I. B. Pierce, Presiding Elder, Columbus District, Ohio Conference, Sewickly, Pa.

D. C. Lynch, Metropolitan, Jersey City, 8; R. T. Hunter, Metropolitan, Hartford, Conn., 8; Arthur Marshall, Metropolitan, Kansas City, Mo., 6; Edwin Kenney, Jones Tabernacle, Indianapolis, 6; S. S. Riggs Presiding Elder, Lancaster District, Pee Dee Conference, S. C., 6.

Lee R. Baskin, Presiding Elder, Opelika District, Alabama Conference, Tuskegee, Ala.; James A. Clement, Wesley Union, Harrisburg, Pa., 4; G. M. Edwards, Pennsylvania Avenue, Baltimore, 4; C. M. Metcalife, Greater St. Peter's, Detroit, 3.

The following ministers received one vote each: G. L. Fauntleroy, Clinton Chapel, Charlotte, N. C.; C. H. Boyd, Presiding Elder, Alabama Conference; C. D. Alstork, Ebenezer, Mobile, Ala.

AME Zion Church Delegates Settle Issue On Bishops

Daily World

Atlanta, Ga.

PITTSBURGH—(NNPA)—After a stormy session on opening day, delegates to the 35th quadrennial session of the AME Zion Church Conference came back Thursday and peaceably settled the issue of repealing sections of the Book of Discipline, the church law, relating to retirement of bishops.

The conference voted to permit the Rev. John R. Funderburk of Southern Pines, N. C., to withdraw the motion which precipitated a bitter floor debate Wednesday.

The motion provided for suspension of the rules and deletion of three sections of the Book of Discipline. The sections in question require the retirement of bishops at the general conference nearest their 74th birthday with the provision that the conference which retired them could vote to recall them for another quadrennium. They also could be recalled for active service at each succeeding general conference.

Sat. 5-5-56

The two bishops who are subject to retirement under these terms at this general conference are Bishops Walter W. Slade of Charlotte, N. C., and William C. Brown of Brooklyn.

p. 1

At the Thursday afternoon session, Dr. Funderburk denied that the resolution to repeal the retirement provisions had been drafted by the bishops and offered by him at their instance.

"No bishop had any part in the drafting of that motion," he declared. "No bishop asked me to make that motion."

Dr Funderburk said the resolution had been drafted and offered by him as a result of "certain convictions" he has concerning the AMEZ Church.

Daily World

Dr. Rufus E. Clement, president of Atlanta University and a member of the Georgia Conference of the AMEZ Church, who led the gith against the resolution, seconded Dr. Funderburk's request to withdraw his motion.

p. 4

He said he was "very happy to find myself in complete agreement with my good frend, Dr. Funderburk." He praised Dr. Funderburk's action as "very courageous, Christian and statesmanlike."

Dr. Clement also said the law as it now stands is not perfect and is subject to change, but insisted that any resolution to change it should go through proper channels by reference to the committee on revision.

Sat. 5-5-56

He also said he was "unequivocally" in favor of continuing Bishops Slade and Brown under existing church law. When the two bishops have made their episcopal district reports, he said, the general conference can then proceed to recall them.

9

AMEZ

Dr. Victor J. Tulane of Washington, D. C., a lay delegate, also seconded the request to withdraw the motion and, as a layman, offered apologies for seemingly discourteous treatment of the bishops on Wednesday.

Also seconding the request was the Rev. Eubank Tucker of Louisville, Ky., a candidate for the bishopric, who said he was in accord with the desire to recall Bishops Slade and Brown but wanted them continued in active service "in an orderly manner and in accord with the discipline of the church."

Dr. Eubank took occasion to plug his own candidacy for the bishopric.

Lated he agreed to withdraw a statement that the time has come when the delegates will not have any precipitate resolutions 'rammed down our throats."

Mrs. Cameron C. Alleyne of Philadelphia, widow of the late Bishop Alleyne, pleaded that the delegates be given "a little respite from all of the hysteria of the last 14 hours."

The motion to allow Dr. Funderburk to withdraw his resolution of the day before was unanimously adopted.

Earlier the conference, heard the quadrennial address of the bishops, delivered by Bishop Slade. The reading consumed nearly three hours.

9 1956

AMEZ

Three Candidates Disqualified From Running For Bishop at Zion Confab

Call: Fri. 5-25-56 P. 5 Kansas City, Mo.

By LOUIS LAUTIER

PITTSBURGH, Pa.—(NNPA) — A stormy session over the disqualification of three candidates for the bishopric preceded balloting at the 35th quadrennial conference of the AME Zion church Thursday afternoon, May 10.

With two of the three disqualified candidates stirring the conference with defenses of their actions, the conference was thrown into an uproar resulting in near fisticuffs between a minister and a laymen.

The three disqualified candidates are the Rev. Charles H. Foggie, pastor of Wesley Center AMEZ church, the host church; the Rev. A. G. Dunston, Jr., pastor of Wesley church in Philadelphia, and the Rev. F. D. Porter, pastor of John Wesley AMEZ church, Detroit.

Bishop William A. Stewart, of Washington, D. C., presiding ruled that there could be no appeal from the decision of the Board of Bishops disqualifying the three candidates.

On the first ballot to elect three bishops Thursday afternoon, the Rev. William M. Smith, pastor of Big Zion AMEZ church, Mobile, Ala., led with 139 votes; the Rev. Joseph D. Cauthen, pastor of Metropolitan AMEZ church, Norfolk, Va., was second with 127 votes, and the Rev. C. Eubank Tucker, of Louisville, Ky., presiding elder of the Indianapolis-Evansville district and a practicing lawyer for 27 years was third with 102 votes.

All Fail of Election

With 39 qualified candidates, in the race, all failed of election. There were 482 ballots cast, 22 of which were invalidated. A two-thirds vote being required, 308 votes were necessary for election.

Before the balloting began, Bishop Stewart instructed the delegates that they were to vote for three candidates and if more than three names were listed, the ballot would be declared void.

There were two Johnsons in the race—the Rev. U. S. Johnson, pastor of St. Luke AMEZ church, Wilmington, N. C., and the Rev. J. A. Babington-Johnson, pastor of Mt. Lebanon AMEZ church, Elizabeth City, N. C.

Bishop Stewart told the conference that the names of the candidates declared ineligible would not be recognized.

Demand Names

The Rev. Mr. Foggie began to demand recognition on the point of personal privilege. Bishop Stewart refused to recognize him. The delegates demanded to know the names of the candidates who were disqualified.

"We have had documentary evidence before the Board of Bishops," said Bishop Stewart, "and these are the individuals who have been disqualified: the Rev. Mr. Porter, the Rev. Mr. Dunston and the Rev. Mr. Foggie."

There were cries of "Who?" and "No, no!"

The Rev. Mr. Foggie, at the microphone, again asked for recognition. "A point of personal privilege is always in order," he told the presiding officer.

Ignoring the Rev. Mr. Foggie, Bishop Stewart continued his statement about disqualified candidates. He said: "There are others who did not come before the bishops and they are in the same category."

"I rise to a point of personal privilege which is always in order," shouted the Rev. Mr. Foggie.

Not in Church Law

Bishop William J. Walls, the dominant figure of the conference, decided to come to the aid of Bishop Stewart. He told the conference that points of personal privilege applied in parliamentary discussions but not in matters of church law.

"No, no!" cried the delegates. The cries were intermingled with a few boos.

Insisting that a point of personal privilege is always in order, the Rev. Mr. Foggie said he was the entertaining pastor and that he wanted the floor on a point of personal privilege.

"I wish to say I have not gone before the Board of Bishops at all. I have not received a communication from the Board of Bishops."

He said he had talked with individual bishops and individual bishops had come to his home and he had shown them papers.

His Voice Breaks

"It seems to me, after struggling as I have, that they would give me a chance and let me make a statement about it."

Foggie's voice broke as he talked and tears welled into his eyes.

"By executive proclamation," declared Bishop Stewart, "we have no personal privilege."

"It's an arbitrary ruling," shouted Foggie.

"We have the evidence in our files," said Bishop Stewart. "The Rev. Foggie may talk."

In a voice choking with emotion, the Rev. Mr. Foggie began.

"For 12 years I have walked the hills of Pittsburgh—for nine years as a single man without reflection on the church or my person," he said, adding:

"Three years ago I married one of the finest women in the world. I have been accepted as a reasonably intelligent man and have been placed on committees of responsibility in the city, both white and colored.

Wife Married Before

"I have no desire to defy the laws of my church. I took vows to keep those laws.

"I married a young woman who had been married before, three years ago, and I took her into a new parsonage which was paid for two months after our entrance.

"I was married by a bishop of the church (applause). I had never been married before. The spirit of my wife's divorce which she secured was the spirit of the New Testament.

"I spoke to several bishops sometime ago and some were kind enough at tnat time to say I was in the clear—that the law would not touch me, but I went the extra mile by getting the documents.

"My name was in the list of possible candidates. My own bishop (Bishop William C. Brown of Brooklyn) urged this congregation the Sunday before the conference convened to try to help me be elected.

"I went to the bishops individuallf and they were impressed, but I understand that covertly they were not.

"I will have to be here, perhaps, when you are gone. I think I have served this church with credit, but to tear up the respect the city has given me and the congregation, to forget (sobbing) that I have trained young children to walk in the way of Jesus Christ and grow up in the Christian tradition, and then for my church to come to the city in which I serve and not give me a chance!

"I was not foolish. I have tried to be a sensible man. I thought it (marriage) was a matter above reproach. Tear up my heart."

The Rev. Mr. Foggie pointed out the qualifications laid down in the Book of Discipline of the church for a bishop and that he met each of the qualifications.

The law states that a bishop "is to be husband to one wife," he said, "and I have only been married once."

The Rev. Mr. Foggie said a "vicious rumor" had been circulated to the effect that he had broken up a family in his churlh, that the husband was an officer in his church and sat in the church with a gun while he was preaching.

"My friends," the Rev. Mr. Foggie said, "I can take it because I am a prearher. But I have got a good wife and she was not even a member of this church. She was an Episropalian. Nor was her husband a member of this church. There was no breaking up of a home.

"So, I wanted the floor to tell you I have not been a hypocrite or tried to lead people astray or had any desire to tear down the chureh. But I thought you ought to know the facts."

The Rev. Mr. Foggie added that "I am a better man because I married mf wife. But she can't take what I take. She is not in this church this afternoon because her heart has been broken.

"I would like the delegates to know there is an honorable woman in the parsonage, and she is respected in the city of Pittsburgh."

The Rev. Mr. Dunston, speaking in his defense, thanked each of the bishops for the support he had given him.

Bishop Spottswood denied his statement that Dunston was his "favorite candidate," but admitted he had told the West Tennessee and Mississippi conference that Dunston had the qualifications "to make a fine bishop."

Bishop Stewart said he had simply introduced him at the New Jersey and Georgia conferences as he introduced any other visitor.

Refused to Tell

The Board of Bishops disqualified me," the Rev. Mr. Dunston said, "because I refused to tell them what caused my wife and me to break up.

"I faced every gun that Hitler could place in the hills of Italy with that secret and if I am not elected, I shall die with it locked within me unless she (his ex-wife) decides to reveal it."

A document, sworn to by Dr. Dunston and given the bishops on May 8, stated that he and Mrs. Pamela Rollins Flack were married by the late Bishop John W. Martin in St. Paul AMEZ church in Detroit, of which her husband, the Rev. Roy Flack, was the pastor. She obtained a divorce in April, 1947, in an uncontested suit.

Mrs. Dunston remarried in Salisbury, N. C., in 1949. The Rev. Mr. Dunston said he had no knowledge that her present husband was the cause of the divorce.

He pledged that if elected to the bishopric, he would not remarry.

The Rev. Mr. Porter also was allowed to make a statement. He simply said that the cause of his disqualification had happened more than 3 years ago at a time when he was not in the church.

"I have thought and preached," he said, "to my people that when we are born again, we become a new creature and that the blood of Christ is able to cleanse us from all unrighteousness."

The Rev. James A. Clement of Harrisburgh, Pa., told the conference that before it did anything else the delegates should "get on our knees before Almighty God and ask his forgiveness and ask him to lead us where we ought to go.

The Rev. Elias S. Hardge of the North Alabama conference asked whether there was any appeal from the decision of the Board of Bishops disqualifying the three candidates.

Bishop Stewart ruled that there wasn't.

Melvin Johnson, a lay delegate from Birmingham, Ala., got the microphone and asked what law in the discipline disqualified the three ministers.

Bishop Stewart ruled that the bishops went further than the Book of Discipline.

"Are you saying that we haven't got a law in the discipline that disqualifies the men?" Johnson asked.

Bishop Walls addressed the chair.

"I haven't yielded the floor," Johnson shouted.

The Rev. J. E. McCall, pastor of Moore's Chapel, Salisbury, N. C., meanwhile, had walked up to the microphone and tried to persuade Johnson to sit down. Oliver D. Francis, a New York layman, got into the controversy and he and McCall squared off at each other but passed no blows.

When order was restored, Bishop Stewart asked Dean John H. Satterwhite of Hood Theological Seminary to pray. After prayer the Rev. Mr. Dunston appealed to the conference from ruling of the Board of Bishops disqualifying him. The Rev. Mr. Foggie seconded the appeal.

Call P.5
Fri. 5-25-56
Kansas City, Mo.

.FRICAN DELEGATES TO A.M.E. ZION GENERAL CONFERENCE.—A large group of Africans attended the 35th quadrennial session of the A.M.E. Zion general conference held in Pittsburgh, Pa., during the first two weeks in May. Some of them are shown here.

Reading from left to right (front row): Mrs. Alice E. Lartey, Monrovia, Liberia; Mrs. Andrades L. Brown, Brooklyn, N. Y., missionary supervisor, 12th Episcopal district; Mrs. Juanita Adjahoe, Westbury, Long Island, former missionary in Gold Coast, West Africa, and secretary of the Bureau of Supplies, Woman's Home and Foreign Missionary Society; Mrs. Martha G. Francis, Bronx, N. Y., former missionary, Gold Coast.

Second row: The Rev. A. A. Adjahoe, Westbury, Long Island, native of the Gold Coast, pastor of AMEZ church, Westbury; the Rev. Cephas L. Acolatse, Gold Coast; Bishop Daniel C. Pope, presiding bishop, 12th Episcopal District, embracing Liberia, the Gold Coast, and Nigeria; the Rev. S. Dorme, Monrovia, pastor Brown Memorial AMEZ church and postmaster at Monrovia.

Back row: The Rev. Richard C. Rodney and Mrs. Rodney, Georgetown, British Guiana, South America,

Call
Fri. 5-25-56
P.5
Kansas City, Mo.

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IEW A.M.E. ZION BISHOPS CONSECRATED.— This photo shows Bishop William J. Walls of Chicago reading the ritual as he and other bishops are in the process of laying their hands on the three newly-elected bishops as a part of the consecration ceremony Sunday night at the AME Zion church general conference in Pittsburgh, Pa. Bishop Walls' hand is on the head of Bishop C. C. Coleman of Mobile, Ala.

Negro Favors Separate Church

Herald P.24A
Tues. 5-8-56
Miami, Fla.

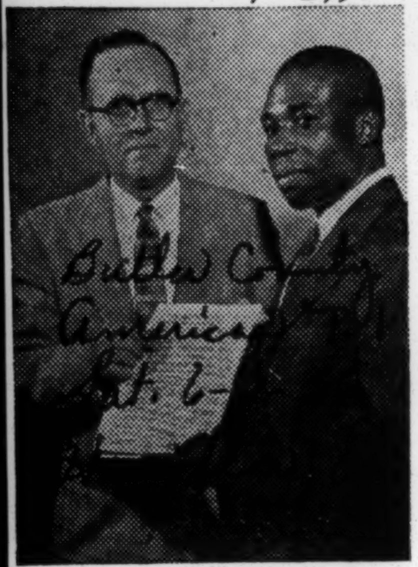
PITTSBURGH — (AP) — A Negro church leader said that the Negro church must retain its separate identity and not die through religious integration.

Speaking at the African Methodist Episcopal Zion Conference, Bishop H. B. Shaw of Wilmington, N. C., said social integration is logical in the practice of Christianity, but he said the Negro must maintain his individuality as a Christian.

"The church is too essential to the Negro, particularly in this age of civil rights, to be lost in the shuffle of integration," the bishop said.

AMERICAN BIBLE SOCIETY

9 1956



Butler County
American
Oct. 6-

New York . . . Gustavo Envela (r.), a young minister from Spanish Guinea, who is now studying in this country, presents in manuscript a translation of the Bible into the Kombe tongue, the language spoken in the remote region from which he comes, to Dr. Eugene A. Nida (l.), of the American Bible Society, at the society's 140th annual meeting in New York City. /This Kombe manuscript is the 1,092nd language or dialect into which the Bible, or portions of it, has been translated.

AMERICAN UNITARIAN ASSOCIATION

9 1956

SOLUTION SOUGHT

Advertiser

Boston Congregation Balks Over Appointment Of Negro

Montgomery Ala.

Wed. 6-27-56

BOSTON, June 26 (AP)—The president of the American Unitarian Assn., the Rev. Dr. Frederick May Eliot, said today that the Second Church in Boston will seek in a "thoughtful and fairminded way," to solve a disagreement over appointment of a Negro assistant minister.

Dr. Eliot said the American Unitarian Assn., which is composed of locally independent self-governing churches, has long opposed discrimination on racial, religious or national backgrounds.

In this instance, he said, the problem of racial discrimination is not at issue but rather "proper procedure within the life of a self-governing parish church."

The Rev. Dr. Clayton Brooks Hale, minister of the Second Church, after encountering opposition to his plan to appoint a Negro assistant to minister to students, offered his resignation—effective July 31, 1957. He said he had decided, also, not to appoint the Negro to the vacancy created by the resignation of the present assistant to take up ministry in another church. The church's standing committee refused to accept Dr. Hale's resignation.

Although, he said, approximately 70 per cent of the church's congregation and standing committee supported his original plan to name a Negro assistant, Dr. Hale said he made his decision not to appoint the Negro because:

"I never could subject him to the heart-breaking experience which has been mine."

NEGROES INCREASING IN UNITARIAN CHURCH

New York

Special to The New York Times.

Sun. 9-16-56

BOSTON, Sept. 15—Participation by Negroes in Unitarian activities has increased during the last two years, according to a survey of 182 churches.

Nearly 40 per cent of the churches responding to a questionnaire reported Negro membership. This compares with 31 per cent who made similar replies in a survey made by a denominational commission and published in April, 1954.

Results of the new survey were made public in the September issue of the Christian Register, official magazine of the American Unitarian Association.

The Christian Register said Negroes were attending 52 per cent of responding churches. This compares with 46 per cent two years ago. In 60 per cent of the Unitarian churches where Negroes now hold membership they are taking active roles.

The 182 churches that responded were among 342 that received questionnaires. The inquiry was undertaken to satisfy a request for up-to-date statistics expressed at the annual meeting of the American Unitarian Association in May.

To Observe Anniversary of New Era

Black Dispatch
Oklahoma City Okla.
Fri. 5-25-56

Baha'i World Faith Will Celebrate Declaration of The Bab on May 23

WILMETTE, Ill. — The anniversary of the beginning of a great new religious era will be observed by members of the Baha'i Faith on May 23. They will celebrate the Declaration of the Bab, the Herald of their Faith.

On this day in 1844, Mirza 'Ali-Muhammad of Shiraz, Persia, known as the Bab ("The Gate to God"), made claim to a two-fold mission as an independent Prophet of God, and as the Herald of One greater than Himself, who would inauguarate a new unprecedented era in the religious history of mankind.

In the following six years the Bab laid the foundation for this new age through His laws and teachings, preparing the way for the advent of the One whom He called the Promised One of all religions. Three years after the Bab's martyrdom in 1850, this Promised One appeared in Baha'u'llah ("The Glory of God"), the Founder of the Baha'i Faith.

The teachings of the Bab and of Baha'u'llah, that all mankind is one, and that all religions are fundamentally one, have attracted millions of believers in 247 countries and territories of the world. These Baha'is have dedicated their energies to furthering this unity as the foundation for permanent world peace.

As 'Abdu'l-Baha,' a son of Baha'u'llah has written, "The Baha'i revelation is the spirit of this age. It is the essence of all the highest ideals of this country. The Baha'i cause is an inclusive movement; the teachings of all religions and societies are found here. Christians, Jews, Buddhists, Muhamadans, Zoreastrians, Theosophists, Freemasons, Spiritists, etc., find their highest aims in this cause.

"The Baha'i message is a call to religious unity, and not an invitation to a new religion, nor a new path to immortality. It is the ancient path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding and is again made a clear path to the sincere seeker, that he may enter therein in assurance, and find that the word of God is one word, though the speakers were many."

Using as its basis "Unity and Justice," the Baha'i WorFtia d Justice," the Baha'i World Faith stresses equality of men and women, equality of peoples of all races, abolition of prejudices and superstitions, world concord, independent search for truth, cooperation and agreement between science and religion, universal education, an auxiliary universal language, a reduction of armaments, abrogation of extremes of wealth and poverty, an international tribunal and institutions of a world tribunal.

Fri. 5-25-56

In 1,400 localities of the United States—some of them in the deep South, where "white is white and black is black and never the colors shall meet"—Baha'is of all races and backgrounds gather together as one, and study the teachings of Baha'u'llah.

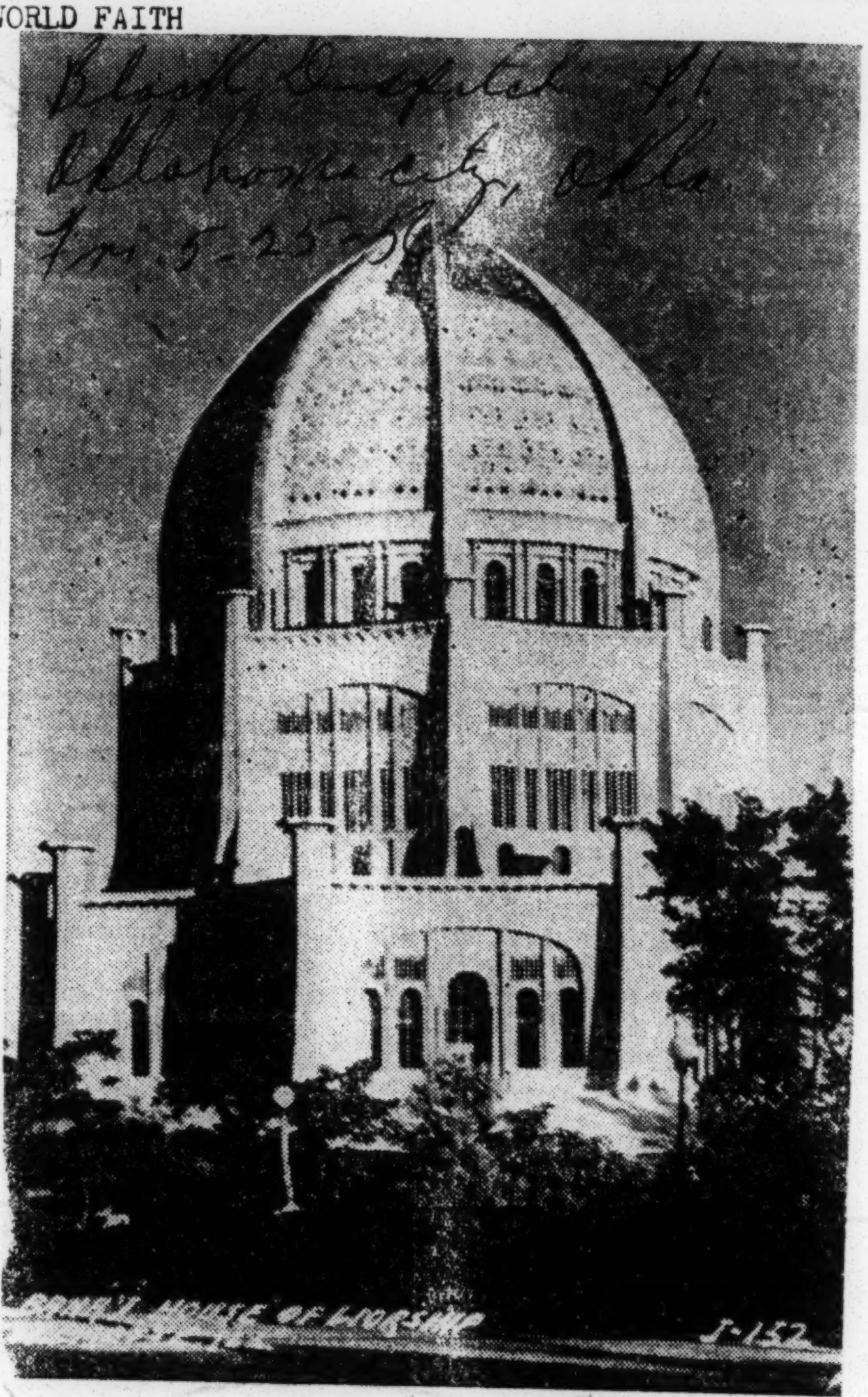
Both Mirza 'Ali-Muhammad of Shiraz, known as the Bab ("The Gate"), forerunner of the Faith, and Baha'u'llah, the founder, like other prophets of God, suffered for their beliefs. They were beaten, ridiculed, jeered and imprisoned. The Bab was shot by a firing squad in 1850, and Baha'u'llah died in 1892, while imprisoned and after having spent 40 years of His life in prison.

The authorized Interpreter and Exemplar of Baha'u'llah teaching was His eldest son, 'Abdu'l-Baha' ("Servant of Baha"). He was appointed by his father as the Center of the Covenant, to whom all Baha'is should turn for instruction and guidance.

Abdu'l Baha shared all his Father's sorrows and sufferings. He, too, was a prisoner until 1908. Released from his dungeon, Abdu'l Baha' traveled throughout Egypt, Europe and America until he died in 1921. According to the provisions of his will, his eldest grandson, Shoghi Effendi, was appointed Guardian of the Baha'i World Faith.

Today there are 247 countries and territories of the world with followers of the Baha'i World Faith. Literature has been translated into 190 languages with 30 more translations underway. These include 50 African tribal languages and dialects. Races represented in Baha'i enrollment number more than 40 and the United Nations accredits Baha'is as delegates in regional conferences throughout the world.

In June, 1955, at San Francisco on the occasion of the tenth anniversary of the signing of the United Nations' charter, the Baha'i World Faith was among the great faiths of the world invited to have representatives participate in an impressive religious service, which was opened with a Baha'i prayer for world unity.



Black Dispatch
Oklahoma City, Okla
Fri. 5-25-56

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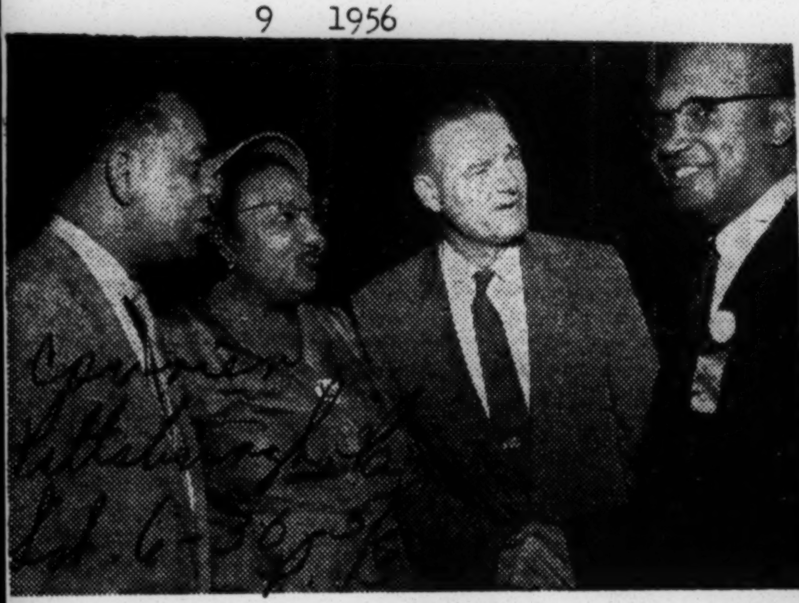
BAHA'I HOUSE OF WORSHIP, WILMETTE. ILL.



Courier
Pittsburgh Pa
Sat. 6-30-56

Baptist Leaders—Assembled in Los Angeles' Shrine Auditorium at the National Baptist Sunday School Congress are, from left: Dr. James B. Casey, of Pittsburgh, assistant director of the congress; Dr. Primrose Funches of Chicago, Baptist Seminary promotional director, and Dr. Victor T. Glass, president, American Baptist Seminary, Nashville, Tenn., congratulating the Rev. Matthew Neil of Atlantic City for his brilliant sermon.

Courier

9

Checking Records—Shown checking records at the National Baptist Congress convention in Los Angeles are Mrs. W. H. Jernagin, wife of the group's president, and Charles Webster, manager of the National Baptist Sanitarium and Bath House at Hot Springs, Ark.—Simpson Photo.

Alabama judge refuses to settle church dispute

Afro-American P.3
Sat. 9-1-56
Baltimore Md.

MONTGOMERY, Ala. (ANP) — Stating that "a criminal court is not the place to settle this church question," city Judge John Scott last week dismissed charges brought by an ousted colored minister against two persons.

The Rev. U. J. Fields, bus boycott leader, brought disorderly conduct charges against two members of the Bell Street Baptist Church from which he was recently ousted.

He said they had changed the locks on the church doors and kept the keys.

* * *

A FORMER secretary for the Montgomery Improvement Association, the Rev. Mr. Fields was ousted on a 40 - 0 ballot of church members after he charged that leaders in the bus boycott were mishandling funds and putting personal interests ahead of the bus protest.

Later he withdrew the charges, stating that they were made in "anger in passion."

He told Judge Scott that rightfully he is still pastor of the church and that "only a segment" of the congregation was opposed to him. Some of the members had abstained from voting on the ouster.

Indiana Baptists view state of U.S. with mixed emotions

Afro-American Baltimore, Md P.13
Sat. 8-11-56
9 P.13

INDIANAPOLIS, Ind. — In a three - page statement issued here last week by the Indiana Baptist State Convention, the organization viewed the present state of the nation with mixed emotions.

"On one hand, we have much for which to be joyful, elated and jubilant," it was noted, while "on the other hand, we have much for which to be frightened, cynical and disillusioned."

Taking a brighter view, the organization said that "there is a large group of democracy loving people" who are working to do something about the "duplicity, hypocracy and contradiction" in a large segment of our nation.

* * *

PRESIDENT EISENHOWER was listed among those "democracy loving" peoples..

Other groups listed were the National Council of Churches of Christ of the United States, the National Council of Christians and Jews, the National Council of Catholic Men;

The Southern Society of Human Welfare, the Methodist, Presbyterian and Lutheran Churches, the CIO-AFL Union, the YW-YMCA movements, and the U.S. Supreme Court under the leadership of Justice Earl Warren.

* * *

LOOKING AT the dimmer side of the state of the nation, the group expressed fear, alarm and amazement of the little minority groups and individuals who are yet fighting the Civil War.

* * *

"WE VIEW with double alarm," the statement added, "the fact that this group has not only reorganized and revitalized the damnable Klu Klux Klan, but has also defied the Supreme Court."

"In addition, they have terrorized, intimidated, kidnapped and lynched members of the colored race who had courage enough to stand up and contend for justice . . . to which they are entitled."

* * *

CONCLUDING, the convention which met at Mount Zion Church, "pledged its allegiance to the Constitution, the democratic process and the principles upon which the nation was founded."

The statement was signed by Dr. R. T. Andrews Sr., president of the organization which has over 100,000 members, and Dr. L. K. Jackson, general secretary.

Foreign Mission Convention Set

Defender Chicago Ill.
Sat. 8-18-56
9 P.16

WINSTON-SALEM, N. C.—Plans have been completed for the 56th annual session of the Lott Carey Baptist Foreign Mission convention, which meets here Aug. 28-31, according to information from Dr. Wendell C. Sommerville, executive secretary.

The First Baptist church, pastored by Dr. David R. Hedgley, and Mt. Zion Baptist church, pastored by Rev. K. O. P. Goodwin, will act as hosts to the convention.

Some 1,500 churchmen and delegates from 24 states, the District of Columbia, Haiti and Liberia are expected to attend the meetings.

LEGISLATOR PRESIDES

Rev. J. Vance McIver, D. D., who pastors in Orange, N. J., and is also a member of the legislature in that state will preside over the sessions for the first time in the capacity of president. Rev. McIver was elected president at last year's meeting.

Opening at Fries auditorium, Teachers' college, with a pre-convention musical program directed by W. E. Patterson, Norfolk, Va., local talent from churches numbering several hundred persons will be heard on Monday night, Aug. 27 at 8 p.m.

The executive committee is scheduled to meet Tuesday morning and in the afternoon the annual executive board meeting has been listed.

Opening with the adopted theme "Christian Missions in the New Day," the Rev. JJ. D. Bussey, Washington, D. C., will bring the opening messages for the convention Tuesday night in Fries auditorium, Teachers' college. A brief welcome has been scheduled which will be responded to by Rev. Isaac James, Richmond, Va.

During the week of activity the highlight of the convention will be the annual report of executive secretary, W. C. Sommerville, which will describe in detail work that has been done by the organization during the past year in Africa, Haiti, China, India and Jamaica.

Mrs. M. M. Ransome, Richmond, Va., president of the Woman's Auxiliary will direct projects for the ladies at the Mount Zion Baptist church during the four scheduled days of meeting. Miss Luvenia Ash, of Liberia, West Africa, where the work of the convention is centered will tell the assembly of women that foreign missions have done for her country.

Climax of the week long program will come on Friday evening at Fries Auditorium, Teachers' college, when greetings will be brought from Africa by newly appointed Ambassador George A. Padmore, Liberian Ambassador to the U. S.

Dr. Margaret Just Butcher, a member of the school board in Washington, D. C., and a member of the faculty at Howard university, will close out the meeting with a feature address.

STATE'S LARGEST BAPTIST GROUP IN RINGING ENDORSEMENT OF DR. JOSEPH H. JACKSON TO CONTINUE AS THE PRESIDENT OF NATIONAL BAPTIST CONVENTION

Advocate P. 1

Jackson, Miss.

Hume Annual Address Highly Praised

Sat. 7-28-56

Future Sessions Limited To Three Days

Natchez, Miss., July 23.—(DSN)—Rev. H. H. Hume, of Greenville was unanimously re-elected President of the General Missionary Baptist State Convention meeting in its 68th Annual Session here last week, with some 5,000 delegates and visitors attending the session.

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The state's and the nation's largest organized Baptist group also gave its ringing endorsement in the Thursday afternoon session to Dr. Joseph H. Jackson, of Chicago, pastor of famed Olivet Baptist Church, and a native Mississippian, to continue as the President of the National Baptist Convention.

Completing his thirteenth year as head of the state organization, the annual address of Dr. Hume drew the highest praise from his hearers and was considered by many as the best in his long career as president of the organization.

During the address, often interrupted by prolonged applause and cheers, Dr. Hume called upon Negroes everywhere for a reassertion of race pride and warned against the growing evidence of hatred of Negroes toward other people. He also listed as one of the major responsibilities of Negroes themselves, more of the kind of good will and cooperation among themselves that will give greater independence, and greater evidence of self-respect, which he said is the only way to win the lasting respect of other people.

Commenting on the current crisis over civil rights and integration, while noting the constant recourse to law suits and the courts he asserted that "education and the ballot" are the only real salvation of the race.

Advocate

Dr. Owen D. Pelt, rising young minister now pastoring one of the leading churches in the city of Chicago, was outstanding among a list of speakers heard during the session.

Mrs. Zee A. Barron, of Mound Bayou, one of the outstanding young women leaders of the state was the featured speaker at the women's convention during its session Thursday night.

In the resolutions offered by President Hume following the annual address, which was unanimously adopted, future sessions of the convention will be limited to three days, starting on Tuesday and extending through Friday night of the week of the convention.

Jackson, Miss

Prompted by the excessive heat there was some talk of changing the time of the convention to the cooler season of the year but there was no actual offer of such a proposal.

P. 8

The session saw the delegates pledge increased and continued support of Natchez College which was the official scene of the convention although the principal sessions were held in the auditorium of the new Sadie E. Thompson High School.

Texan To Oppose Prince For Baptist Leadership

Defender Chicago, Ill. P. 1

Sat. 8-25-56

SAN ANTONIO, Texas — Dr. Green Prince who has been president of the National Baptist Convention of America for the past 23 years, will meet stern opposition for the office at the denomination's confab in Richmond, Va., Sept. 5-9.

Strongest candidate to oppose him will be Dr. P. S. Wilkinson, pastor of New Light Baptist church here, and vice president of the Baptist World Alliance.

Dr. Wilkinson, in announcing his candidacy, declared that he believes a four-year tenure of office should be the limit for the presidency. He added that ex-presidents can contribute a great deal to the denomination.

STEP UP PROGRAM

The clergyman announced his candidacy during a sermon in his church. He further stated that the Baptists' program of evangelism and Christian education should be greatly stepped up if the world is to be saved.

In addition to the battle for the presidency at the convention, the several boards which carry on the work of the convention, will make their reports.

The Home Mission Board which has headquarters in Chicago, with Rev. J. H. L. Smith, as chairman, and Rev. Ira M. Hendon as corresponding secretary, is responsible for mission churches and missionaries throughout the nation.

The B.Y.P.U. Board with headquarters in Gonzales, Texas, carries on a training program which prepares adults as well as the youth for more effective Christian service. **Chairman is Rev. L. W. Mingo of Decatur, Illinois, and Rev. W. A. Joshua, of Gonzales is the corresponding secretary.**

Other boards which will make reports include:

The National Baptist Publishing Board, which has its headquarters in Nashville, Tennessee, Dr. J. B. Ridley, chairman, and Dr. Henry A. Boyd, corresponding secretary, and the Evangelical Board with headquarters in Kansas City, Mo. Chairman is Dr. H. H. Robinson, of Jacksonville, Fla., with Rev. E. H. Branch of Kansas City, corresponding secretary.

DR. WILKINSON

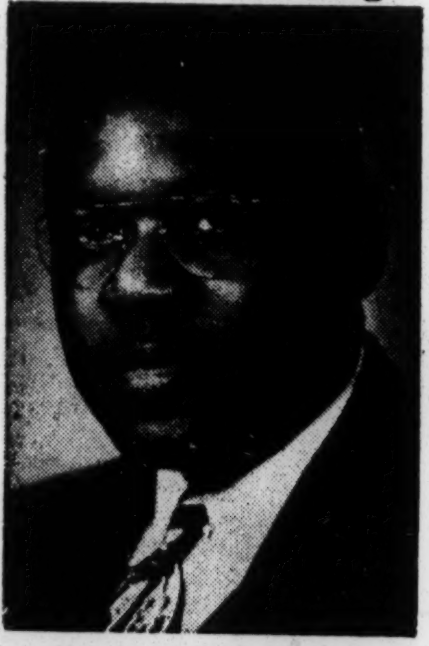
National Baptist Conv. In 76th Annual Session Next Week

Advocate P. 1

Jackson, Miss

Sat. 9-1-56

See 10,000 Delegates At Denver Meeting



Dr. J. H. JACKSON

Chicago, Ill., Aug. 28 — More than 10,000 official delegates will gather in Denver, Colorado, September 5th-9th in the Denver City Auditorium to attend the 76th Annual Session of the National Baptist Convention U. S. A., Inc.

"This Session," stated Dr. J. H. Jackson, "will emphasize the special responsibility of Christian Churches to offer the guidance to the people of America on essential matters affecting our nation."

Dr. Jackson declared that, "Americans shall be called upon this year to send to the halls of congress men who will not only swear, but actually support the Federal Constitution with all their might; and above all, we must send to the White House, a man who is as courageous and determined about the unity of the nation as was Abraham Lincoln. This is for all Americans, an hour of decision.

Advocate

We beg you to use all your influence to protect the Constitution, and to preserve this great nation."

Ambitious plans for an annual observance of May 17th as a Day of Mourning, Fasting, and Prayer for the unity and preservation and security of this Republican under God and for peace of the world will be announced by the Convention.

One of the highlights of the convention will be a sermon by Dr. Martin Luther King, Jr., Pastor of the Dexter Avenue Baptist Church, Montgomery, Alabama, and President of the Montgomery Improvement Association.

P. 6

Reverend M. C. Williams, General Chairman of Entertainment, says that all arrangements have been made for a successful and beneficial session.

Sat. 9-1-56

A pre-convention Musicale with a 1000-voice chorus will be given on Tuesday, September 4th.

The Convention program also calls for reports on the May 17th observance throughout the nation church-supported schools and institutions, and other committees.

9 1956

American Baptists Rap Integration as 'Ungodly'

Call Kansas City, Mo.

Fri. 7-6-56

p. 7

LITTLE ROCK, Ark. — (ANP) — Two thousand delegates to the American Baptist Association convention here last week unanimously approved a strongly worded resolution which calls integration "ungodly and unlawful."

"God created the races distinct from one another," the resolution stated.

The resolution was voted Wednesday after Dr. Albert Garner, dean of Texas Baptist institute at Henderson, Texas, urged the messengers" to vote for a doctrine of resistance of modernism, nudism, communism, atheism, integrationism, the United States Supreme court and the devil.

Garner called the Supreme court's desegregation decision "a presumptuous interpretation."

He said preachers who supported integration are "cowards, pussyfooters and apostles of satan."

There are a number of Negro congregations in the American Baptist convention, which has a total membership of approximately 1,600,000. Many of the Negro churches have a dual relationship with the ABC and one of the Negro Baptist organizations.

In the ABC year book, some states list Negro ministers separately The yearbook says:

"The lists of Negro ministers are published separately for convenience only and by official request. The lists cannot be interpreted to indicate that all the churches served are in cooperation with the convention, inasmuch as there are varying degrees of cooperation between the Negro churches and the convention, some churches cooperating both with them and with us."

In Los Angeles

Courier

Pittsburgh, Pa.

Baptist Congress Inspires

Sat. 6-30-56

p. 13

By B. H. LOGAN

LOS ANGELES—Nearly 7,000 delegates and visitors crowded into the Shrine Auditorium to hear the mass choir of the city render its pre-convention concert. The choir was directed by Eunice Marion Chambers and Dave Weston, and accompanied by K. Lindsay and W. H. Perkins. Dr. A. A. Peters, chairman of the music committee, served as master of ceremonies.

The congress was called to order by President Jernagin with the devotional period in charge of Dr. C. T. Murray of Washington, D. C. The singing was directed by Lucy Campbell and Robert Bradley, both of Memphis, Tenn. The theme of the congress, which covers a four-year period, is "The Church Fostering Personal Christian Faith in the New World Community."

■

The first address of this 51st session was delivered by the Rev. A. L. Saddler of Mississippi. His theme was "A Vital Faith for Changing Community."

The evening service was devoted to expressions of welcome by local representatives of religion and civic life of Los Angeles. Featured on the program were Kenneth Hahn, supervisor of the Board of Supervisors; Allen Pollack, president of the Chamber of Commerce; Judge Thomas L. Griffifth, Municipal Court; Judge David Williams, Municipal Court; Dr. Charles H. Hampton, vice president of the National Baptist Convention, pastor of Bethel Baptist Church, San Diego; the Rev. Ralph Felix, executive secretary, Western Baptist Convention and general secretary of the entertainment committee, pastor, Miracle Baptist Church, Los Angeles; Mrs. Marguerite Moore, president of the Sunday School and BTU Convention, Western Baptist Convention; the Rev. E. A. Anderson, president of the Baptist Ministers Union of Los Angeles and vicinity; Dr. L. B, Moss, president of the California Baptist Convention; Mrs. A. A. Moten, president of the Interdenominational Ministers Alliance; Thomas Neusom, president of the NAACP, and Dr. O. C. Maxwell, vice president of the congress, pastor, Mt. Olive Baptist Church, New York City.

The devotional messages were delivered by Drs. C. T. Murray of Washington, D. C., and C. D. Abernathy of Montgomery, Ala. Both seemed to have been at their best as they gave their sentiments on the congress theme.

The keynote address was delivered by Dr. E. C. Estell of Dallas, Tex., director of the congress. The introductory sermon was preached by the Rev. Matthew E. Neil, pastor, Union Baptist Church, Atlantic City. Following the sermon, Robert Bradley of Tennessee sang "God's Amazing Grace."

■

Other highlights of the convention include the inspirational address of the Rev. R. L. Taylor, Richmond, Va., "Fostering Personal Christian Faith in the Midst of Racial Tensions." The speaker brought out in his message that something is wrong with man's relation first to God, second to man and third to himself.

The addresses of K. R. Brazill, American Bible Society, and Dr. W. H. Jernagin, president of the congress, were inspiring.

The youth parade and pageant conducted by Mrs. Pauline Campbell of Detroit was most outstanding and dramatic.

BAPTIST

National Baptists to Discuss Freedom at Denver Session

Black Dispatch

Oklahoma City, Okla.

MARSHALL, Tex.—Fifteen thousand messengers representing 25,000 churches from every state in the Union are expected to converge on Denver, Colo., Sept. 5-9 to give thorough discussion to a convention theme, "Freedom Through the Christian Religion," at the 76th annual session of the National Baptist Convention, U. S. A., Inc., according to an announcement made by President J. H. Jackson this week.

An outstanding array of speakers including Dr. Howard Thurman, dean of Marsh Chapel, Boston university, who will be the annual Booker T. Washington Night speaker on Friday evening, and Dr. Martin Luther King jr., head of the Montgomery (Ala.) Improvement League, will address the body in what promises to be one of the most historic sessions in the long life of the convention.

Fri. 8-24-56

According to President Jackson, the convention will give considerable attention to four vital questions facing Negro Baptists, Negroes and Americans in general today. They include: civil rights, and particularly the part the church should play in areas where the NAACP has been outlawed; the matter of integration, and the Baptist convention—shall it be moderation, gradualism, or pressure for immediate action; the development of an overall educational program, the purpose of which will be to coordinate as far as possible the educational activities of Baptist schools and colleges; and a report on the Ministerial Retirement Fund.

The annual Booker T. Washington night will feature the national oratorical contest which is open to high school students. The subject of the orations will be: "America's Best Answer to the Challenge of Communism." Contestants from all the state conventions are eligible to participate for prizes which total $1,750 as scholarships for college education for the top three winners.

Arrangements for entertainment of the convention are under the direction of Dr. M. C. Williams, pastor of the New Hope Baptist church and president of the Western States Baptist Convention. Dr. Wendell T. Liggins, pastor of the Zion Baptist church, is co-chairman of the entertainment committee.

The pre-convention musical set for Tuesday night, Sept. 4, will feature a thousand-voice interracial choir under the direction of Mrs. Jessie Maxwell, prominent Denver educator and a graduate of Bishop college in Marshall, Tex.

President Jackson, who is now in Europe attending a planning session of the Central Committee of the World Council of Churches, expects to return to the country just before the convention sets in Denver.

Baptists To Consider Plight Of Schools At Denver Meeting

Call Kansas City, Mo.

Fri. 8-24-56

p. 3

MARSHALL, Texas. — The proposal of President J. H. Jackson that the 76th annual session of the National Baptist Convention give serious consideration to the plight of Baptist schools and seek to develop an over-all educational program geared to provide the quality and quantity of education which the future growth of the denomination demands is considered to be one of the two most important items to come before the convention when it convenes in Denver, Colo., September 5-8, 1956, according to M K. Curry, Jr., corresponding secretary of the convention, and himself the president of Bishop college, one of the Baptist colleges.

With only seven regionally accredited colleges among more than 25 institutions owned and operated by, or affiliated with the Convention, with not a single fully accredited theological seminary for the training of ministers, and with grossly inadequate support being given to every one of the Baptist colleges, all of which face serious competition with other denominational colleges and with publicly supported institutions, the need for a drastic change in the attitude of Negro Baptists towards their responsibility for the support of their institutions of higher learning makes the proposal of President Jackson urgent business and promises to claim priority in the deliberations of the convention.

It appears that President Jackson favors an over-all program, the purpose of which will be to coordinate as far as possible the educational activities of Baptist schools and to seek a method of working cooperatively with the schools in existence instead of promoting competition among them. During his tenure of office, President Jackson has provided increasing opportunity in the convention program for the representatives of the educational institutions to present their cause to the convention in an effort to win support for just such a program. Baptist College heads are expected to be present in large numbers to participate in the deliberations which may produce the most significant action in recent Baptist history.

Expect 10,000 Delegates At Baptist Convention

Defender Sat. 9-1-56 Chicago, Ill.

P. 3

More than 10, 000 official delegates will gather in Denver, Colo., Sept, 5-9 in the Denver City auditorium to attend the 76th sessions of the National Baptist convention, USA, Inc.

"This session," states Dr. J. H. Jackson, "will emphasize the special responsibility of Christian churches to offer guidance to the people of America on essential matters affecting our nation."

Ambitious plans for an annual observance of May 17 as a Day of Mourning, Fasting and Prayer for the unity and preservation and security of this republic under God and for peace of the world will be announced by the Convention.

One of the highlights of the convention will be a sermon by Dr. Martin Luther King, jr., pastor of the Dexter Avenue Baptist church, Montgomery, Ala., and president of the Montgomery Improvement association.

A pre-convention musicale with a 10,000-voice chorus will be given on Tuesday, Sept. 4.

The convention program also calls for reports on the May 17 observances throughout the nation, church-supported schools and institutions, and other committees.

The Rev. M. C. Williams, pastor of the New Hope Baptist church and general chairman of the entertainment of the 76th session stated this week that the Gates of Denver, Colo., are swung wide for his year's session.

For housing accomodations delegates are advised to write:

Mr. H. V. McDaniel, Chairman of Housing New Hope Baptist church, Convention headquarters East 23rd ave. and Ogden st., Denver, Colo.

Headquarters: New Hope Baptist church, E. 23rd ave. and Ogden st., M. C. Williams, minister; Parent Body Assemblies: City Auditorium, 13th and Curtis sts.; Women's Convention: Denver Coliseum, E. 46th ave. and 44th st. Young People's Department: Zion Baptist church, 24th ave. and Ogden st., Wendell T. Liggins, minister; Moderator's Conference: Macedonia Baptist church, E. 30th ave. and Williams st., Joseph L. Griffin, minister; Music Groups: Mt. Carmel Baptist church, East 26th ave. and Humboldt st., Sandy L. Lyons, minister.

Some courtesy cards will be available to aid the transportation problem. The local committee proposes to present a history-making pre-convention musicale, with a 1,000 voice chorus in the Denver City auditorium, Tuesday evening, Sept. 4 at 8:15.

Wendell T. Higgins, pastor of the Zion Baptist church is the co-chairman of the Entertainment committee

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Vidalia Church Votes To Uphold Segregation

Constitution Mon. 10-1-56 Atlanta, Ga. P.8

VIDALIA, Sept. 30 (AP)—The membership of Calvary Baptist Church here has voted to maintain a segregated congregation. The membership also gave its support to segregation in schools.

A resolution adopted by the church cited Paul's sermon in Acts 17:26 as showing that God segregated the races and based its action on that sermon.

A portion of the resolution adopted by the membership reads as follows:

"Be it further resolved, that no person of the Negro race may hold membership, be a part of or in any way participate in its (the church's) activities."

It added that the Negro race is looked upon by the church as a race "made by Almighty God to operate in its own sphere, to live in its own circle, and to develop and maintain its own schools and churches."

Baptists Put $40,000 In Ministers Retiring Fund

Journal & Guide Norfolk, Va P. 12

Sat. 10-20-56

CHICAGO — The National Conventoin of the U.S.A., Inc **has set aside $40,000 in government securities toward the Ministerial Retirement Fund, it was disclosed this week.**

Dr. J. H. Jackson, president of the convention, recommended at the last annual session that the resources of the Bath House in Hot Springs, Ark. be put on the ledger of the retirement program. If this is done, the possibilities are that there would be enough capital to begin the retirement program.

• • •

THE PRESIDENT has recommended that a special committee make contact with experienced leaders in the insurance field so that the program can be worked out. Referring to this investment of forty thousand dollars, the auditor said that this is the first time that such an investment has been made by the convention in the last 20 years. The auditor also reported the last fiscal year saw the convention raise's more money than it has ever raised in its history.

The convention continued its policy of giving scholarships. Three were given this year to the following young people who were the winners of the essay contest: Miss Annetta Brown, Cincinnati, O., first prize: Miss Lillian Miles, Los Angeles, Calif., second prize: and Colvin Blanton, Richmond, Calif., third prize. Nine young people have been assisted in the last three years through the Undergraduate Scholarship Commission in their college education. Aside from that, each year for the last two years the National Baptist Convention has maintained a scholarship for worthy students of any race and nationality, at Roosevelt College, Chicago.

Dr. Jackson recommended at the convention that an Education Commission be set up consisting of the leaders of the baptist Colleges and schools to make long ranged plans for their support. The general plan is to organize the Baptist forces throughout the country to sell the idea of self-help in education. However valuable integration may be, it is felt that Negroes must not fail to participate in the work of building and supporting privately owned denominational institutions.

9 1956

BAPTIST

Dr. Stanton 94th Anniversary Speaker At Friendship Baptist

Daily World P.3
Fri. 4-27-56
Atlanta, Ga.

The 94th anniversary of Friendship Baptist Church will be observed on Sunday, April 29, and the speaker at the eleven o'clock service will be the Rev. D. H. Stanton, secretary of The American Bible Society.

Dr. Stanton is a friend of long standing of Friendship Church having known very well the late Dr. E. R. Carter who pastored Friendship many years and the later Dr. Maynard H. Jackson who pastored for eight years.

Dr. Stanton has lived a long and influential life in the city of Atlanta having pastored himself and for more than twenty-five years served as secretary for the American Bible Society. He is admired and respected by the citizens of Atlanta.

In these 94 years Friendship has made an enviable record of service in this city under the pastorate of Father Quarles, the first minister. Two schools of higher learning had their beginning at Friendship. They are Atlanta University and Spelman College. Morehouse College on moving from Augusta held its first classes in Friendship. Beginning in a box-car the Church has pioneered many activities and causes making for the better life for all in this city.

The services begin promptly at 11 o'clock and the Glee Club of Spelman College directed by Dr. Willis Laurence James, Sr., will be our special guest singing excerpts from The St. John's Passion.

In the afternoon at four o'clock the churches established by Friendship Church have been invited to a Fellowship Service. These churches are: Mt. Zion Baptist Church, The Rev. E. R. Searcy, pastor; Friendship Baptist Church, Powder Springs, Ga., The Rev. Watley Bowen, pastor; Providence Baptist Church, The Rev. L. M. Tobin, pastor; Antioch Baptist Church, The Rev. D. T. George, pastor; Reed Street Baptist, The Rev. C. N. Ellis; Mt. Pleasant Church, The Rev. Benjamin Bickers, pastor; Wheat Street Baptist Church, The Rev. Wm. Holmes Borders, pastor; Zion Hill Baptist Church, The Rev. L. M. Terrill, pastor; Little Friendship Baptist Church, The Rev. Wm Henderson, pastor.

The public is cordially invited to worship with Friendship at both of these services on Sunday, April 29.

To Honor Dr. Jernagin For 65 Years as Pastor

Call Sat. 4-27-36 P.5
Kansas City, Mo.

WASHINGTON.— (ANP)— Sixty-five-years' experience as a pastor does not close the book of life for Dr. W. H. Jernagin, 86, pastor of the Mt. Carmel Baptist Church in the nation's capitol.

On April 28, the Washington Pilgrimage, a national religious and cultural group of ministers, journalists, professional and civic leaders, will honor Dr. Jernagin with a life membership.

Dr. Billy Graham will receive the "clergyman of the year" award. Mrs. James Wyker will be honored as "church woman of the year" and Kenneth Dole, religious News editor, Washington Post and Times Herald, will receive the Faith and Freedom award in journalism.

Dr. and Mrs. Jernagin will be honor guests at this seventh annual event at the Willard Hotel.

In addition to his 43-year pastorial duties at Mt. Carmel, Dr. Jernagin, known among all denominations and races as a "sterling character," has been selected by the memberships, of two of Washington's leading churches to moderate their busines meetings until a pastor is called: Mt. Airy Baptist Church with more than 1600 members, formerly pastored by the late Rev. Earl Tyler and the Salem Baptist Church with more than 1400 members, formerly pastored by the late Rev. R. D. Grymes.

When interviewed about his activities he said: "I have assumed this additional responsibility because of my devotion to the cause of Christ and of my particular interest in the progress of churches, especially among Baptist."

CAPITOL NOTEBOOK

Race Peace Held Job of Churches

Constitution P.21
Wed. 4-25-56
Atlanta, Ga.

By M. L. ST. JOHN

The problem of segregation and keeping racial peace is primarily the responsibility of the church—not the state. That's what persons attending the Georgia Baptist Sunday School Convention here this week are being told.

At a time when politicians turn thumbs down on "moderation" on integration and when some out-of-state agitators demand use of force for integration, Georgia Sunday School teachers and workers are asked to take a Christian rather than radical approach to the problem.

Twenty - eight Baptist ministers and educators have issued a joint statement on race relations, published in the Christian Index.

In effect, they say that every individual should have the right to do what his Christian conscience tells him to do about segregation, And, that his choice should be respected by all.

CHRIST'S TEACHING

The group quotes the Bible to show Christ's teachings on how people should treat each other. Then, the group urges each individual to calmly measure his own opinion against the teachings of Christ. Realizing he is accountable to God, each person should then do as he sees fit—always in the spirit of Christian love—and his opinion should be respected by all. This advice was offered to members of both races.

"God created man in His own image . . . Christ died for all men . . . God is no respecter of persons," excerpts from the statement say. "Therefore, prejudice against persons or mistreatment of persons on the ground of race is contrary to the will of God. Christians have the assurance that Christian love, conscientiously practiced, will resolve tensions and bring harmony and good will in race relations."

Dr. Roy McClain, pastor of the First Baptist Church, and Dr. Louie Newton, pastor of the Druid Hills Baptist Church, were among the signers of the statement. Others included Dr. C. C. Warren of Charlotte, N. C., president of the Southern Baptist Convention, and Dr. Theodore F. Adams of Richmond, Va., president of the Baptist World Alliance.

The group, speaking as individuals, said it felt called upon to urge Christian-like approach to the problem in view of many influences contributing to an emotional approach.

AGAINST FORCE

Dr. Charles Wells of New York, whose late mother resided at Marietta, Ga., said the church can maintain racial peace better than any other agency. Wells, a principal speaker at the convention, is opposed to desegregation by force. He said it can come peacefully only through growth of mankind spiritually and morally. Since conditions vary in different localities, desegregation can come now in some areas; in others, it will be 100 years, he said.

At any rate, ministers feel it is the church's responsibility to ease racial tension at a time when radicals from both sides are bordering on inflammatory statements. In calm voices, the preachers are appealing to people, white and colored, to apply Christian principles in their approach to the problem—and to accord others the right to do the same.

Los Angeles Ready With Housing For Thousands of S. S. Delegates

Call Fri. 5-11-56 P.5
Kansas City, Mo.

LOS ANGELES, Cal. — Dr. T. M. Chambers, chairman of the housing committee for the National Baptist Sunday School and BTU Congress to be held here June 18-24, announced this week that

DR. T. M. CHAMBERS

plans are complete for housing

…ne thousands of delegates e… ed to attend.

Board and lodging will be $..00 per day in homes. Those desiring hotel accommodations should write Chairman Dr. T. M. Chambers, 5025 McKinley Ave., or contact the following hotels direct:

Hotel Watkins, 2022 West Adams Blvd., B. Watkins, manager; Hotel Clark, 1820 S. Central St., H. P. Clark; Hotel Dunbar, 4225 South Central, B. B. Bratton; Hayes motel, 960 East Jefferson, Mr. Hayes; Hayes' Western motel, 3700 South Western, Mr. Hayes; Cecil hotel, 640 South Main Street; Case hotel, 1160 South Broadway; Auto Club hotel, 605 West 27th St.; Mayfair hotel, 1256 West 7th St.; Garrett motel, 1122 East 57th St.; Main motel, 7018 South Main St.; Jefferson motel, 3211 West Jefferson; Biltmore hotel, 515 S. Olive; Ambassador hotel, 3400 Wilshire Blvd., Mr. Glass; Hotel Statler, 930 Wilshire Blvd., Mr. Hickey.

There is no racial segregation in any of the hotels of Los Angeles. Public eating places are ready to receive and serve all delegates. A number of the churches have modernly equipped dining rooms near the meeting places — Zion Hill Baptist church, McCoy Memorial Baptist church, St. Paul Baptist church, Victory Baptist church and Pilgrim Baptist church.

NEGROES FILL 2 PULPITS

Take Over Roles as Pastors in Chicago and in Maine

CHICAGO, June 3 (AP)—The first white congregation in Chicago to appoint a Negro as its pastor became an integrated church today.

New York Times

The Rev. Dr. Abraham Lincoln Reynolds Jr., 39, formerly of Topeka, Kan., was appointed pastor May 11 of the Sixth United Presbyterian Church and took the pulpit at 11 A. M. services today.

Mon. 6-4-56

More than half of the 300 at the services were Negroes. Negroes had attended the services before as visitors but today as members, a church clerk said.

Daily World
Atlanta, Ga.
Sat. 5-5-56
p.1

DR. J. H. JACKSON, SPEAKER FOR KENTUCKY STATE COMMENCEMENT CONVOCATION. President of the National Baptist Convention and pastor of Olivet Baptist Church of Chicago, Dr. Jackson is recognized as one of the world's outstanding religious leaders. As a member of a team of thirteen prominent ministers, he spoke in many churches in Great Britain last summer; as a member of a team of four, Dr. Jackson preached for ten days in churches in Russia. The Kentucky State Convocation is Sunday, May 27, 4 o'clock P. M., Central Daylight Time.

Southern White Baptist Hear Talk On Race Relations

Told To Seek Solution Through Imagination Rather Than Compulsion

Advocate
Sat. 6-2-56
P. 1
Jackson, Miss.

KANSAS CITY, May 28.—Southern Baptists were urged recently to seek a solution of racial problems through "imagination rather than compulsion."

Paul Geren, former State Department representative in Amman, Jordan, and recently appointed executive vice president of Baylor University, made the plea in a prepared address to the annual convention of the Women's Missionary Union.

Advocate P. 1

There was no indication whether Geren's talk meant the racial question would be a topic for floor discussion at the annual Southern Baptist Convention which opens its four-day meeting Wednesday. Segregation issues are not on the agenda. But each of the estimated 15,000 delegates from the denomination's more than 30,000 churches is free to raise any issue.

The WMU is the convention's auxiliary and what is done at its three-day meeting that opened this afternoon could influence SBC discussions.

Baptists Table Racial Issue

Post & Times Herald
Washington, D. C.
Thurs. 5-31-56
p. 35

By Kenneth Dole
Staff Reporter

KANSAS CITY, May 30—The president of the Southern Baptist Convention, largest church body in the South, today urged delegates to the annual meeting not to go into the vexing question of race relations.

At the same time he recognized the possibility that "extremists" and "agitators" might do so.

The Rev. Dr. Casper C. Warren, of the First Baptist Church, Charlotte, N. C., in his presidential address at the opening session, said "The far-reaching implication of the Supreme Court decision has become the most disturbing issue in many parts of our Southland."

But he thought it "unwise for us to reopen any discussion of it here." It might be well to remember, he said "that extremists and agitators have done, and will perhaps continue to do, incalculable harm."

Extremists, he said, overlook the fact that long standing economic and social relationships "simply cannot be changed overnight."

Open defiance of the constitutional principle," he warned, however, will "endanger our foreign mission work" and "play right into the hands of the Communists."

At the first meeting after the Supreme Court school decision, in 1954, the convention approved a resolution saying the decision was in accord with the principle of equal justice and love for all men.

Of greatest interest to denomination members was adoption this morning of a huge $11-million budget, one million more than last year. The increase will be used mainly to step up mission work. The foreign missions budget was boosted $750,000 to a $3,950,000 total. The home mission budget was raised $265,000 to $1,050,000.

President Warren's address included membership figures showing an increase or more than 300,000 last year, from 8,169,491 to 8,474,741. The number of churches went up from 29,899 to 30,377. Since March 1 of this year membership has passed the 8½ million mark.

Bigness may weaken unity, he said. It may promote a "Satanic" sprouting of sectarian opinions, he pointed out. "Divergent opinions as Christians."

Dr. Warren spoke strongly against tax support for parochial and religious schools.

"Forbid it, Almighty God," he exclaimed. "When the principle is accepted that religious school are to be supported from the public treasury the principle of separation of church and state will be gone forever."

The rapid growth of the Southern Baptist Convention, largest American Protestant denomination next to the Methodist Church, was graphically indicated in the welcoming address of the local convention chairman. When the convention last met in Kansas City, in 1923, there were 3,300,000 Southern Baptists. Now there are 8½ million., Two and a quarter million children were enrolled in Sunday schools then, as against 6 million now.

Rev. King lauded by church council

Afro-American
Sat. 7-14-56
Baltimore, Md.
P. 13

BIRMINGHAM, Ala. (ANP) Church leaders from over the nation met here last week and cited the Rev. Martin Luther King Jr. for "outstanding Christian leadership" at the opening session of the National Fraternal Council of Churches.

The Rev. Mr. King, president of the Montgomery Improvement Association, has been a leader in the seven - month - old bus boycott here. He received the plaudits of thousands at the group's 23rd annual meeting. The council is composed of 17 denominations.

9 1956

BAPTIST

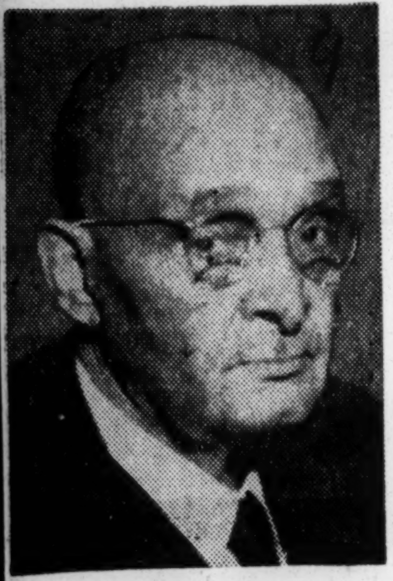
Jackson, Prince Remain In Top Baptist Posts

Defender Chicago Ill. P. 1

Sat. 9-15-56

Delegates to the country's two major Baptist conventions took similar action last week by re-electing their respective presidents.

In Richmond, Va., 7,000 delegates at the 76th annual session of the National Baptist Convention of America gave Dr. G. L. Prince, a wide margin of victory over Dr. P. L. Wilkinson.



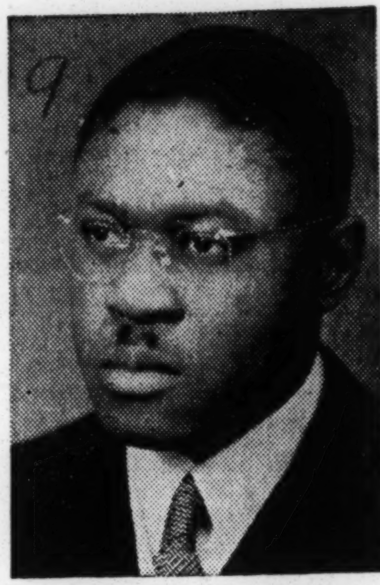
DR. GREEN PRINCE

In Denver, Dr. J. H. Jackson of Chicago was re-elected president of the National Baptist Convention, USA, Inc. The 15,000 delegates voted to suspend the rule which would have prevented Dr. Jackson from succeeding himself for another term.

In his annual address to the group Dr. Jackson urged both parties and the government to insure the right to vote for Negroes in the South.

Dr. Prince, in his 24th annual address as head of the National Baptist Convention of America, stated that the walls of segregation and race hatred are crumbling.

He called on Christians to do right regardless of what others may do.



DR. JOSEPH JACKSON

Baptists Back Gigantic Vote Registration Drive

The biggest mass registration drive in history was launched this week when the National Baptist Convention, USA, under the leadership of its president, Dr. J. H. Jackson, spearheaded a nationwide appeal to church leaders and heads of organizations everywhere to join in the campaign to get citizens registered and then get out the vote.

The overall name for the drive is "Operation Citizenship."

In telegrams to the heads of the various state conventions, the Chicago minister urged them to:

Contact ministers of all denominations throughout the state and get their cooperation; invite heads of all other organizations to work in the drive; organize a steering committee to coordinate the work of the various organizations and set up a central information and clearing office to receive reports.

PLAN CANVASS

Stress the importance of registering and voting at all services in every church from now until the closing date for registration and then concentrate on getting out the vote for Nov. 6;

Appoint committees in every church to canvass the neighborhoods and assist people who have not registered to do so; set up committees to form car pools to take people to registration places and polling booths and work closely with local papers in reporting progress of the drive.

In his telegram, Dr. Jackson emphasized the crucial importance of getting every eligible citizen qualified to vote.

KEEP DEMOCRACY

Said he: "The key to the preservation of democracy and the attainment of full citizenship is in exercising our Constitutional right to vote.

Sat. 10-6-56

"In these critical times, we must more than ever be alert to our responsibilities as citizens in a free country. Every man and woman of voting age must be sought out and impressed with his or her duty to register and vote.

"I hope that all of us, regardless of our political affiliation,

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back, something was going to happen to her.

Asked if there was anything he wanted to say about the manner in which he set the fire, Chism told police, "I am sorry because I didn't have it in mind to burn

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Preacher among accused—

Negroes on trial here say they're voodoo foes

News Birmingham, Ala. p. 30

Thu. 10-5-56

Three Negro churchgoers, accused of leading rival services at an East Birmingham church, went on trial today on trespassing charges.

The trio, including a black-clad minister, claimed in their defense the regular church pastor was introducing voodooism in the New Bethel Missionary Baptist Church.

The Rev. J. S. Rivers of 1118 Appalachee-st, n, the regular preacher, admitted on the witness stand he believed "in sorcery to an extent," but said he taught against voodooism. However, he said, he had often found herbs in th church and powders sprinkled in the pulpit and in his Bible.

AN HERB DOCTOR had recently spoken at the church, he said.

On trial were the Rev. J. C. Walker, 40, of 1424 Sipsey-st. n, formerly assistant pastor at the church; W. L. Gholston, 60, of 1211 Coosa-st. n. and Eugene Thomas, 37, of 1317 Escambia-st. n.

They were among 13 members who were "disjointed" by the church last January after they circulated a petition in an attempt to oust the Rev. Rivers.

WITH AN off-duty policeman, Charles H. Sterns, the three met at the church last Sept. 16 with a large number of followers for services at 1:30 p.m.—just after the Rev. Rivers' 11 a.m. service was concluded.

They returned to the church, at the corner of 39th-st and 13th-av, n, the following Sunday for another afternoon service. At that time the Rev. Walker preached from the pulpit.

ATTY. INGRAM BEASLEY prosecuting the case, put on only Dock Johnson of 10 Third-av, sw, church membership secretary. Johnson read the minutes of a business meeting last Jan. 15 in which the trio and others were ousted. They were on trial today before Misdemeanors Judge Wallace Gibs

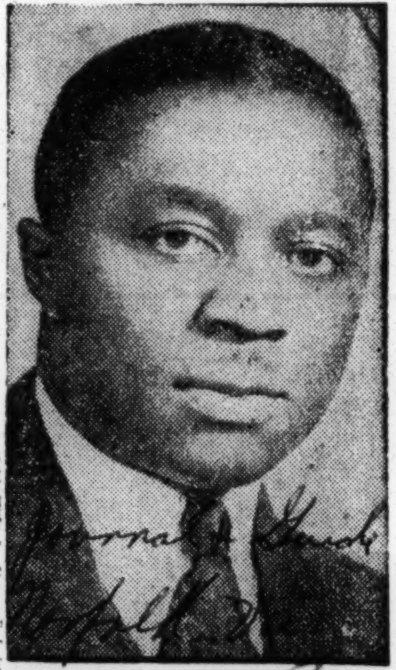
In the courtroom were about 80 church-goers.

Defense Atty. George E. Trawick tried to show that the Rev Rivers had tried to "radically and fundamentally change the characteristic doctrine of the church."

INGRAM KITCHEN of 3968 13th-av, n. last witness to testify before the trial was recessed at noon, said an herb doctor had "diagnosed" a number of church members' ailments from the pulpit.

Atty. Beasley objected to mention of voodooism, claiming Rev. Walker's group was attempting to take over the church by force.

Judge Gibson indicated his decision in the case would depend on which faction was in possession of the church property.



Journal & Guide Norfolk Va.

Re-elected

Sat 11-10-56 P 13

Dr. Sandy F. Ray, pastor or Concord Baptist Church, Brooklyn, N. Y., was recently re-elected president of the Empire Missionary Baptist State Convention in annual session at Poughkeepsie, N. Y. The convention also voted to make the tenure of the office of the president four years instead of one year. About 2,000 delegates and visitors attended the convention.

Montgomery Church Notes 79th Year

Courier P 13 Pittsburgh, Pa.

Sat. 11-3-56

MONTGOMERY, Ala. — The Dexter Avenue Baptist Church will celebrate its 79th anniversary in a special program set for Sunday, Dec. 10, when Dr. Vernon Johns, eminent pulpiteer of Farmville, Va., and a former pastor of the church, will be the speaker.

In the annual business meeting held at the church Oct. 24, Dr. M. L. King Jr., minister, revealed in his annual report to the congregation that the receipts for the past church year had totaled $23,677.

Forty new members have been added, boosting the total membership to approximately 400.

■

A BUDGET of $22,300 was approved for the new church year and the Rev. T. Y. Rogers, graduate of Alabama State College and an instructor in the public schools of the state, was elected assistant to the minister.

Plans for the new church year call for the organization of a credit union.

The social-political action committee of the church has sponsored a series of voter-registration clinics at the church and will hold a "pre-election forum" on Sunday, Nov. 4.

DR. J. H. JACKSON, SPEAKER FOR KENTUCKY STATE COMMENCEMENT CONVOCATION. President of the National Baptist Convention and pastor of Olivet Baptist Church of Chicago, Dr. Jackson is recognized as one of the world's outstanding religious leaders. As a member of a team of thirteen prominent ministers, he spoke in many churches in Great Britain last summer; as a member of a team of four, Dr. Jackson preached for ten days in churches in Russia. The Kentucky State Convocation is Sunday, May 27, 4 o'clock P. M., Central Daylight Time.

Baptists Seek $100,000 In Hayes Day Campaign

Journal + Guide P. 13

Norfolk, Va

Sat. 11-3-56

LYNCHBURG, Va.—Baptist ministers, lay leaders and community workers are sponsoring a drive to raise $100,000 for Virginia Theological Seminary and College. The effort was launched on Oct. 1, and will be climaxed on the annual observance of Hayes Day at the school here on Dec. 5th.

While the Hayes Day drive is spearheaded by the Virginia Baptist State Convention headed by Dr. E. C. Smith of Washington, D. C., it has the support of the Virginia Baptist Educational and Missionary Convention headed by Mrs. Cordelia Bagley of Kenbridge, Va.; the State Sunday School Convention of which C. H. Wilson of Suffolk is president; the State BTU Convention headed by George W. Mitchell of Martinsville, Va., district associations, local churches and Baptist groups and other groups in the District of Columbia and other localities.

• • •

HAYES DAY at Virginia Theological Seminary and College is similar to Founder's Day at other colleges and universities. The day is held in honor of the memory of Prof. Gregory Willis Hayes, the second president of the institution. He is the only layman to be president of the school.

An objective of Hayes Day drive every year is to stimulate interest among Negroes in Virginia and elsewhere to give a definite amount regularly to the school.. The school has a monthly plan. It calls for 100 persons to pledge and give $10 a month to the school; 200 persons to give $5, 300 persons to give $2, and 10,000 persons to give one dollar a month.

• • •

THE MONTHLY plan for churches aims to get congregations to pledge $100 a month, $50 a month, $25 a month, $10 a month and $5 a month, depending on the size and financial ability of the members as a group.

Financial reports will take up most of the time at the Hayes Day celebration. There will be a report on the school by Dr. M. C. Allen, president, and talks by Dr. E. C. Smith and other convention officials.

A feature of the program is the dinner session held in the Graham Dining Hall in the afternoon after the session in Humbles Hall.

Church Took Vote

Courier

Phila. Pastor Quits After Negro Vote

Sat. 10-27-56

Pittsburgh, Pa.

P. 15

PHILADELPHIA, Pa. — A 40-year-old white Virginia-born Baptist minister has stirred a tempest in Protestant Church circles in the "City of Brotherly Love," by resigning his pastorate of the Berean Baptist Church, 59th and Pine Sts., after his board of deacons officially voted on a definite segregation policy as to membership.

The pastor, the Rev. David E. Gregory, told the Courier Thursday that he could not go along with such a definite step which is contrary to Christian principles. "This action cannot help the community," he said.

The 49-year-old Berean Church is located in a neighborhood in West Philadelphia that is fast becoming infiltrated with Negro families. The entire sector of some 20 square blocks is dotted with "For Sale" signs representing a "field day" for real estate brokers. Five years ago the Negro residents south of Market St. could be counted on one finger.

■

THE REV. Mr. Gregory terminated a short-lived pastorate of 18 months last week when he read his resignation before the congregation at Sunday services and then preached on the topic, "Ye Shall Know the Truth," dealing with the controversy.

The Rev. Mr. Gregory, a native of near Fredericksburg, Va., and currently a student in the graduate school of theologies at Temple University, said that he felt the majority of Berean's members were favorable toward integrating the membership but yielded to the minority through the power of the board of deacons.

This factor was revealed through the response to a questionnaire that had been distributed among the congregation, he stated. However, it is evident that much of the dissension arose

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Baptist Report Urges Integration Acceptance

Post Wed. 11-14-56

Washington D.C

P. 15

ATLANTA, Nov. 13 (AP)—A Baptist commission in a report which it acknowledged was controversial proposed tonight that the U. S. Supreme Court decree against racial segregation in education be accepted as the law of the land.

The report will come up for consideration and action Wednesday by the Georgia Baptist convention, the social service commission of which drafted and released it. Sharp debate was in prospect.

The commission findings, which were not unanimous, also suggested support of such organizations as the Georgia Council on Human Relations, formerly the Georgia Committee on Interracial Co-Operation.

This group is directed by Dr Guy H. Wells, former president of the State College of Women at Milledgeville, whose bi-racial views prompted the State Board of Education to consider an attempt to void his state pension. The proposal was dropped on the grounds that Wells had earned the pension and it could not be taken away from him.

The church commission of four members, only three of which participated in its report, recognized differences of opinion on the segregation issue and said it received conflicting advice on what stand it should take.

It anticipated the possibility of further sharp objections but said "Certainly hateful words and deeds and scornful renunciations of those who differ with us is not the Christian way of solving this problem. . . . neither will silence and inaction on our part solve it.

In reciting "some things which we feel would greatly help" it listed:

- "Recognizing difficulties involved we should exercise Christian grace and patience with one another.
- "We should faithfully teach and proclame the basic Christian principles that apply to the problem.
- "To accept the Supreme Court decision as the law of the land and acknowledge that it is in harmony with the Constitution and our fundamental democratic concepts and with principles of our Christian religion.
- "We can through our churches seek to create an atmosphere that would make it possible for those who administer our public schools to comply with the instructions of the courts.
- "As other Christian groups share these convictions with us we can strengthen our witness by cooperative effort to raise the level of our knowledge, sympathy and understanding of our mutual problem and obligation."

9 1956 BAPTIST

New Million Dollar Baptist Church Hailed As 'Spiritual Monument'

613

Sat. 4-14-56 Baltimore, Md.

NEW YORK—"Your church is a monument to the spiritual life of Brooklyn," Borough President John Cashmore told the congregation of the Concord Baptist Church, Easter Sunday.

He was speaking at the official dedication service of the new church edifice before a crowd of over 5.000 persons who filled the spacious auditorium of the largest church ever bult by a colored congregaton in America.

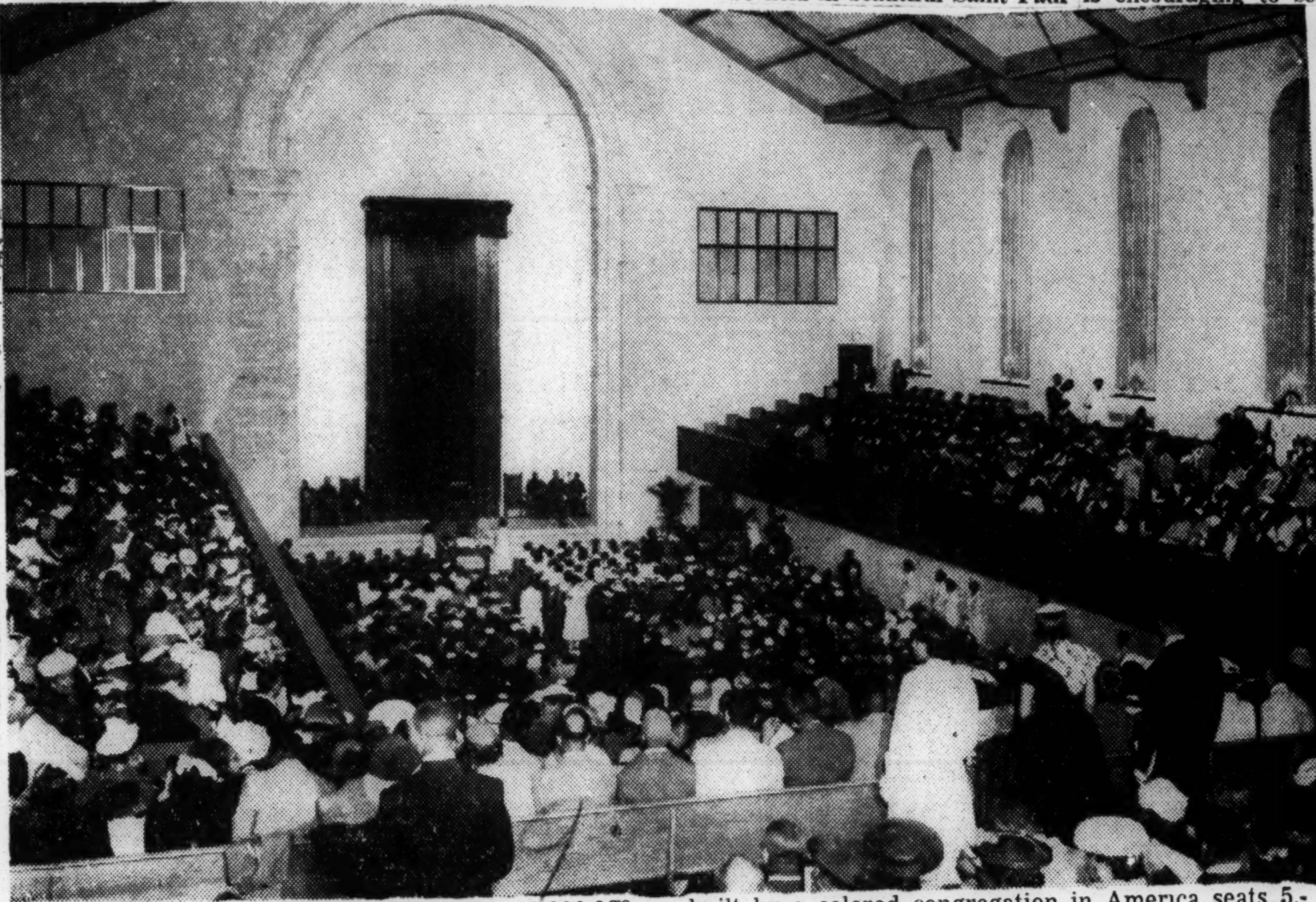
More than 10,000 persons watched the entrance procession into the $1,200,000 building, of which the Rev. Gardner C. Taylor is pastor. Dr. O. Clay Maxwell, pastor of Mount Olivet Baptist Church, Manhattan, delivered the entrance sermon.

* * *

"IN CHOOSING Easter Sunday to return, your pastor showed sharp insight into a great truth of Christianity—victory; the victory of Christ over darkness," Mr. Cashmore remarked, adding:

"This is a day of victory as I stand in this pulpit and worship with you as people of all races do in all churches in Brooklyn and should be welcomed to do in all churches in our country."

The church's minister, the Rev. Mr. Taylor, is an Oberlin graduate whose father was the pastor of a Baptist church Louisiana.



10,000 WITNESS CEREMONY—When the $1,200,000 edifice of Concord Baptist Church held its entrance services Easter Sunday, some 10,000 persons watched the process. The largest church ever to have been built by a colored congregation in America seats 5,000 in its auditorium and fellowship hall. The Rev. Gardner C. Taylor is pastor.

EARNS DEGREE — Miss Primrose Funches, Western director of the Young People of the Women's Auxiliary of the National Baptist Convention, Inc., was graduated recently with an associate degree in religious education from the American Baptist Seminary, Nashville, Tenn.

15,000 Attend Confab

Courier P. 13

Pittsburgh, Pa.

By B. H. LOGAN

(Religious Editor)

Sat. 6-23-56

LOS ANGELES — Some 15,000 delegates and visitors are attending the 51st annual session of the National Sunday School and Baptist Training Union Congress here in the Shrine Auditorium. The sessions are being presided over by Dr. W. H. Jernagin of Washington, D. C., who is completing 30 years of fruitful service as president of the congress.

P. 13

Dr. O. Clay Maxwell of New York City is assisting with the presiding of the plenary sessions, Dr. Maxwell is vice president of the congress.

The several highlights of the congress include the youth parade and pageant on Thursday, June 21, directed by Mrs. H. Campbell of Detroit. The parade of the youth through the streets to the auditorium is always a highlight. The singing will be directed by Mrs. Grace Burt and others.

■

Singing for the congress will be directed by Lucy Campbell of Memphis, Tenn. Miss Campbell has written some of the most popular church songs of the last two generations. Three of her songs are: "Something Within," "Just to Behold His Face" and "In the Upper Room With Jesus."

The Ministers Seminar will be held in beautiful Saint Paul Baptist Church, pastored by the Rev. John L. Branham. The church is located at 100 49th St. The Rev. L. V. Booth of Cincinnati has been added to a fine list of seminar speakers for this year. Others listed are: Drs. Gardner C. Taylor, W. H. Borders, Merril D. Booker, E. C. Smith, A. Franklin Fisher and E. C. Estell. Dr. Marshall L. Sheppard of Philadelphia, chairman of the Foreign Mission Board will be the principal speaker on Booker T. Washington night, on June 22 at 8 P. M., in the Shrine Auditorium.

President Jernagin will deliver the sermon in the auditorium, on June 24. The writer is presuming that the Dr. J. H. Jackson, president of the National Baptist Convention will be featured a couple of times during the congress. It is encouraging to see James E. Gayle, executive secretary of the Laymen's Movement back at his post.

Daily World

A FEATURE IN MT. OLIVE'S RECREATION OF CHURCH HISTORY — Rev. W. W. Weatherspool stands before the log cabin structure in what he calls the second phase in church structure history. — (Perry's Photo)

Mount Olive To Create Heritage Of Churches

P.1 Sat, 4-21-56

Atlanta, Ga.

9

BY HARMON G. PERRY

Rev. W. W. Weatherspool and his Mount Olive Baptist Church congregation will actually recreate five phases of historic church life Sunday by reliving American religious services covering a 475 year period from early Pilgrims to our present day ways of worship.

This unique, day long, presentation is an attempt to tie in the old church services with the new, according to Rev. Weatherspool and will feature replica structures of each historic period, which have been constructed on the more than four acres of Mt Olive Church grounds.

In answer to why Sunday's program will take the old-new aspect; Rev Weatherspool replied, "there is a heritage of the Baptist continued through the pages of history that no one can discredit or gainsay the contribution, inspiration and motivation for the advancement to civilization that Baptist have been to American life and culture through its religious efforts."

FIVE PHASES Sat. 4-21-56

According to this Pastor, the five phases of American church life have been: Bush Arbor, log cabin bation, subway, and santuary He explains that Bush arbor churches were the crudest and simplist type of structure, made of sticks, branches and leaves

Atlanta, Ga.

He contends that an attempt to protect themselves from the Indians lead the pilgrams to build our second type of structure, the log cabin

Then came the subway or basement type, also for protection, and then the general sanuary types, which he broke down into the auditorium type and our present edifices.

Construction crews have been busy recreating these various types of buildings on the Gordon Road church grounds and everything is expected to be completed for services beginning at 11:00 a. m. All effort is being applied to make these replicas as authentic as possible.

OLD REPLICAS 9

Nails used to build the first Baptist church in Providence, Rhoda Island in 1637 have been brought to the scene to go into the log cabin building.

Genuine oak timber from the primevial forest will also be used in one of the recreations. In addition there will be replicas of many of the personalities associated with the early periods of American religious life

Many believe that this will be something new in modern church programs. We will be reliving church history, says Rev. Weatherspool All services will have the colonial aspect tied in with the modern, including singing and preaching.

"We feel that these things will be an inspiration to the young as well as the old," says Rev. Weatherspool, and he in all probability is right. In keeping these relics in tact for use at any time in the future, Mt. Olive Baptist Church takes another step in the direction of fulfilling its motto—"The Total Service For The Total Development Of The Total Man."

Fla. Baptists hold 77th annual session

Afro-American P. 17

Sat. 4-21-56

Baltimore, Md.

GAINESVILLE Fla. — The General Baptist Convention of Florida held its 77th session April 3 and 4 with Dr. J. A. Finlayson, president, presiding.

The Rev. C. K. Steel opened the session and the Rev. W. B. Burney delivered the introductory sermon.

Mrs. Susie Holly, president of the Women's Convention auxiliary, delivered her address at a joint meeting.

OTHER SPEAKERS included Dr. Nannie Burroughs, president of the Women's Convention Auxiliary of the national Baptist Convention, and,

Dr. R. W. Puryear president, Florida Normal Memorial College and Dr. A. B. Coleman. Making reports were the Reverends Edward T. Graham, T. Johnson, J. M. Byrd and J. E. McCrary.

OFFICERS ELECTED at the meeting were the Reverends: J. A. Finlayson, president; A. B. Coleman, first vice president; W. M. Burns, second vice president; J. E. McCreary, third vice president;

M. S. Young, fourth vice president; L. A. Thompson, territorial president; R. Henry Whitaker, chief recording secretary; J. W. Walker, assistant secretary;

C. A. Weaver, corresponding secretary; H. P. James, historian; L. E. McGhee, statistical secretary; James Massey, treasurer; J. M. Coleman, Bible expositor;

* * *

R. H. LEE, auditor; D. E. White, auditor; R. L. Jones, director of Religious education; R. M. Latimore, chairman, board of directors; W. F. Tanners, assistant chairman;

A. Johnson, director general of foreign missions; A. L. Jordan, chairman, state mission board; W. C. Edgar, chief usher; S. A Thomas, chairman, social service comission;

L. Lawrence, chairman, finance comittee; A. L. Smith, chairman, enrollment committee; R H. Lee, Christian Education board; I. L. Cox, state photographer; L. N. Anderson, state reporter, and Edward T. Graham, secretary to the president.

* * *

OFFICERS OF the Women's Convention are: Mesdames Viola T. Hill, president emeritus; Susie Holly, president; Celestine Dixon, first vice president;

E. C. Hampton, second vice president; L. A. Williams, third vice president; Jessie West, regional vice president; Janie Poe Goodman, recording secretary;

M. E. Peck, assistant secretary; A. O. Parker, corresponding secretary; Josie Q. James, treasurer; L. B. Young, parliamentarian;

9 1956

BAPTIST

Tell 70-Year History Of National Baptist Body

Defender P.2 Sat. 6-9-56 Chicago, Ill.

9

EDITOR'S NOTE: This is the third in a series growing out of an interview with Dr. J. H. Jackson, president of the National Baptist Convention USA, Inc., who authored the "Declaration of Negro Intentions," the most forthright statement on the Negro's position in America today and an answer to the Southern Manifesto issued on March 12 of this year by 93 congressmen and senators. This installment deals with the makeup and structure of the National Baptist Convention which has backed Dr. Jackson in the document and the impact this can have in the current crisis in race relations in this country.

By ETHEL L. PAYNE

According to records, the National Baptist Convention was officially organized in 1886 at St. Louis, Mo., but its origin actually goes back to 1880 in Montgomery, Ala., when W. W. Collier, the son of an Indian squaw and a Scottish missionary, came back from a mission assignment to Africa and urged the Southern Baptist convention to set up a training program for Negro missionaries to Africa.

On April 5, 1886, an open letter to the Baptist clergy and laymen was issued by Rev. William J. Simmons, an American Baptist asking if there should not be a national convention to discuss questions of interest to "our beloved denomination."

The time was then fixed for the first national convention of colored Baptists on Aug. 25 at 10 a.m. in the First Baptist church and the pastor was authorized to act as a committee on arrangements with power to select his associates.

4,500,000 MEMBERS

There are no exact figures on membership at that time, but since 1886, the number has swelled to four and one half million, making it the largest Negro organization and ranking it among the 10 largest denominations in America.

It was not until Sept. 28, 1895 in Atlanta, Ga., that the formal merging of three organizations — the Baptist Foreign Mission Convention, dedicated to work in Africa; the National Baptist Convention, devoted to home mission work in the USA, and the National Baptist Educational Convention — took place and the unified body became officially known as the National Baptist Convention of the United States of America. Later this became incorporated to **distinguish it from other groups.**

The convention is a loosely-knit body of churches which are completely autonomous within their own jurisdictions; but which are held together by common interests in many projects such as home and foreign missions, publishing boards, educational boards, the Bathhouse and Sanitarium and various other functions.

RUN BY BOARD

The administration of the organization is vested in a board of directors headed by the president of the National Baptist Convention. An executive committee of the board made up of nine officers and nine others selected by the board is empowered to act and complete all unfinished business of the convention proper. The official organ of the convention is the National Baptist Voice.

Of all the religious denominations, none is more vocal nor ruggedly individualistic than Negro Baptists. Because of their large number and the structural makeup, this group has often proved too unwieldy for less than a leader to head who did not possess both strong spiritual qualities as well as administrative abilities. But, if Baptists are fiercely independent, none can out do them in the fervor of their religion, hence the reason why year after year their number increases and their importance in American life multiplies.

DEMOCRATIC MAKEUP

The National Baptist Convention represents a true cross section of life in these U. S. Its members come from the smallest hamlets and the lowliest dwellings, ranging up through the rank and file to the top level of professional and business classes.

Now this great body is rapidly moving out of the category of maintaining itself purely as a church and is now adapting itself to the vital role of leadership of the times. In no place is this being more evidenced than in Montgomery, Ala.

In some cases the convention is moving ahead of the times; for example, a bill proposing May 17 as an annual holiday to commemorate the Supreme Court decision, sponsored by the National Baptist Convention, actually got as far as the House Judiciary Committee. It was introduced by Rep. Adam Clayton Powell.

The National Council of Churches voted unanimously to make this day one of commemoration in prayer and fasting. When Dr. J. H. Jackson, the president of the Convention drew up the historic Declaration of Negro Intentions, an answer to the Southern Manifesto, **the executive committee of the body immediately endorsed and approved the statement.**

Baptists are fast taking on the look of a well-disciplined and dedicated army of Christian soldiers moving forward in a great crusade. Where there has been a drought, of leadership, the outlook is bright and fertile.

Nat'l Baptist Convention President Cited For Contempt

Informer Sat. 6-23-56 Houston, Tex

A.1

CHICAGO — (Special) — Dr Joseph H. Jackson, president of the five million-member National Baptist Convention of America, Inc., who made headlines last spring when he refused to back Rep Adam Clayton Powell's National Prayer Day for the Montgomery, Ala., bus boycott martyrs because "an economic boycott does not quite harmonize with my religion," faces a stiff fine and a possible jail sentence for contempt of court.

MUST FACE COURT JUNE 28

Superior Court Judge Frank M. Padden this week has ordered Jackson and seven co-defendants into court on June 28 to show cause why they should not be punished for defying a court injunction issued January 5, 1955, restoring former trustees, deacons and more than 500 members expelled by Jackson to membership in historic Olivet Baptist Church which Dr Jackson pastors.

The sternly-worded court order came in the latest round of the bitter six-year-old fight for a specific accounting of church funds amounting to "many thousands" of dollars which Jackson to date has steadfastly refused to render. Pressed for a complete airing of business deals in which the money was allegedly spent, the Jackson-controlled trustee board expelled the so-called 'troublemakers" led by Henry E Henderson, Daniel R Tyler, Fred D Moore and William E King, a lawyer.

Informer

MAYOR SENDS RIOT SQUAD

9.10

When W R Ming and Loring B Moore, attorneys for the ousted group, won a temporary injunction that would have permitted the 500 to participate in the annual church meeting, Dr Jackson called his friend, former Mayor Martin H Kennelly, who sounded a citywide riot and fire alarm that sent more than 100 police squad cars, sirens screaming, and fire department trucks to the church.

Since then, Jackson has been busy making speeches across the country claiming the court issue had been 'settled" and that there was "nothing in court" against him at this time.

While Jackson was touring Russia last summer, his henchmen defeated a move to boycott riding the Illinois Central R. R. to the Baptist Convention at Memphis that September, and Jackson led several hundred Chicago area delegates aboard the "President's Special" over the line. The NAACP at the time was battling a test case against Illinois Central Jim Crow in the State Supreme Court. Other ministers, feeling any deals with the IC were "morally wrong," had negotiated "Non-Jim-Crow" travel to Memphis on the Gulf-Mobile and Ohio R. R.

Sat. 6-23-56

Dr Jackson was in Miami last February when the Montgomery bus boycott electrified Negroes around the world. He told the Associated Press he was against mixing an economic boycott with prayer." This, observers felt, further clarified his thinking on the segregation question and explained his view that it was "wrong to boycott the IC because of the company's segregation policies.

MANIFESTO FLOPS BADLY

Consequently, his poorly supported Orchestra Hall May 17 "Prayer Day Manifesto" mass meeting in which he attempted to "Thank God" for the Supreme Court edict against school segregation, came two years too late, according to his critics.

"It was either a clumsy attempt to cover up his views on Jim Crow or to impress the delegation of Russian Baptist ministers visiting him in Chicago with his power and control over a third of Negro America," an Illinois minister declared. To the stunned surprise of those gathered at Orchestra Hall Dr. Jackson took up a collection not for the Montgomery strikers nor the NAACP, but for Roosevelt College, a Chicago downtown school with a mixed student body and faculty.

Meanwhile, Jackson has his work cut out for him, trying to devise ways of changing the Convention constitution at the Denver meeting in September so he can have a life term as president, and at the same time, fighting the rising spectre of young, dynamic, courageous stubbornly honest Rev M. L. King of Montgomery, leader of the bus strike, whom many top Baptist leaders would like to see as president of the Convention and also as pastor of Olivet.

INTEGRATION VIEWS OF BAPTISTS STUDIED

Times P.24-1

Special to The New York Times.

Sun 12-16-56

9

New York

NASHVILLE, Tenn., Dec. 15 —Only 39 per cent of the Baptist ministers in Tennessee favor racial integration in the public schools, according to a survey made public yesterday by the Baptist Press.

The survey of 1,005 Baptist ministers in the state was made by Herbert J. Miles, Professor of Sociology at Carson-Newman College at Jefferson City, Tenn. It also showed disagreement among the pastors on capital punishment and on the performing of weddings where one party has been divorced.

Among the pastors 29 years of age and less, Mr. Miles said, 61 per cent favor integrating the public schools, compared with 16 per cent of the pastors who are between 50 and 59. Of pastors with an eight-grade education or less, only 9 per cent approve of integrating the public schools, as compared with 79 per cent among pastors with Bachelor of Divinity degrees.

However, Dr. Richard M. Owen, editor of the Baptist and Reflector, publication of the Tennessee Baptist Convention, expressed a belief that opinion among the Baptist ministers in the state might have shifted since a Baptist preacher was attacked recently during racial disturbances at Clinton, Tenn.

Pastor whose church votes lilywhite quits

Afro-American
Baltimore Md.
Sat. 10-27-56

PHILADELPHIA

Deacons and other officials of New Berean Baptist Church, 59th and Pine Sts. met Monday night to consider getting a supply pastor to serve next Sunday.

P. 1

Their former pastor, the Rev David E. Gregory, 40, resigned Sunday because the church voted to retain an all-white membership. A native of Fredericksburg, Va., the minister had pastored this church for 18 months.

Attending the meeting Monday night, Thomas W. Cox, chairman of the deacon board said "Our former pastor seemed to have an obsession on the subject. We tried to get him to compromise with us, but he wouldn't do it."

For almost a year now, colored persons have been attending services at New Berean Church. They have been warmly welcomed.

During the Vacation Bible School some 150 colored children participated with about 15 white youngsters. They got along nicely together.

ACCORDING TO the Rev. Rudolph Boone of 5755 Larchwood Ave. he probably got the integration ball rolling. He was formerly assistant pastor at Greater St. Matthew Independent Church.

Afro-American

When he moved to the Larchwood Ave. community a year ago, he started a small church in his home. Needing a piano, he went around the corner to New Berean Church and struck up a friendship with the Rev. Mr. Gregory.

P. 2

They talked about integration in worship services. Some colored children were attending New Berean's Sunday school.

The Rev. Mr. Boone encouraged others to do so. They did so. His wife and daughter were frequent visitors.

Sat. 10-27-56

"During the Montgomery, Ala., bus boycott and strike, we held a joint prayer service at the church. It was then I felt that those people in New Berean were really sincere," said the Rev. Mr. Boone.

"And today, many of those people are upset and unhappy about this turn of events. They want the membership open to everyone."

The Rev. Mr. Boone said that during the Vacation Bible School, the children had worship services in the upstairs church on the 1st and 2nd Thursdays in the month. He and the pastor alternated in conducting the services.

"When I was in charge, I extended the invitation to the children to accept the Lord, Jesus Christ. There were several responses. Some of them are the children of parents who voted against integration of the church," said the Rev. Mr. Boone.

The Bible School program was a great success. On commencement night, the parents were invited. They turned out in great numbers.

Colored families outnumered the white. This called attention to the integrated set-up.

Pleased that his small independent church was no longer needed the Rev. Mr. Boone discontinued services at his home in July.

"But then," the minister went out to Chicago to a convention. Then he took his vacation. And while he was away, we lost a great deal of the progress we had made."

REV. GREGORY

But during one Sunday night roundtable discussion, the spirit of brotehrhood prevailed. One white member of the congregation commented that "I wish some of the colored people had the guts to join this church."

The Rev. Mr. Boone said he replied "I wish you all had the guts to invite them in." The member explained that there is no racial restriction in the church constitution.

THIS IS the point emphasized by the pastor. The Rev. Mr. Gregory quotes the church constitution as this:

"Any person professing faith in the Lord Jesus Christ and giving evidence of a change of heart in adopting the views of faith and practice held by this church as set forth in the New Testament upon Baptism, be received into membership."

A questionnaire was circulated among the congregation to feel them out on the subject. But many of the opposition group threatened to withdraw from the church.

To bring the matter to a head, a special congregation meeting was held last Wednesday.

In the meantime, the board of deacons with Mr. Cox as acting chairman and H. L. Mann as secretary, had drawn up a report against integration. This was presented at the church meeting.

The pastor wanted the congregation to vote on the question of whether to admit colored members.

But he was overruled as the congregation decided to vote on whether to support or reject the deacons' report. Their decision upheld the deacons.

* * *

SO THE Rev. Mr. Gregory resigned on Sunday. He intends to continue his graduate studies at Temple University Theological School, but has no other immediate plans.

He came to Philadelphia three years ago, having pastored in his native Virginia and in Prince Georges County, Md.

He is acting president of the new Central West Philadelphia Community Council; also co-chairman of the West Philadelphia Referral Committee which is concerned with crime prevention among juveniles.

New Berean Church, founded in 1907, has in the neighborhood of 150 members.

The Rev. Mr. Boone said Monday, that he will most likely resume services at his home now.

"But there are any number of New Berean's members who regret this situation," he repeated. There are several churches in this area which are integrated."

The Rev. Mr. Gregory lives with his wife, and 14-year-old daughter, Rhoda Lee at 248 Westbrook Drive, Clifton Heights.

The Rev. Mr. Gregory has accepted the invitation of the Rev. R. A. Cromwell, pastor of Childs Memorial Baptist Church, 10th St. and Girard Ave., to preach there Sunday morning.

Baptists Kill Pro-Integration Report

Post + Times Herald
Thurs. 11-15-56
Washington, D.C.
P. 27-d

ATLANTA, Nov. 14 (AP)—The Georgia Baptist Convention today rejected a proposal that it endorse the U. S. Supreme Court's school segragation decision.

Mr. Burch

By a vote of about 3 to 1 the 1600 delegates threw out three controversial sections on race relations submitted in a report by the convention's social service commission. Then, in an apparent move to tone down or eliminate the race issue from future reports, the convention voted to increase membership in the commission from five to 15.

The Rev. John B. Burch of Savannah, sole dissenting member of the commission, led opposition to the pro-integration Louie D. Newton, past of Druid proposal. He was joined by Dr. Hills Baptist Church in Atlanta and former president of the Southern Baptist Convention.

Leading the faction favoring the report was Dr. Norman Shands, pastor of West End Baptist Church, Atlanta, and a member of the commission. He said that Baptists in the state have "a moral obligation to face up" to the issue.

9

The three controversial provisions of the report called for harmonious and cooperative actions in dealing with the segregation issue.

Tennesse Baptists To Face Same Issue

KNOXVILLE, Tenn., Nov. 14 (AP)—The Tennessee Baptist Convention will be asked Thursday to approve a recommendation that Baptists "accept the Supreme Court decision against racial segregation in education as the law of the land."

The Rev. Roy C. Magill of Tullahoma, Tenn., said he will ask for approval of such a recommendation as chairman of the convention's social service committee.

P. 1

REV. LEON P. O'HARA, above, was recently given a life appointment without salary as pastor of Metropolitan Baptist church, in St. Louis. Dr. O'Hara said that "salvation is free" and noted that "Jesus Christ received no salary for his services other than what his flock saw fit to give Him." The minister is also a doctor of oral surgery and dentistry, having graduated from Meharry Medical college.

Raise $4,000 for Bus Boycotters

Courier Pittsburgh, Pa.

Baptists Re-elect Prince, 84

Sat 9-22-56

RICHMOND, Va. — The National Baptist Convention of America raised nearly $4,000 for bus boycotters in Montgomery, Ala. The annual session was held at Virginia Union University and attracted nearly 5,000.

9/13

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Dr. G. L. Prince, 84, of Galveston, Tex., was re-elected president of the convention, a position he has held for 23 years.

A committee on social justice recommended that Baptists counter mob action in the South with prayer and Christian devotion.

The committee also recommended that the church set up a crusade calling for more voters at all elections.

Dr Prince Endorses Houston Pastor For Presidency Of Nat'l Bapt Group

Informer Houston, Tex. Sat. 11-3-56 P.1

By RUTH HARRAWAY

FORT WORTH — A fearless man and a man of vision, through many great crisis was present Thursday afternoon at the Greater St James Baptist Church in the 63rd Annual Session of the Missionary Baptist General Convention of Texas and gave the "nod" that set the convention on fire.

9

Dr Prince, who has led the National group through many years, realizing that the heavy overall program of the nation was getting a bit heavy for him, endorsed one of the favorite sons of Texas to suceed him as president of the National Convention.

The Rev O. B. Brent of Beaumont, made the first of his wish to the body and Dr N C Crain of Houston, after brief remarks made the motion that set in motion one of the greatest movements in the Texas body. Before the motion could be carried the entire body stood and voted unanimously to support Dr A. A. Lucas as the candidate for the presidency of the national body. History was made in this great historical church that had been known for great happenings and great leaders.

Dr G. L. Prince sat still leaning on his cane and watching with his keen and alert manner as the delegates stood for the man of his choice. He possesses a great insight and in endorsing Dr Lucas he knew that he was endorsing a man also that was equal to the task, one that feared God and not man, one that desired the spirit of God and will control every move of the precious beings which comprise this great National Body.

DR LUCAS DELIVERS ADDRESS

Rev W. M. Banks, pastor of Pleasant Grove Baptist Church of Houston street started the spirit to moving when he sang just before the president's address, "There Is A Fountain". When he finished the spirit was present. It was in this atmosphere that Dr Lucas stood and unwaveringly delivered an address that was both spiritually and informative. It was easily classified a masterpiece.

Informer

Among the many things that he said in talking to the constituents of the convention were; "The task before us is long but not a hard task like some of you might say. But it will seem hard to you because you do not sense our problems and until you sense them you are not able to assume your responsibility, and until you know how to sense your task it will always seem hard to you.

He stressed the need of pastors using the key that God had given them. He made several illustrations concerning the key. He told the pastors it was left for them to use and for them not to give it away.

9

Sat 11-3-56

Then the speaker talked about loyalty. He told these hundreds of delegates that they should be loyal to the cause. But he also said that you have to love a thing to be loyal to it. Loyalty is a great asset to any organization but where there is little or no loyalty, there is no love.

CONCERNING MARY ALLEN COLLEGE

Dr Lucas stated that there were three things that he wanted to happen at Mary Allen College: (1) Founders Day, (3) The Pleasant Institute, Inc, (3) The Men's Dormitory at Mary Allen to be put in good order and named the S. R. Prince Hall. He old his reasons for wanting these things done.

ABOUT THE NEGRO'S PLACE

Dr Lucas stated that long before there was a NAACP, Negroes had been fighting for their rightful place. He cited an instance of this that occurred in Houston.

"I want to take my hat off to the Young Democrats of Dallas for their stand. The white man is afraid of the Negro. He is afraid of competition. The white man is afraid to say good things about a Negro because if he does he will be called a Negro lover." He cited an instance where one did stand up and lost out.

The Negro preacher can stand and say what he pleases and will not be afraid of being called names. We want our equal rights as explained to us by the Supreme Court that was all that the NAACP was doing. The Supreme Court had decreed it and th NAACP was only carrying out the orders handed down, he pointed out. As he closed this wonderful address, he said, "I've done my best. If I fail to get the best on this side I will get it on the other side." And this address was wonderfully received and Dr Lucas, along with others, were all re-elected to their various offices.

Rev C. A. Holliday, the host pastor, and members of the church were highly complimented for the wonderful entertainment given to them during this session. The spirit of fellowship existed and every wish of any delegate was given consideration. The food was good anl plenteous. The courtesy committee made themselves available for use Mrs C A Holliday, the pastor's wife, helped in every way.

The next session will be held in Austin, Texas with Rev Robert Rowe as host pastor.

Dr. Prince Gives Nod To Lucas As Baptist Head

Call · Kansas City, Mo.

Fri. 11-9-56

BY RUTH HARRAWAY

FORT WORTH. — Dr. G. L. Prince, president of the National Baptist Convention of America, has given the "nod" to Dr. A. A. Lucas to succeed him as president of the national body.

P. 1

9

Realizing that the load of the presidency is getting too heavy for him, the fearless man who has led the national group through many years has endorsed one of the favorite sons of Texas as his successor.

This was revealed at the Thursday afternoon session of the 63rd annual session of the Missionary Baptist General Convention of Texas meeting at the Greater St. James Baptist church.

The Rev. O. B. Brent of Beaumont, Texas, first made known to the state convention Dr. Prince's wish and Dr. N. C. Crain of Houston, after brief remarks, made the motion that started one of the greatest movements in the Texas body.

Before the motion could be carried., the entire body stood and voted unanimously to support Dr. Lucas as its candidate for presidency of the national body.

Dr. Prince sat leaning on his cane and watching in his keen and alert manner as the delegates stood for the man of his choice. In endorsing Dr. Lucas, he knew that he was endorsing a man equal to the task and one who fears God.

The Rev. W. M. Banks, pastor of the Pleasant Grove Baptist church of Houston Street, started the spirit to moving when he sang just before the President's address, "There Is A Fountain." When he finished, the spirit was present. It was in this atmosphere that Dr. A. A. Lucas stood and delivered an address that was both spiritual and informative.

He said, in talking to the constituents of the convention, "The task before us is long but not a hard task like some of you might say. But it will seem hard to you because you do not sense our problems and until you sense them you are not able to assume your responsibility, and until you know how to sense your task, it will always seem hard to you."

He stressed the need of pastors using the key that God had given to them. He made several illustrations concerning the key. He told the pastors it was left for them to use and for them not to give it away.

Then he talked about loyalty. He told these hundreds of delegates that they should be loyal to the cause. But he also said that "you have to love a thing to be loyal to it. Loyalty is a great asset to any organization but where there is little or no loyalty there is no love."

Concerning Mary Allen

He stated that there are three things that he wanted to happen at Mary Allen college. (1) Founders Day (2) S. A. Pleasant Institute (3) The Men's dormitory to be put in good order and named the S. R. Prince hall. He told his reasons for wanting these things done. Call P. 1

Dr. Lucas stated that long before there was a NAACP, Negroes had been fighting for their rightful place. He cited an instance that occurred in Houston. "I want to take my hat off to the young Democrats of Dallas for their stand. The white man is afraid of the Negro. He is afraid of competition. The white man is afraid to say good things about a Negro because if he does he will be called a Negro lover and he cited an instance where one did stand up and lost out. Fri. 11-9-56

"The Negro preacher can stand and say what he pleases and will not be afraid of being called names. We want our equal rights as set down by the Supreme Court. That was all that the NAACP was doing. The Supreme Court had decreed it and the NAACP was only carrying out the orders handed down." As he closed his address, he said, "I've done my best. If I fail to get the best on this side I will get it on the other side." The address was well received and Dr. Lucas, and others, were all re-elected to their various offices.

9

The Rev. C. A. Holliday, the host pastor, and members of the church were complimented for the entertainment given to them during this session. A spirit of fellowship existed and every wish of any delegate was given consideration. The food was good and plenteous. The courtesy committee made itself available to all. Mrs. C. A. Holliday, the pastor's wife, helped in every way.

The next session will be held in Austin, Texas with Rev. Robert Rowe as host pastor.

9 1956

Baptists Blast White Citizens Councils, Sen. Eastland

Weekly P.1 New Orleans, La.

Sat. 7-7-56

Los Angeles (ANP).—The National Sunday School and Baptist Training Union Congress went on record here last week "emphatically condemning the philosophy contained in the Southern Manifesto and the purposes for which the White Citizens' Council stand as Un-American, Un-Democratic and Un-Christian."

The resolution, one of ten passed overwhelmingly by the more than 10,000 convention delegates, warned BTU members to "carefully scrutinize" the actions of their congressmen, "the stand they take and the way they vote," in order not to vote for segregationists such as Sen. James O. Eastland of Mississippi.

The congress also went on record as fully supporting the NAACP's fight against segregation, and voted to take out a life membership in the organization in the name of its president, Dr. W. H. Jernagin.

In attacking the Southern Manifesto and White Citizens' Councils, the resolution used stronger language than any approved so far by a church group. It said, in part:

"Whereas there are diabolical, evil and vicious forces continually at work trying to prevent the Negro and other minority groups from enjoying the rights of full constitutional citizenship, and

"Whereas these forces have revealed their intentions by the signing of the Southern Manifesto and joining the White Citizens' Councils and,

"Whereas these evil, vicious and sinister forces have brazenly made their ungodly intentions known by the presentation of their ungodly document (the Southern Manifesto) to the sacred Halls of Congress. By organizing the White Citizens' Council and passing laws to ignore, disregard and circumvent the decision of the Supreme Court against racial segregation in the public schools, and

"Whereas political systems have resulted in the placing of the important business of the nation in the hands of signers of the Southern Manifesto, who head all important committees, control the Democratic party and dominate the Legislative branch of our government when the Democrats are in power.

"Be it resolved that the Congress convening at Los Angeles, Calif., go on record emphatically condemning the philosophy contained in the Southern Manifesto and the purposes for which the White Citizens' Councils stand as un-American, un-Democratic and un-Christian.

Weekly P.7

"Be it further resolved that the constituency of the Congress most carefully scrutinize their actions, the stands they take and the way they vote, if not, you may vote for James O. Eastland unaware."

Sat 7-7-56

The Baptist group ended the resolution with a resolve to "call upon the Un-American Activities Committee to investigate the policies, practices and purposes of the White Citizens' Councils."

Mixed Baptist Congregations Are Increasing

Courier Pittsburgh, Pa.

Sat. 8-25-56

NEW YORK (ANP) — There are 400 Baptist churches which have both Negro and white members on their rolls or in church activities, according to Miss Bernice Cofer, director of Christian friendliness of the American Baptist Convention.

P.12

In a statement issued recently, Miss Cofer said a new "four hundred" that rejects racial exclusiveness has been created in the American Baptist Convention.

"These churches are spread throughout the American Baptist Convention," she said.

Baptists Raise $20,000 For Education

World P.5

Sat. 6-30-56

B'ham, Ala.

NORFOLK, Va. — (ANP) — Virginia Baptists men and women closing their ~~38th~~ annual session here last week, raised $20,000 for education ~~and missions, and re-elected~~ Dr. J. B. Henderson president of the men's body and re-elected Mrs. Ethel J. Dandridge of Fredericksburg president of the Women's body.

Other officers of the men's body are the Rev. C. S. McCall, Richmond, first vice president; the Rev. Frank P. Lewis, Lynchburg, secretary; the Rev. B. F. Bunn, Charlottesville, assistant secretary; Dr. B H. Gayles, saluda, treasurer; and Dr. J. Jasper Freeman, Norfolk, statistician. E. R. Sterrson of Richmond was re-elected treasurer of the Allied Bodies.

Re-elected with Mrs. Dandridge were Mrs. C. H. Jordan, Portsmouth, first vice president; Mrs. Phyllis S. Sharpe, Richmond, second vice president; Mrs. Virginia H. Edwards, Charlottesville, third vice president; Mrs. Dizzie R. Lawrence, South Boston, fourth vice president; Mrs. Hazel B. Lawson, Portsmouth, secretary; Mrs. Ernestine W. Gregory, Chester, assistant secretary; Mrs. Alice W. Lewis, Lynchburg, treasurer; Mrs. Nonnie Loller, Bristol, auditor; Mrs. Nannie B. Ellis, Norfolk, statistician; Mrs. Helen M. Smith, Richmond, supervisor, of the junior department and Mrs. Emily B. Walker, Norfolk, assistant supervisor.

Next Year's jubilee session will be held at Virginia Union U., Richmond. Men's and women's bodies will be joined by the Baptist church School Association of Virginia headed by Robert Williams of Richmond and the Baptist B. T. Association of Virginia headed by Miss Emma Ransom of Norfolk at the jubilee celebration.

BAPTIST

Around the World With the

Churches

By B. H. LOCAN

Courier Pittsburgh, Pa. P.12

BEAVER FALLS, Pa.—Community Baptist Church celebrated the 52nd anniversary of its pastor, the Rev. S. E. Hipkins, July 22. This stalwart Christian leader was converted and baptized under the pastorate of the Rev. Horace Crutcher of Little Zion Baptist Church, Greenville, Va., in 1904. He moved to Pittsburgh in 1906 and united with the Sixth Mount Zion Baptist Church. He was licensed to preach on March 18, 1917, under the pastorate of the Rev. William Hill. We congratulate him on 52 years of service as a Christian and 39 years in the Christian ministry and 31 years of continuous service in the pastorate. We recall rather vividly the wonderful times we had together as field missionaries of the Western District Sunday School Convention.

Sat. 7-28-56

Baptist youth body holds Denver meet

Afro American P.8

Baltimore Md.

DENVER, Colo. (NNPA) — The 31st annual session of the Woman's Convention, met simultaneously with the parent body, the National Baptist Convention USA, Inc., Wednesday through Friday.

Sat. 9-15-56

Mrs. Etta Vera Frye of Washington is the director of the Young People's Department. She has held the office for about 25 years.

One of the features of the Young People's Department program was a night out camping at Red Rocks, Colo.

* * *

REGIONAL DIRECTORS of the Young People's Department are Mrs. Bertha C. Winston of Maryland, eastern; Miss Primrose Funches of Illinois, western, and Mrs. Corenne Watts of Alabama, Southern.

The program of the group is four-fold:

1. Enlisting young people for Christian service
2. Maintaining a program of Christian education for personal development and fitness.
3. Expanding the kingdom of God through missions at home and abroad.
4. Personal dedication to a program of evangelism through Christian witnessing.

* * *

ANOTHER FEATURE was a panel discussion Friday evening at a joint session held with the Woman's Department.

The theme of the panel discussion was "Why Christian America a Mission Field in 1956."

Participants in the panel discussion were Miss Muriel Webb of Illinois, who spoke on "Juvenile Delinquency—Causes and Cures;"

Also Mrs. Hattie Morris of Colorado, "The Future of the Rural Church — Problems of Youth and Overcoming Isolation, Lack of Christian Education Opportunities, Fellowship and Recreation."

Miss Carolyn J. Flanagan of New Jersey discussed "The Responsibility of Our Church: Migratory Workers and Changing Communities." The subject of Miss Patricia Trivers of Washington, was "The Effects of the Supreme Court Ruling."

The moderator was Miss Otrie Hickerson of Washington. She is the second vice president of the Young Woman's Auxiliary of the Young People's Department.

* * *

THE YOUNG PEOPLE'S Department also ~~had a roundtable~~ discussion on "Publicize Your Work." Miss Nelis J. Saunders of Detroit was chairman of the roundtable.

Participants in the discussion were Mrs. Ruby Long of Alabama and Mrs. Hazel Whyte of Arkansas.

There also was a discussion on "Quality Plus versus Multiple Projects." The speakers were Mrs. LaVerne Hinton of Indiana and Miss Hickerson.

The young people held a joint session with the women to hear Dr. Theodore F. Adams, president of the Baptist World Alliance.

Each year the Young People's Department has a guest minister to interpret its theme. This year the Rev. Jacob C. Oglesby, pastor of Calvary Baptist Church, Detroit, interpteted the theme.

* * *

PRAYER SERVICES Wednesday through Friday were conducted by Mrs. Gladys Owens of Detroit, Mrs. Ann Newsome of Mississippi, Miss Josephinne Coleman of Oklahoma, Mrs. T. H. Rankin of Indiana, Mrs. Grace C. Hooper of New York, and Mrs. Emma Phillips of Ohio.

Presiding at the opening session Wednesday morning was Mrs. Pearline Williams of Texas, president of the Young Matron's Auxiliary. Mrs. Ora V. Smith, state director, Denver, welcomed the young people. Miss Inez E. Burt of Missouri, who is musical director, sang.

Mrs. Burt also conducted the camp fire and song period at the Red Rocks camp. Miss Nannie H. Burroughs of Washington, president of the Woman's Department, brought greetings to the young people in camp on Wednesday evening.

* *

ANNUAL ADDRESSES were delivered by Miss Lydia Mae Allen of Colorado, president of the Young Women's Auxiliary and Mrs. Pearline Williams of Texas, president of the Young Matrons.

At the "Buz Session" representatives told about the work they have accomplished during the past year.

One of the main addresses at the sessions of the Young People's Department was given by Miss Amelia Tatii Mitchell, Millsburg, Liberia, Friday evening.

REPORTS WERE made by Mrs. Georgia Jackson, state director of the Young People's Department of Mississippi (Financial report), Mrs. L. B. Covington of Mississippi, on enrollment, and the Rev. Charles L. Dinkins on Christian education classes.

The young people of Denver gave a luncheon Saturday for delegates to the Young People's Department.

NBC faces housing shortage

Afro-American

Baltimore, Md.

Sat. 9-15-56

RICHMOND

Some 5,000 delegates to National Baptist Convention of America, converged on Richmond Tuesday and many of them ran head-on into an acute housing shortage.

P. 8

The Rev. Mr. S. M. Thompson, pastor of Greater Mount Moriah Baptist, host church for the national convention, attributed the shortage to failure for a large number of delegates to make necessary arrangements for housing in advance.

Ample provision had been made for some 1,500 persons who indicated they would require housing, the pastor explained. He said everything possible was being done to find suitable quarters for the houseless delegates.

* * *

HOUSING WAS the main topic of conversation as the delegates poured into the historic church on N. First St., for registration.

The two local hotels—Egglestons and Slaughters — were booked solid with convention delegates weeks in advance of the opening date. In addition, rooms had been obtained for some 2,000 persons, by the convention housing committee.

This was no easy job as rooms in Richmond have been scarce for the yast year due to the demolition of some 1,500 houses for an expressway, and for low income housing now under construction.

* * *

THE MEETING marks the 76th annual session of the Nation Baptist Convention of America, and the 56th annual meeting of the Women's auxiliary; the 15th annual session of the Brotherhood Union, and the 28th annual meeting of the Junior Woman's convention.

The convention opens with a meeting in the Belgian Building, Virginia Union University on Tuesday night and closes on Sunday.

Baptists say Give us ballot now

Afro-American

Baltimore, Md.

Sat. 9-15-56

By LOUIS LAUTIER

(Other NBA Stories Inside)

P. 1

DENVER, Colo. (NNPA) — The National Baptist Convention demanded Thursday that the vote be given now to colored people in the states where they are kept from political participation by threats, intimidation and violence.

Dr. Joseph H. Jackson, convention president and pastor of Mt. Olivet Baptist Church in Chicago, made the demand in his annual address.

Immediately after speaking Dr. Jackson was re-elected president of the convention for a fourth term.

* * *

BEFORE HIS ADDRESS a dispute arose out of the platform of Denver Auditorium. The convention had completed devotional exercises during which a fervent sermon had been preached by the Rev. R. Douglas Thomas of Louisiana. The spirit had moved some of the delegates, some had responded with "Yes! yes!" and "Amen! amen!" and one woman had even shouted.

Afro-American

After the reading of the minutes of the previous day's sessions, a delegate demanded that a microphone be placed on the convention floor for the convenience of delegates seated there.

Sat 9-15-56

There was a promise that that would be done. The Rev. E. Billups of Louisiana, convention vice president, presiding, called for the annual reports of the secretary and other officers.

P. 2

* * *

THE REGULAR ORDER was interrupted by a demand of a delegate that the convention take a stand against White Citizens Councils and Senator James O. Eastland, Dixiecrat, of Mississippi.

Suddenly, a delegate identified as the Rev. L. Evans of Nashville demanded to know what was going to be done about placing a microphone on the convention floor. He stepped into a chair, and from the chair onto the press table planting his feet squarely on top of a reporter's notes and a tablet, and then leaped upon the stage.

He grabbed the microphone which the presiding officer was using and there was a tussle in which half a dozen or more preachers engaged. The microphone was wrested from the Rev. Mr. Evans' grasp and he was forced off the platform by the same route he had taken to get on it.

The scuffle continued on the floor, and the Rev. Mr. Evans' sought to pick up a chair but was restrained.

* * *

THE DISORDER was so great that the Rev. M. C. Williams, chairman of the general convention committee and pastor of New Hope Baptist Church, pleaded with the delegates to do nothing that would cause them to leave the convention "in shame."

The Rev. Mr. Williams said that goodwill had been built up among the people of Colorado from Gov. Ed E. Johnson down and that it had been represented to Coloradans that the National Baptist Convention was "the greatest religious body in the world."

"I want to make an earnest appeal to you," said the Rev. Mr. Williams, "because the local committee has built up respect and understanding with all the people in all the churches."

He asked the delegates to let their "conduct represent the the best that Christians can offer."

* * *

BEFORE THE Thursday morning session various delegates had caucused, and it was reported a small minority had developed a plan to create disorder after Dr. Jackson delivered his annual address.

Their purpose was to prevent a vote on repeal of a law limiting the services of a president to four successive terms of one year each. Dr. Jackson has served three years. If a vote had been prevented on repeal of the tenure law, it was the hope of his opposition that he would be forced out of office.

* * *

IN HIS ANNUAL address Dr. Jackson urged the two major political parties and every member of Congress to give colored people in the South the right to vote.

"Give us the ballot now," Dr. Jackson pleaded. "We will no longer be satisfied with patronage for a few select colored persons," he said. "Nor will we obey the deceptive advice of a few party stooges, be they black or white.

"We want the ballot for all of our brothers in the Southland. There is no substitute for the ballot. If we do not know how to vote, set up schools of instruction and we will learn."

* * *

DR. JACKSON said if colored people are given the "unrestricted ballot in the South, we will not beg Congress about the passage of an anti-lynching law. We will by the power of our vote write that law on the statute books of southern states and drive the hooded hosts from their secret dins of vice, and stop cold the night prowlers of our streets."

He added: "Give us the ballot, and we will help to put in office sheriffs who will enforce the law and protect the community from violence. We will put on the benches of the South more judges who will do justly, love mercy, and walk humbly with their God."

Baptists To Hear 10 Commissions

Defender Chicago, Ill.

Sat. 9-8-56 P. 1

DENVER, Colo. — Ten commissions established three years ago when Dr. J. H. Jackson of Chicago assumed the presidency of the National Baptist Convention, will make important reports to that body when it convenes in Denver Sept. 5-9 in its 76th session.

These reports, along with the reports of boards and the president's messages will form the meat of the program to be provided for the 15,000 delegates who are expected to represent the 25,000 churches affiliated with the body.

The report of the Commission on Denominational Coordination will be made by Dr. James E. Cook, chairman, of St. Louis, Mo., Wednesday Sept. 5.

COLLEGE SUPPORT

Following the report of activities at the American Baptist Theological Seminary by Dr. Victor T. Glass, acting president, Dr. J. D. Marshburn of Virginia, chairman of the Commission on Church Supported Schools, will make his report on one of the burning issues to come before the convention, namely more adequate support of the colleges and schools supported by the Negro Baptists.

Dr. Jackson has expressed grave concern regarding this problem and has indicated that he expects to initiate certain constructive recomendations calculated to put the Baptist schools on a more secure financial basis.

On Wednesday evening the Commissions on Rural Life, Race Relations and Current Civic Issues will report through their respective chairmen, Rev. Fred Black of Georgia, Rev. S. D. Ross of Michigan and Rev. James L. Moore of Maryland.

NAACP Aide Calls Ike Neutral on Integration

Post + Times Herald P. 23

Washington, D.C.

DENVER, Sept 7 (AP)—Fifteen thousand delegates to the National Baptist Convention cheered a plea by convention president J. H. Jackson of Chicago last night that American Negroes be given "our ballot now."

Sat. 9-8-56

Roy Wilkins, executive secretary of the National Association for the Advancement of Colored People, the same gathering that "it is incredible, but true, that the President of the United States is assuming a neutral position" on school desegregation.

Dr. Jackson, Negro pastor of Chicago's Olivet Baptist Church, said the Negroes' "most urgent request is to give our brothers in the South the full right to vote. If you give us our ballot, we will not worry the Federal Government in the near future about our rights as citizens".

Immediately after his address, Dr. Jackson was reelected president of the convention.

As for President Eisenhower, Wilkins declared:

"All the Nation is watching in shocked horror at men making war upon children and upon the Supreme Court of the United States, upon the bedrock of the constitutional protection of every citizen—and from the White House not a mumbling word . . .

"Here is the one man who, without favoring your child or mine or trespassing upon any right of a state, could set a moral tone for the Nation in this sorry mess, but he chooses to stand mute."

9 1956

BAPTIST

Honor Jernigan For Long Service

Defender Sat. 1-19-56 P.2

Chicago, Ill.

Delegates to the Every Member Canvass of the Stewardship Council last week named Rev. W. H. Jernigan, 86, "dean of the conference" because he has been in the ministry for over 65 years.

The council which is a part of the National Council of Churches held a two-day meeting at the Palmer House in Chicago last week. The clergymen exchange ideas on the various techniques used to reach all individual members of the churches.

A total of 39 denominations were represented at the council session. Its motto is "Giving is living", and its aim is having all individual churches reach each individual member and sound out the member's attitude about the church program and get a pledge to help carry it out financially.

Reverend Jernigan, who is pastor of Mt. Carmel Baptist church, Washington, D. C., is president of the National Baptist Sunday School and BTU Congress which will hold its annual meeting in California this summer.

Best known as a fighter for civil rights for Negroes in Washington, Rev. Jernigan, along with the late Mrs. Mary Church Terrell, led the drive to open public restaurants and downtown theaters to Negroes.

DR. W. H. JERNAGIN

He has been doing public relations for Negroes for 50 years and has been a minister in the nation's capital for 43 years.

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NEGRO BAPTISTS OPEN NASHVILLE SESSIONS

Commercial Appeal P.18

2,000 Delegates Gather For Mid-Winter Meetings

Memphis Tenn.

Special to The Commercial Appeal

HOT SPRINGS, Ark., Jan. 18. —The main conferences of the annual mid-winter meeting of the National Negro Baptist Convention and its subsidiary organizations got under way here Wednesday and will continue through Thursday.

Thurs. 1-19-56

About 2,000 delegates are here for the meeting, in the National Baptist Building. Dr. J. H. Jackson of Chicago, president, is presiding over the business sessions.

The Joint Committee on Negro Ministerial Education, headed by the Rev. William R. Strassner, president of Shaw University at Raleigh, N. C., will make a summary of its findings Thursday.

The committee is composed of representatives of the Negro Baptist Convention, which owns and operates the Spa Building, National Baptist Convention of America and the Southern and Northern Baptist Conventions, white organizations.

Also meeting in conjunction with the board is the Board of Laymen's Convention, of which Allen Jordan of Brooklyn, N. Y., is president, and the Board of Sunday School and Baptist Convention, headed by Rev. W. H. Jernigan of Washington.

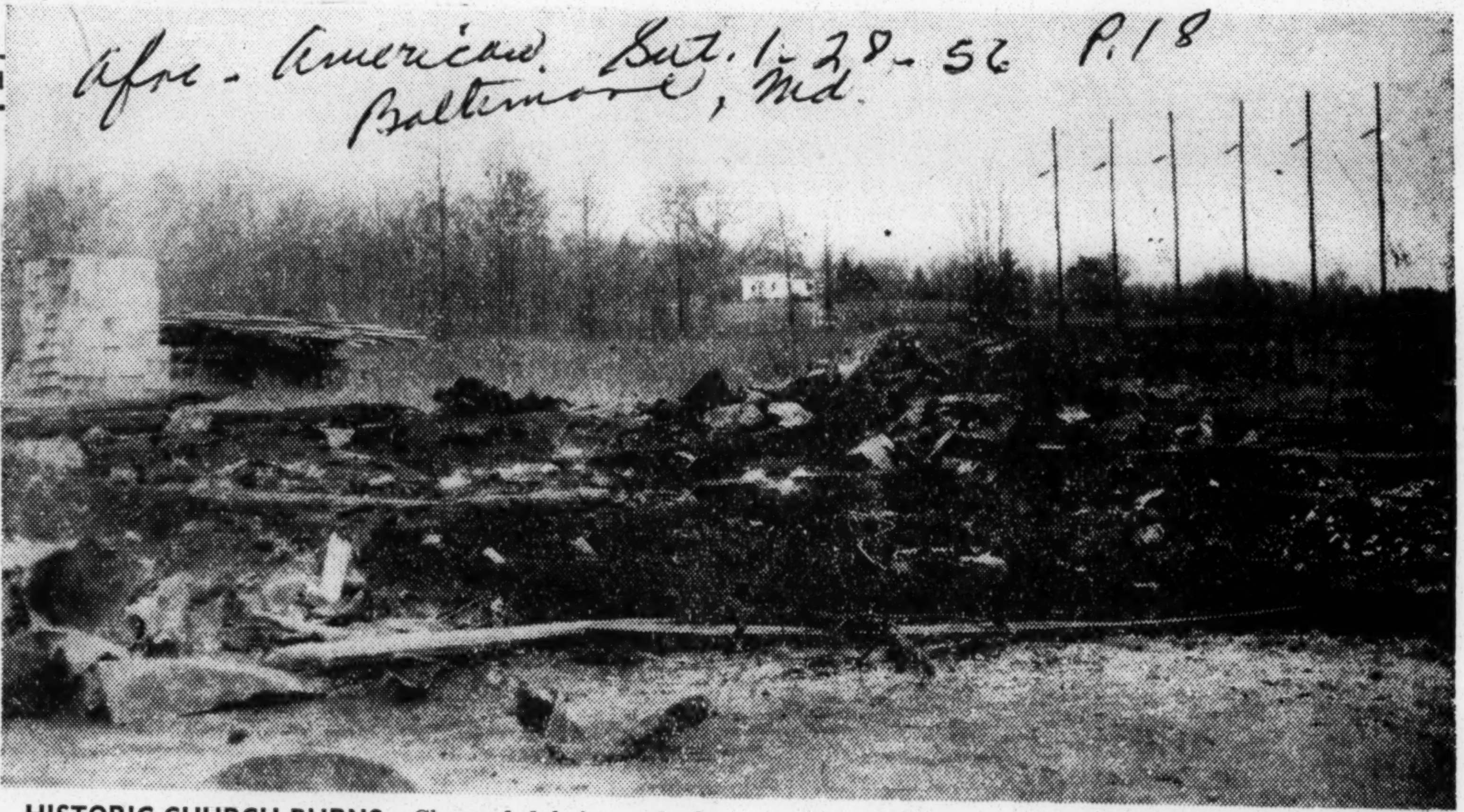
About 300 auxiliary members are registered for the convention. Nanie H. Burroughs of Washington is president of this group.

The convention is scheduled to take up Thursday among other things; assistance for the Theologian Seminary at Nashville and the development of the Ministerial Retirement Fund.

Reports were made Wednesday on the United Evangelistic Campaign in co-operation with the Baptists of the United States.

Afro-American Sat. 1-28-56 P.18

Baltimore, Md.



HISTORIC CHURCH BURNS—Charred debris marked the spot where historic Bethesda Baptist Church stood in Chesterfield County for 79 years before burning to the ground Sunday. The fire started just before morning worship services and destroyed the frame building despite efforts of four volunteer fire departments. The Rev. S. W. Johnson of South Richmond, pastor, estimated the loss at $150,000. In background at left are cinder blocks and lumber which were to be used in renovating the building. (AFRO Photo by Robert D. Crawley.)

Dr. G. L. Prince, Pres.; Rev. Wm. Grimble, Cor. Sec., Issue Call

Globe Fri. 2-3-56 P.9

Rec. N. C. Crain And Members Will Extend Welcome To Baptist Leaders

Nashville Tenn.

The Executive Board Meeting of the National Baptist Convention of America which meets in mid-winter of each year, has been called to meet in Houston, Texas, February 29th through March 1st, with the historic St. John Baptist on Gray. Dr. N. C. Crain, the pastor and his members will give a very fine reception to the leaders who will be in attendance at this meeting. President G. L. Prince is urging full attendance and representation at this meeting, as there are many problems to be worked out regarding the future growth and program of the National Baptist Convention and many plans made for this fiscal year.

St. John, the church which will entertain the Board meeting, is one of the well organized churches of Houston that has been famous for many years for its hospitality and for its fine work as a Missionary Baptist organization, serving not only its immediate community but the city at large. Dr. Crain, the minister and leader, not only in the State of Texas but in the nation, having had great experience through his many years of successful pastoring, knows how to prepare for meetings such as this Executive Board. So all are assured of being well cared for during their stay in Houston. The official call is as follows:

2635 Second St.,
Alexandria, La.
Jan. 11, 1956

To the Brotherhood of the National Baptist Convention of America

Dear Brethren:

By orders of President G. L. Prince you are hereby notified that the Mid-Winter Board of the N. B. Convention of America is called to meet in Houston, Texas with St. John B. C. The address of which is 2222 Gray St., Dr. N. C. Crane, Host Pastor. The dates are Feb. 29, March 1, 1956.

The President is urging full attendance for this board. Especially on part of Board members for you will certainly want to help finish the business of our 1955 session and help make plans for our 1956 program.

You are also requested to come prepared to take care of the financial side of the board in the usual manner. By all means brethren, let us make this meeting what it should be from every angle.

Globe

I want to again take advantage of this opportunity to wish each and every one of you a pleasant and prosperous New Year. Let us rededicate ourselves to the proposition of putting over a great program for the Kingdom. P.12

As ordered by Dr. G. L. Prince,
President N.B.C. of America
W. M. Grimble, Cor. Secretary

Top Contributors

Courier Sat. 1-28-56
P.13 Pittsburgh, Pa.

Baptist Pastors Given Citations

HOT SPRINGS, Ark.—Sixteen Baptist pastors and leaders were cited for individual contributions of $750 or more to the Diamond Jubilee Celebration of the National Baptist Convention, USA, Inc.

Dr. Joseph H. Jackson, president, drew applause when he disqualified himself in order that Dr. T. M. Chambers be awarded the Diamond Pastor's gem.

The following churches and pastors were presented for citations: Drs. J. H. Jackson, Olivet Baptist, Chicago, $2,000; T. M. Chambers, Zion Hill, Los Angeles, $1,250; Louis Boddie, Greater Harvest, Chicago, $825; Sandy F. Ray, Cornerstone Baptist, Brooklyn, N. Y.; Thomas Kilgore, Friendship Baptist, New York City; William A. Johnson, Greater St. John, Chicago; Thomas S. Harten, Holy Trinity, Brooklyn, N. Y.; C. L. Franklin, Detroit; D. E. King, Zion Baptist, Louisville, Ky.; H. R. Stephenson, Zion Hill Baptist, Chicago, and Dr. Roland Smith, Baptist Training Union Board.

All except the first three, gave $750.

Dr. Jackson gave $1,000 himself.

THE CONVENTIONS gave $750. Empire State Convention, Dr. Sandy F. Ray, president; General Baptist State Convention, Indiana, Dr. D. G. Lewis, president; General Missionary Baptist State Convention, Mississippi, Dr. H. H. Humes, president, and Louisiana Baptist State Convention, Dr. E. Doyle Billoups, president.

Membership Increases In Interracial Churches

Daily World P.8
Thurs. 2-2-56
Atlanta Ga.

NEW YORK, — (ANP) — A study of racial groups in 221 Massachusetts Baptist churches reveals that one out of three "white" churches have Negroes attending or participating, the American Baptist Convention's Board of Education and Publication announced here last week.

The survey also shows that 38 per cent of the churches have Negroes in places of leadership and prominence. Included in the offices held are the following:

Assistant pastors, 2; Organists or choir directors, 3; church treasurer, 1; deacons or deaconesses, 4; board of Christian education, 1; Sunday school officers, 2; Sunday school teachers, 10; officers of societies, 13; committee members, 20; usher, 1, and choir members, 49.

Fifty six of the churches with Negroes in attendance were located in towns and cities with a population of under 25,000. The average number of Negroes attending were nine per church.

Governors Sent Appeal From NBC

Baptists Prod President To Take Action on Bias

Courier Sat. 1-28-56 P.13
Pittsburgh, Pa.

HOT SPRINGS, Ark.—President J. H. Jackson was given a big hand by leaders of the National Baptist Convention as he presented three outstanding documents which were given unanimous approval during the adjourned session here.

After a brief devotional service, the president called the Rev. T. J. Jamison, secretary of the convention, to the rostrum to read the proposals. The first was a message to Dwight D. Eisenhower, President of the United States.

Rev. Jackson

The message to the President said among other things: "We urge upon our Government to use all the resources at its command, to preserve our present system of public education for the sake of the present and the future of the nation.

"We urge upon our Government to use all the constructive resources at its command, to stop the un-American activities which are seeking to substitute lawlessness and anarchy in the place of law and order.

"If men are allowed to declare open revolt against the Federal Constitution, and against the courts of the land with impunity, the very foundation of our republic is jeopardized, and our system of democracy threatened with the curse of slavery."

* * *

A MESSAGE was also addressed to the governors of the several Southern states.

The message to the governors said: "In behalf of the law-abiding citizens within your state, and in the interest of freedom and democracy, we beg of you to give the type of protection and security to Negro citizens to which they are entitled by law. They seek the ballot box as tax payers, and as men and women interested in law and order.

"They desire to live as free men with their own families and friends, and have no designs against other citizens in their community.

"Negro citizens desire the right to work, the privilege to vote, a right to seek and get an education, and the right to obey the laws of the land without punishment, and the right to be protected against the criminal assaults of men who disregard the fundamental laws of the land."

President Jackson asked for a temporary halt of the drive for funds for ministerial retirement, and that the time from now to the convention which meets at Denver in September be devoted to raising funds for the American Baptist Seminary located at Nashville, Tenn.

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Pilgrimage To Honor Dr. Jernagin

Defender Chicago, Ill
Sat. 4-28-56

WASHINGTON, D. C.—Sixty-five years experience as a pastor does not close the book of life for Dr. W. H. Jernagin, 86, pastor of Mt. Carmel Baptist church here.

On April 28, the Washington Pilgrimage, a national religious and cultural group of distinguished ministers, journalists, professional and civic leaders, will honor Dr. Jernagin with a life membership. P.4

Dr. Billy Graham will be given "Clergyman of the Year," award; Mrs. James Wyker, "Church Woman of the Year," and Kenneth Dole, religious news editor, Washington Post and Times Herald, will receive the Faith and Freedom Award in journalism.

Dr. and Mrs. Jernagin will be honored at this seventh annual event at the Willard Hotel.

In addition to his 43-year pastorial duties at Mt. Carmel, Dr. Jernagin, has been selected by the memberships of Mt. Airy Baptist church with more than 1600 members, and Salem Baptist church with more than 1400 members, to moderate their business meetings until they call pastors.

When interviewed about his activities he said, "I have assumed this additional responsibility because of my devotion to the cause of Christ and of my particular interest in the progress of churches, especially among Baptist."

Tuskegee Church Burns To Ground, People Will Build

Advertiser Fri. 4-27-56
Montgomery, Ala.

TUSKEGEE, Ala., April 26 — On Sunday, April 22, the members of the Greater St. Mark Baptist Church had uplifted hearts and high hopes of spending a glorious day with the young people of the church as this was Young People's Day. However, when they awoke that morning they were shocked to learn that the church had been totally destroyed by fire. P.10-A

Today their hearts are heavy and spirits are low, however, stated the pastor, Dr. B. J. Simms, they are determined to rebuild. At this time they are in the process of organizing a committee to contact everyone in the community. With the people help, out of these ashes they hope to build a greater monument for the betterment of themselves and community.

Any friend who wishes to make a contribution to this cause please make check or money order payable to: The Greater St. Mark Baptist Church. Mail that check or money order, or call one of the following persons, who will be happy to pick up the contribution: R. R. Bell, P. O. Box 652, Tuskegee Institute, Phone: 1366; C. L. Martain, P. O. Box 476, Tuskegee Institute, Phone 566 and C. P. Graham, P. O. Box 175-VAH Tuskegee, Ala. Phone 940-M-2.

9 1956

National Baptist Convention Builds Hospital in Monrovia

Dispatch Fri. 6-1-56

Oklahoma City, Okla.

P. 3

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MONROVIA, Liberia, West Africa—What the National Baptist Convention, Inc., is doing with its missionary money was aptly displayed and discussed Thursday of this week by John W. Falconer. The hospital is being operated here by the National Baptist Convention of America and the Liberian government.

Falkoner will leave for America in a few days to attend the national convention, where he will plead for funds to complete the beautiful $150,000 structure, which is near completion. The hospital is named for a woman in Virginia, who donated $5,000.000 years ago for hospital work in Liberia.

The name of the new institution will be the Carrie V. Dyer Memorial Hospital. It was opened as a general hospital in 1950, and later became a maternity and child welfare center, at the request of the Liberian government. The government and the foreign mission board of the National Baptist Convention have entered into a joint contract to complete the project.

The 100-bed hospital will be manned by personnel, when completed, much of which will come from Europe, and will employ Liberian nurses. The old demolished buildings has nineteen nurses, and has a complete nursing home at the present time. The new structure will be manned by a staff of seventy five employees.

The building is made of concrete blocks, and is three stories high, and is located in the Southern section of Monrovia, in the Bassa district. Dr. Falconer has been in Liberia ten years. Prior to his service with the National Baptist Convention, he was a chaplain in the United States army. He was enthusiastic about what the Foreign Mission Board is doing in connection with the hospital project. He is very hopeful that when American Baptist hear the story he will have to tell, they are going to supply sufficient funds to complete the structure and equip same.

The out-patient division is on the first floor with a patient entrance on the south. On this first floor will also be the X-Ray, examination room and clinical section.

On the second floor there will be a emergency room, a laboratory, pharmacy, storage rooms and sterlizing section. There will also be storage space on the East side of the second floor.

The third floor will be devoted almost entirely to patients rooms, a doctors lounge and conference rooms. The director of nurses will also maintain offices on this floor, and an ambulatory room for children.

There will also be a lounge in the maternity room.

There will also be a delivery room and a nursery. The new institution when completed will be one of the finest hospitals in West Africa.

The archetect for the structure is Joseph B. Wilson, who lived in Muskogee in 1907. He came to Liberia under the direction of the Foreign Mission Board of the National Baptist Convention. While he is at the present time self employed, he has done a major portion of construction in the nation's capitol. Prior to coming here Wilson says he lived in Los Angeles. When in Oklahoma he said he was always an avid reader of the Black Dispatch.

BAPTIST

500 Baptist delegates elect Rev. Fowler District prexy

Afro-American Baltimore, Md.

Sat. 11-3-56

P. 16

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WASHINGTON

"The convention ended with a great spirit."

This was the statement made by the Rev. Andrew Fowler, pastor of Capitol View Baptist Church, following his unanimous election as president of the Baptist Convention of the District of Columbia and Vicinity.

The convention included representatives of all the ministers and laymen of the 102 churches in the organization.

* * *

THE ELECTION climaxed the five-day session at the Mount Bethel Baptist Church, Second and V Sts., NW, Oct. 15-19. The general theme was "Christianity and Segregation."

Other officers elected, and their churches, were: vice-presidents, the Revs. G. E. Stevenson, Providence; Jerry A. Moore, 19th St.; Clagett W. Ward, Emanuel; Raymond Robinson, Israel; corresponding secretary, Ernest Gibson, First Rising Mount Zion;

Recording secretary, D. G. Thompson; assistant recording secretary, the Rev. John D. Bussey, Bethesda Baptist; Benjamin A. Judkins, treasurer, and the Rev. William B. Marsh, statistician. The Rev. Walter A. Gray was appointed reporter.

GUEST SPEAKERS during the meeting included the Rev. Henry Houston, James Geater of the D.C. Recreation Department: Clarence Mitchell, director of the Washington Bureau of the NAACP; J. Franklin Wilson, attorney and Clarence T. Johnson.

The convention was one of the largest in history with a total of over 500 delegates in attendance daily. Attendance reached its peek on last Wednesday during the annual election. Installation was held last Friday.

The Rev. Mr. Fowler was elected after the Rev. Mr. Stevenson withdrew as the only other candidate.

* * *

THE PASTOR had been recommended by a nominating committee, but the Rev. R. L. Tucker moved to substitute the name of Rev. Fowler and the Rev. E. L. Harrison seconded the motion to the acclaim of the delegates.

The new president succeeded the Rev. R. P. Gainey, who had served as president since 1953. Under his leadership the convention grew from a membership of 60 churches to more than 100.

The Rev. Gainey also introduced an annual evangelist program and the convention raised more than $22.000 in his three years as president.

The minister declined to allow his name to be placed in nomination again because of a were made to the former presi-

MANY PRESENTATIONS weree made to the former president including a check for $500 from the Pastor's Aid Club of Corinthian Baptist Church of which he has been pastor for the past 17 years.

In his final address, the minister urged the convention to continue its progress of the past 28 years.

He also urged the organization to take a more active part in the fight for complete integration and abolition of second place by supporting the NAACP.

* * *

THE WOMEN'S Auxiliary to the convention held its meeting at the Florida Ave. Baptist Church. Mrs. Lessie Fortune was re-elected president. Officers were installed by the Rev. Augustus Lewis, former president of the convention.

The Laymen's Movement, an auxiliary to the convention, held its sessions at Mt. Bethel under the leadership of William A. Ryles.

Baptists Air Bid To Back Integration

Constitution

Atlanta, Ga.

Tues. 11-13-56

P. 1

9

A commission of the Georgia Baptist Assn. Monday night released a report which proposes that the U.S. Supreme Court decree against racial segregation in education be accepted as the law of the land.

The report will come up for consideration and action before the state association at 9:45 a.m. Wednesday. The Social Service Commission of the association drafted and released it.

The church commission of four members, only three of which participated in its report, recognized differences of opinion on the issue and said it received conflicting advice on what stand it should take.

It anticipated the possibility of further sharp objections but said, "Certainly hateful words and deeds and scornful denunciations of those who differ with us is not the Christian way of solving this problem . . . neither will silence and inacton on our part solve it."

Another Baptist convention story on Page 27.

In reciting "some things which we feel would greatly help" it listed:

"1. Recognizing difficulties involved we should exercise Christian grace and patience with one another.

"2. We should faithfully teach and proclaim the basic Christian principles that apply to the problem such as (a) the universality of Christ's gospel, 'good tidings of great joy, which shall be to all people.' . . .

"3. To accept the Supreme Court decision as the law of the land and acknowledged that it is in harmony with the constitution and our fundamental democratic concepts and with principles of our Christian religion.

"4. We can through our churches seek to create an atmosphere that would make it possible for those who administer our public schools to comply with the instructions of the courts.

"5. As other Christion groups share these convictions with us we can trengthen our witness by cooperative effort to raise the level of our knowledge, sympathy and understanding of our mutual problem and obligation. This can be done by supporting such organizations as the Georgia Council or Human Relations, formerly called Georgia Committee on Interracial cooperation. This is an old organization established in 1919 under the leadership of such men as our own Dr. Ashby Jones. It has at the present time as its executive director, Dr. Guy H. Wells, a Baptist who has given most of his life in the field of education in Georgia.

Constitution

P. 17

Tues. 11-13-56

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The Baptist convention to which the report was directed represents the state's largest religious denomination, its churches claiming a total membership of 800,000.

The commision itself was set up in 1911 as a "standing commission to promote temperance, law enforcement and other social and moral reforms." Its chairman is the Rev .Judson G. Jackson, LaGrange, and its other members are the Rev. Henry J. Stokes, Macon; the Rev. John B. Burch, Savannah; and Dr. O. Norman Shands, Atlanta.

The Rev. Mr. Burch said he was unable to attend its meeting.

Afro-American
Baltimore, Md.
Sat. 11-3-56
9

NEW BAPTIST PRESIDENT — The Rev. Robert P. Gainey, former president of the District Baptist Convention, turns over gavel to the newly elected president, the Rev. Andrew Fowler, during their convention at Mount Bethel Baptist Church, 205 V St., NW.

Baptists Kill Move To Back Desegregation

Advertiser
Montgomery, Ala.
Thurs. 11-15-56
9
P. 7-D

ATLANTA, Nov. 14 (AP) — The Georgia Baptist Convention today rejected a proposal that it endorse the U.S. Supreme Court's school segregation decision.

By a vote of about 3-to-1 the 1,600 delegates threw out three controversial sections on race relations submitted in a report by the convention's Social Service Commission.

Then, in an apparent move to tone down or eliminate the race issue from future reports, the convention voted to increase membership in the commission from five to 15.

The Rev. John B. Burch of Savannah, sole dissenting member of the commission, led opposition to the pro-integration proposal. He was joined by Dr. Louie D. Newton, pastor of Druid Hills Baptist Church in Atlanta and former president of the Southern Baptist Convention.

Leading the faction favoring the report was Dr. Norman S. Hands, pastor of West End Baptist Church, Atlanta, and a member of the comission. He said that Baptists in the state have "a moral obligation to face up" to the issue.

The three controversial provisions of the report all called for harmonious and cooperative actions in dealing with the segregation issue.

Burch, in making the motion to delete the three sections, said they could not "contribute to the solution of the problem we all recognize."

Baptist unit plans $10 million program

Afro-American
Baltimore, Md.
Sat. 11-24-56
9
P. 19

ATLANTA — Some 17 representatives of Baptist colleges within the territory of the National Baptist Convention and other Baptist leaders last week met in a special conference at Morehouse College here.

The conference was called by Dr. J. H. Jackson, president of the convention, for the purpose of organizing educational resources of all Baptist institutions into a complete cooperative educational program.

Dr. Jackson said the convention expects to organize a National Baptist Educational Foundation to carry out such a program which would cost at least $10 million.

* * *

HE ADDED that the colored man must not let the U.S. Supreme Court's integration decisions "be an excuse to discontinue the development of colored institutions" of higher learning.

"It is my conviction," he added, "that we have something distinct to offer both to America and the world." He said the American colored man is in a position to make a unique contribution to Western civilization.

To carry out such a program, Dr. Jackson said Baptists would have to raise at least $10 million to establish a National Education Foundation, a form of endowment from which schools would reap the benefits.

The distributions of the funds would be determined by academic classifications and academic and physical needs, based on recommendations from a professional committee.

* * *

IN ATTENDANCE were representatives from Morehouse, Shaw, Spelman, Simmons, Leland, Morris, Western Baptist Seminary, Arkansas Baptist, Butler, Benedict, Bishop:

Also Virginia Union, Florida Normal, Morris Booker Memorial Baptist, Virginia Theological Seminary and College, Natchez and S. A. Owen Junior Colleges.

Tennessee Baptist To Ask Convention To OK Integration

Advertiser
Montgomery, Ala.
Thurs. 11-15-56
9
P. 1-C

KNOXVILLE, Tenn., Nov. 14 (AP) —The Tennessee Baptist Convention will be asked tomorrow to approve a recommendation that Baptists "accept the Supreme Court decision against racial segregation in education as the law of the land."

The Rev. Roy C. Magill, Tullahoma, Tenn., said today he will ask for approval of such a recommendation as chairman of the convention's social service committee.

The Rev. Mr. Magill said he expected the committee report to be approved "without controversy," adding:

"Both the Tennessee Baptist Convention and the Southern Baptist Convention have been on record for many years as working for better race relations. We feel that we are not following the Supreme Court, but rather that we anticipated its action."

COMMENCEMENT SPEAKER — Dr. J. H. Jackson, president of the National Baptist Convention and pastor of Olivet Baptist Church of Chicago, will speak for Kentucky State commencement convocation, Sunday, May 27, at 4 p.m.

WHERE RUSSIAN BAPTISTS WILL VISIT IN CHICAGO

Daily Tribune
Chicago, Ill.
Tues. 5-1-56

BY JOHN STEETER

P. 8

Five Russian Baptists will sample capitalist religious life and activities in Chicago and suburbs when they arrive here June 2 for a three day visit, it was announced yesterday by John A. Dawson, Baptist lay leader and member of the committee which invited the Russians.

Dawson said the Russians, leaders of the All-Union Council of Evangelical Christian Baptists, will be given opportunities to visit Christian homes and to see that American life and race relations are not the stereotype portrayed in some Russian newspapers.

~~Dr. J. H. Jackson,~~ pastor of the Olivet Baptist church, 3101 South Park way, said the visitors will attend morning services at his church June 3 and that they will be his guests that afternoon.

Exchange Visitors

The Russians are exchange visitors sponsored by United States Baptists, who sent a delegation to Russia last August which included Dr. Jackson. He said he is hopeful that one or more of the Russians will preach. Dr. Jackson expects an attendance of more than 4,000 persons if the Russians accept his invitation to preach thru an interpreter. When in Moscow, Dr. Jackson preached at the First Baptist church there.

On the evening of June 3 the Russians will visit North Shore Baptist church, 5244 Lakewood av., where they will speak thru an interpreter, said the Rev. August Hintz, pastor.

On the following day tentative plans call for the visitors to split up, part of the group speaking at the first Baptist church of Oak Park and the others at the First Baptist church of Waukegan.

Will Share Platform

At the Waukegan meeting the Rev. Edward J. Coles, pastor of the First Baptist church of North Chicago and father of Nat [King] Cole, singer, will share the speakers' platform with the Russians.

The Russians, scheduled to land in New York May 18, are Jacov Zhidkov, president of the All-Union council; Nikolai Lefindanto, vice president; Alexander Karev, secretary; Ilya Ivanov, treasurer, and Miss Claudia Tyrtova, leader of the Russian Baptist Youth and listed as a worker of the Baptist Church of Moscow.

The American groups sponsoring the exchange visit are the Baptist General conference, North American Baptist conference, National Baptist convention, and the Chicago Baptist association.

After their visit here, the Russians will attend the American Baptist convention in Seattle, Wash., in mid-June. They will be in the United States 30 days.

BAPTIST SPEAKS ON RACIAL TOPIC

News & Observer
P. 1 Mon., 5-28-56

Tells WMU Session Solutions Lie In 'Imagination Rather Than Compulsion'

Raleigh, N.C.

KANSAS CITY, May 27 (AP) — Southern Baptists were urged tonight ~~to seek a~~ solution of racial problems through "imagination rather than compulsion."

Paul Geren, former State Department representative in Amman, Jordan, and recently appointed executive vice president of Baylor University, made the plea in a prepared address to the annual convention of the Women's Missionary Union.

There was no indication whether Geren's talk meant the racial question would be a topic for floor discussion at the annual Southern Baptist Convention which opens its four-day meeting Wednesday. Segregation issues are not on the agenda. But each of the estimated 15,000 delegates from the denomination's more than 30,000 churches is free to raise any issue.

The WMU is the convention's auxiliary and what is done at its three-day meeting that opened this afternoon could influence SBC discussions.

Geren, who was reared at El Dorado, Ark., and has served as a Baptist missionary in the Far East, told the WMU:

"Colored people are increasingly articulate. They are increasing in political power and in the consciousness of organization and the protestation of rights. They are making the relation of white and colored peoples the dominant political and moral issue of the world scene ...

"In the South, where Southern Baptists are a plurality among church members, we are confronted with a special case of the general race problem which poses grave problems for both Negroes and whites ...

"We send our missionaries to Nigeria and thereby affirm that ... so far as the Gospel is concerned there is no difference between Jew and Greek, American and African ...

"What is required of us in dealing with the problems in our backyards is that we be faithful to our reach across the sea."

Geren pointed out that the Baptist denomination, in which each church is an independent unit, lacks authority to enforce its resolutions on the race question by the threat and fact of excommunication.

"Perhaps our contribution," he said, "can be of this kind: imagination rather than compulsion."

On Dr. Joseph H. Jackson Remarks Concerning Bi-Racial Groups

Advocate Sat. 6-2-56
Jackson Miss.

In a press conference here Monday, Dr. Joseph H. Jackson, President of the National Baptist Convention, representing more than four million ~~Negro~~ Baptist in the United States, mostly in the South, gave evidence of the fact that he is decidedly cold towards the organization of inter-racial groups for the purpose of working towards a solution of the race problem of the South, which most southerners admit as having reached the most serious and foreboding point of any period in recent southern history.

In reading his statement as reported in the press regarding the subject there is room to give a very limited range and meaning to what was said, and in that light we are willing to concede a long existing impatience among Negroes, as well as among other honest and intelligent citizens, with the organization of groups, whether bi-racial or otherwise for the purpose of fact finding. We can therefore heartily agree with the justily distinguished President of the National Baptist Convention in saying that he could see no point in members of the two races sitting down to discuss what they already know.

On the other hand however we believe that there is a distinct difference in an inter-racial group organized to do something about what they already know, and one organized to discuss what they already know.

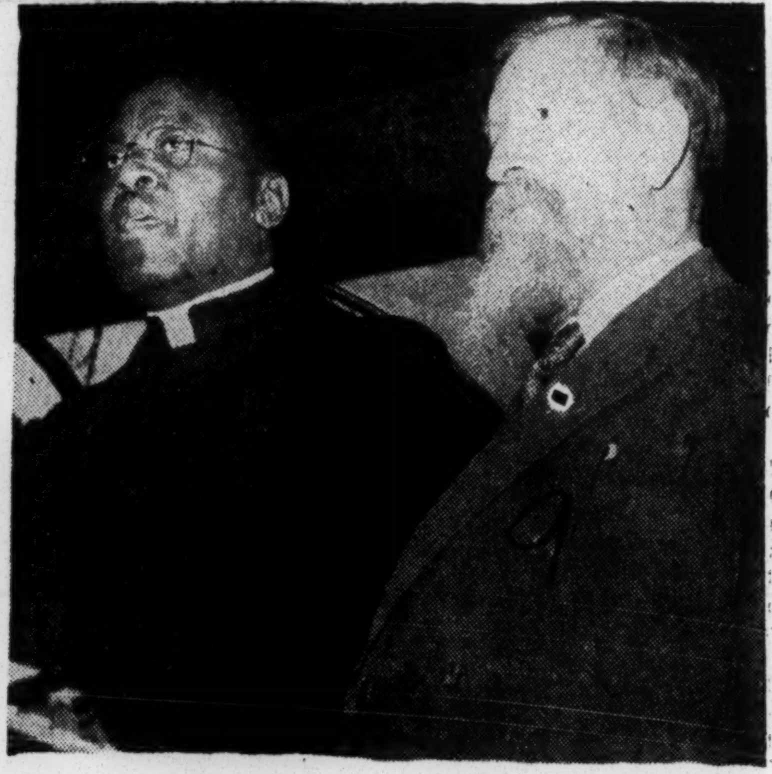
In recent weeks the call for the organization of interracial groups in the south to do something about what they already know has come from the highest places in the nation, which includes the recent statement of the President of the United States regarding calling Negro and White leaders together in Washington to discuss ways and means of easing the present tension.

The call for the coming together of Southern White and Negro men of goodwill has also come from Adlai Stevenson, Mrs. Franklin D. Roosevelt, and is and has been supported by many other people of statue whose names need not be mentioned here.

Carried to its possible logical conclusion, the statement by the distinguished President of the National Baptist Convention touches one of the sore spots of race relations in the South, the resentment of Negro Citizens to the fact that they are barred from the groups both offiical and unofficial which create and fix the rules and policy by which the community is governed and managed. To emphasize this point we point to the story told by State Senator Anderson of Kentucky, the only Negro member of the body who says that his mere presence as a member of that body has kept others from bringing up laws aimed at the Negro citizens of the state.

Some five or six years ago now we were invited into the presence of Justice Black of the United States Supreme Court, a native Southerner in whose face and remarks we could discern a burning zeal for the birth of a new south. In the course of his remarks to me he said that once the intelligent White Citizens, and the intelligent Negro Citizens of the south learn to start sitting down together in sincere effort to find a solution to their problem the south can be made the greatest place on earth for the two races to live together in peace, harmony and goodwill.

In conclusion in spite of the remarks of the distinguished President of the National Baptist convention and their limited or unlimited meaning and interpretation we still se the organization of inter-racial groups at all levels as among the greatest and most hopeful needs of the south for helping to meet the serious facts and implications of these times.



EAST AND WEST MEET in a Chicago pulpit. Dr. J. H. Jackson, left, introduces Jakov Zhidkov, president of the All-Union Evangelical Christian Baptists Council of Russia to an attentive congregation at Olivet Baptist church on Sunday morning. The Soviet religious leader was one of a party of five who are touring America as an exchange for a similar visit by American churchmen to Russia last year. The Russians are being sponsored by the Baptist World Alliance. Three simultaneous services had to be held to accommodate the crowd of 5,000 who came to hear the distinguished visitors.

Russians Prove Baptists Are Baptists Everywhere

Defender Sat. 6-16-56 P.10

Chicago, Ill.

By ETHEL L. PAYNE

Baptists are Baptists the world over it seems. The Russian Baptists like their worship generously mixed with fervor and amens the same as the most ardent Baptists in this country. The five representatives of the All Union Evangelical Baptists Council of Russia were so carried away with the emotional response they got from the services at Olivet Baptist church on Sunday that when Alexander Karev, the fiery secretary of the council arose to speak, but for the difference in language, he might have been conducting a revival in the best American Baptist tradition.

As for the congregation of Oli-et, last Sunday, it took the Russians right to their collective eart. Dr. Jackson, the minister, ct the tone when he said in welcoming the group, "they have not ome as citizens under a different flag. They have not come as ussians. They have not come as reigners. They have come as hristians."

"In this troubled age, in this our of conflict and confusion, hristians believe there is a common destiny, a common hope, and common savior. Here is a practical example of what the nations f the world can do when they alk in the steps of Jesus Christ.

"We hope it will not be long efore the nations can stand together, not in fear, but in faith at the judge of the earth will right."

Then Jakov Zhidkov, the patriarchal president of the council and ader of the delegation read from e gospel of Luke: "I am come bring fire on the earth and what all I, if it be already kindled."

Said Zhidkov prophetically, his fire is already kindled in ur country and it will never go ut. The fire of the Lord is kindled re too among you." That was ptist language and it evoked a arty crescendo of Amens!

Zhidkov gave a statistical picre of the growth of the Baptist nomination in Russia. It began years ago. By the time the All ptist Alliance conference was ld in London in 1905, Russian aptists numbered a mere 20,000. oday, there are 5,040 Baptist urches in the Union with 520,000 embers and this number is ineasing at the rate of 10,000 to 2,000 a year. Since Baptist regulations do not include infant baptism and adults are not admitted church membership under 18, e total estimated constituency of e church including families is ree million.

Each church has one pastor and ot less than three assistants. his means that there are 15,000 r more preachers of the denomination in the country today. ervices are held five nights a eek with two services on Sunays, and according to Zhidkov, ey are always crowded, with eople standing in the aisles.

Russian Baptists have just published a hymnal and are about o print bibles. Favorite hymns include "God Be With You Till We Meet Again" and "What a Friend We Have in Jesus."

The All-Union Council is composed of three branches, the Baptists, the Evangelical and the Pentecostal. Secretary Karev told the congregation, "we are meeting with love wherever we go here in America and this is very encouraging to find so much friendship."

Baptist Meet Draws 10,000 In Denver

Defender Sat. 6-23-56 P.3

CHICAGO — (ANP) — A total of 10,000 delegates are expected to attend the 76th annual session of the National Baptist Convention, USA, Inc. in Denver, Colorado Sept. 4-9, it was announced following a meeting of the convention's board of directors here recently. Dr. J. H. Jackson of Chicago is president of the convention.

Chicago, Ill.

The Rev. M. W. Williams, president of the Colorado Baptist Convention, reported that city officials and other civil leaders are making elaborate plans to entertain the convention. The city's swank hotels will throw open their doors to the conventioners.

The theme of the convention will be "Freedom Through the Christian Religious."

A report read by Dr. Victor Glass, acting president of the American Baptist Theological seminary, stated that this year the instiitution will open its doors to all persons seeking theological training. The school is sponsored and supervised by the convention.

Yugoslavs Invite Cleric To Preach

Defender P.3

Sat. 6-23-56

Slanjo Klem, special envoy from the Yugoslavian Baptist Union, arrived in Chicago this week with an invitation for Dr. H. Jackson, pastor of Olivet Baptist church and president of the National Baptist Convention USA, to conduct a preaching tour in his country, Aug. 6-14.

Chicago, Ill.

Acceptance of the bid is awaiting clearance from the State Department, Dr. Jackson said. The offer was first extended last year in London while Dr. Jackson was attending the Baptist World Alliance by the secretary of the union.

SPECIAL TRIP

Klem is in this country to attend an executive meeting of the World Alliance in Washington, D. C. He made a special trip to Chicago to bring the letter of invitation.

Dr. Jackson announced that he will leave July 19 to attend a session of the Central Committee of the World Council of Churches in Hungary. The State Department has already issued him a passport for this country.

NEEDS APPROVAL

The World Council Committee will meet July 28 through Aug. 5. If permission is given, the American Baptist leader will go directly to Yugoslavia.

This is his second trip behind the Iron Curtain in a year. Last year, he went with a delegation of American clergymen to Russia where he preached in churches throughout the Soviet Union.

Just recently, he was host to five Russian Baptist leaders who are winding up a two months tour of America.

PASTOR LOSES PLEA

Afro-American

Baltimore

MONTGOMERY, Ala. — Judge John Scott last week refused to convict two persons who the Rev. U. J. Fields charged with disorderly conduct. Recently he was ousted as pastor of Bell Street Baptist Church after he accused some of the bus boycott leaders with mishandling funds.

Thompson gets bishop post

Afro-American

Baltimore, Md.

MARSHALL, Texas — The Rev. Harold L. Thompson, pastor of Antioch Baptist Church, Shreveport, La. — has been named chairman of the Division of Religion and Philosophy at Bishop College, according to an announcement last Friday.

President M. K. Curry Jr. said the Rev. Mr. Thompson, will assume his duties Sept. 1. He succeeds the Rev. Herman C. Williams who resigned to accept a pastorate at Grambling, La., last spring.

A 1943 graduate of Bishop College in the class of 1943, the Rev. Mr. Thompson received the bachelor of divinity and master of sacred theology degrees from Oberlin graduate school of theology, Oberlin, Ohio, in 1946 and 1954 respectively.

9 1956

BAPTIST CHURCH (VIRGINIA)

Baptists Report $13,640 For Missions, Education

Journal + Guide p. 19

Sat. 5-26-56

9

Norfolk, Va.

HAMPTON—Delegates and ministers attending the annual session of the Virginia Baptist State Convention here May 15-18 reported more than $13,640 for missions and education. The group also heard Dr. M. C. Allen, president of Virginia Theological Seminary and College, in the annual address on education.

The convention, which attracted Baptist leaders from all sections of Virginia, the District of Columbia and other places, was held at Queen Street Baptist Church where the Rev. George S. Russell is pastor. The men reported $9,640.20. The women reported more than $4,000.

* * *

PRESIDING over the meeting of the men was Dr. E. C. Smith of Washington, D. C., president. Mrs. Cordelia Bagley of Kenbridge, president of the Baptist Women's Educational and Missionary Convention, presided over the women's meetings.

The convention program consisted of sermons, reports on money for Virginia Theological Seminary and College, addresses, discussions on the program of the women's and men's bodies, and a program on Thursday by students from Virginia Theological Seminary and College.

* * *

DR. E. C. SMITH and Mrs. Cordelia Bagley were re-elected by the men's and women's organization. Dr. Smith was president of the Virginia Baptist State Convention when Dr. Allen was elected president of the Lynchburg college several years.

The convention will meet next year in Arlington, Va.

9 1956

BAPTIST

NATIONAL SUNDAY SCHOOL AND BAPTIST TRAINING UNION CONGRESS

Atlantans Active At Bapt. Congress In Los Angeles

Daily World Thurs. 6-21-56 P.1

Atlanta, Ga.

BY TASCHEREAU ARNOLD

Religious Editor, Atlanta Daily World

LOS ANGELES, Calif. — The National Sunday School and Baptist Training Union Congress continued its annual session at Shrine Auditorium Wednesday in a blaze of old time religious glory.

EDITOR'S NOTE: Special highlights of the National Sunday School and Baptist Training Union Congress, as covered by Rev. Arnold, World Religious Editor, will be found on inside pages.

People are being held spellbound at each session by the inspiring devotional messages being delivered ably by Dr. C. T. Murray, Washington, D. C.

ATLANTA LEADERS

Following presentation of officers leaders, instructors (this group includes Dr. L M Terrill and Rev. L. J. Burt, Atlanta, Mrs. Atkinson of Griffin, Ga.), supervisors, and workers, Dr E. C. Estell, Director General, Dallas, Texas, swayed a huge audience with a sterling keynote address. He urged young Baptists to make a definite mark in life despite the difficulties faced by youth in an atomic age and show elders what youth can do.

FIRST SERMON

The introductory sermon was delivered by Dr. M. E. Neil, New Jersery and Rev. R. L Taylor, Va., discussed "Fostering A Personal Faith in the Midst of Racial Tensions."

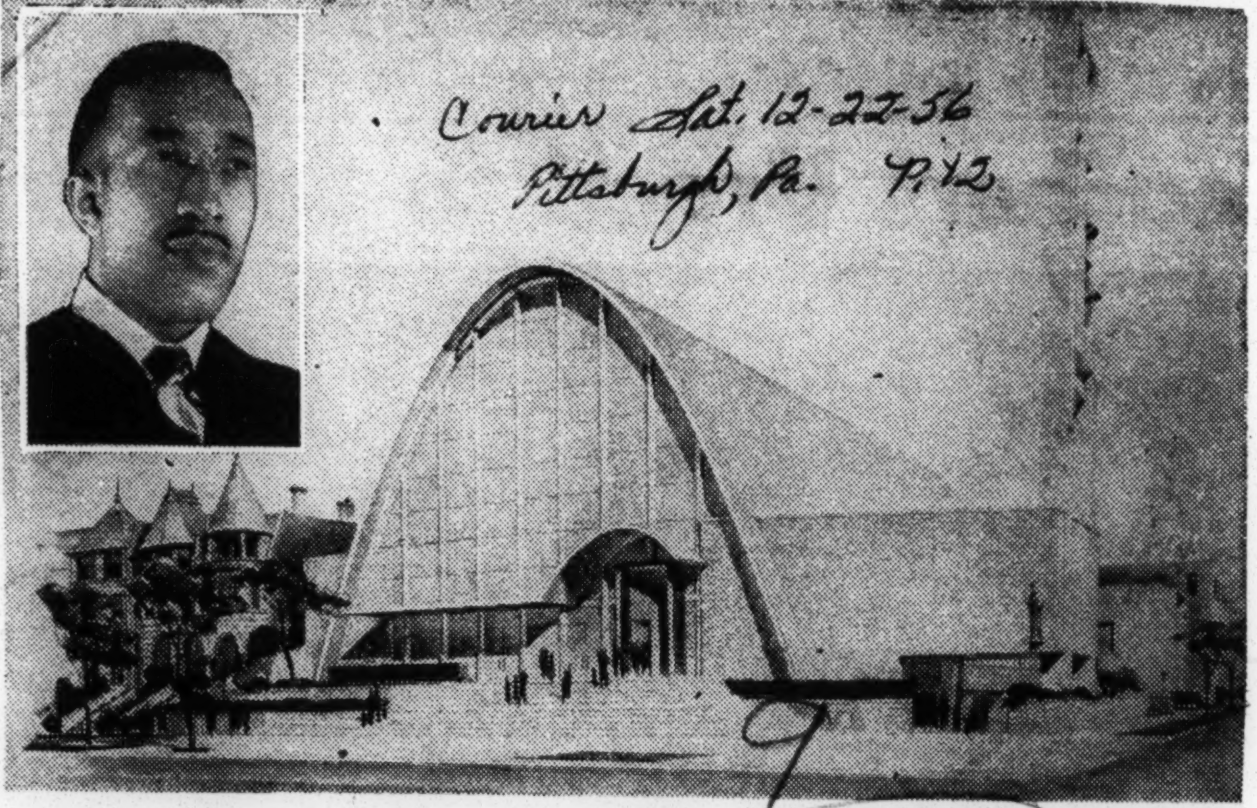
Other addresses were made by Robert S. Denny, executive secretary of Baptist World Alliance, youth division; and Rev. K. R. Brazeal, American Bible Society.

Visiting ministers have been assigned to preach in most non-Catholic churches in Los Angeles, Pasadena and other nearby towns next Sunday.

PREACHING MISSION

A preaching mission is being held at Second Baptist Church, Dr J Raymond Henderson, pastor, former pastor of Wheat Street Baptist Church, Atlanta. These destinguish speakers are listed as Dr. J. C. Austin, Chicago; Dr. M. L. King Jr., Montgomery, Ala.; Dr. Ceasar Clark, Dallas, Texas; Dr. Gardner C. Taylor, Brooklyn, N Y; Dr O. Clay Maxwell, New York, N Y; Rev. M C Williams, Denver, Colorado; Dr. O M Hoover, Cleveland, Ohio.

The State Board members contest is an interesting project and speculation is rife among the delegates as to who will be the winner.



Courier Sat. 12-22-56 Pittsburgh, Pa. P.12

Midwest Pastor, Church of 1956—Liberty Baptist Church was erected in Chicago on a pay-as-you-go p[illegible] a cost of over $500,000. Inset is the Rev. A. P. Jackson, pastor.

Courier Salutes Midwest Church, Pastor of Year

Courier Sat. 12-22-56 Pittsburgh, Pa.

P.12

By B. H. LOGAN

CHICAGO—One of the show places of Chicago is the new Liberty Baptist Church on the corner of 49th St. and South Parkway. This half-million-dollar structure has been built on the "pay as you go" basis.

Pastor of the church is the Rev. A. Patterson Jackson, son of the late Rev. D. Z. Jackson, who pastored the church from 1925 to 1950.

Organized in 1918, this congregation has made rapid progress. It was begun when the Olive Leaf Club, while sitting around the fire in the home of Mrs. Bertie Boone, 3732 South Federal St., prayed to God for guidance in setting up a new church.

■

THE OFFICIAL organizing was consumated in June, 1918, with Dr. L. K. Williams in charge. In 1923 Liberty moved to the old site of Olivet at 27th and Dearborn Sts.

The pastor for the first four years was the Rev. D. W. Bowen. He baptized 105, ordained four deacons, ordained two ministers, married eight couples and increased the membership to 800.

The Rev. W. L. Petty pastored the church from 1923 to 1925 and increased the membership to 1,000.

The third pastor, the Rev. G. W. Hart, pastored the congregation for only three weeks, from April, 1925, to May.

■

ON MAY 4, 1925, came the Rev. D. Z. Jackson who successively led the congregation for 25 years. He dreamed of the new Liberty and left a $93,000 fund toward its erection.

He also saw the blueprints and ground-breaking before his death.

This fine congregation has accomplished much under the progressive leadership of the Rev. Abraham Patterson Jackson, who became his father's successor. During the five years he has pastored the church he has baptized 350, has blessed 184 babies, married 180 couples and made 850 sick visits. Total members enrolled under his administration number 1,133.

The total membership is 3,000 and the choir members 250. The educational department is unique and will have ample facilities when the new building is completed. Liberty has one of the largest and best organized Baptist Training Unions in the country. It has 27 deacons, seven trustees and 15 clubs.

THE CHURCH operates on a $100,000 yearly budget. A welfare committee is maintained and a church office operates from 10 A. M. to 4 P. M. daily. Pastor Jackson is active in the work of the denomination. He is a faculty member of the National Sunday School and BTU Congress and is a trustee and faculty member of the Chicago Baptist Institute and an officer of the Greater New Era District Association.

Liberty is fortunate to have eight of its charter members still active.

They are Maggie Walker, Julia Jone, Margaret Burns, Willie Carroll, Mamie Grant, the Rev. V. Grant, Mary James and Irene Edmonds.

So we congratulate and salute the Rev. A. P. Jackson and the Liberty Baptist Church as Midwest pastor and church of the year.

Integration Assailed by Baptist Unit

Constitution

Thurs. 6-28-56

Atlanta Ga.

24-State Group Lists 6 Reasons

P. 2

LITTLE ROCK, Ark., June 27 (AP)—A strongly worded resolution opposing racial integration was adopted unanimously today by the American Baptist Assn.

"God created the races distinct from one another," the resolution stated, and then added six reasons why the convention believes the white and Negro races should be separated.

The 3,000 messengers, or delegates representing 24 states, passed the resolution at the annual meeting of the Baptist group.

The resolution, written by the Rev. L. D. Foreman of Little Rock, set out these main points:

"God scattered the races over the face of the earth at a time when they attempted to integrate and become one, Genesis 11:8.

"All flesh is not the same flesh, I Corinthians 15:39, and just as animals, fishes and birds are of a fresh peculiar to their kind . . . so He has also drawn the lines of demarcation between the black and white races.

"The first article of the Constitution of the United States provides that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; therefore forced integration would violate the religious scruples of many of both white and Negro people.

"A great segment, if not the majority, of the Negro population of the South does not desire integration.

"The recently integrated schools of our nation's capital have become an increasing burden on both the taxpayer and teachers, rather than a relief as was anticipated."

The resolution states that the association bears "no ill will, hatred nor animosity against the Negro race. . . ."

It also said "we feel the Negro has had the Gospel preached to him and that he is quite capable of operating his own churches and institutions of learning. . . ."

The association recognizes the "complete sovereignty and autonomy of the local congregation" as being one of the identifying principles of the organization, and rejects the idea of a universal church. The association represents churches in the North as well as the South but is smaller than the Southern Baptist Convention or the Northern Baptist Convention.

The association voted to meet at Fresno, Calif., next year on June 25, 26 and 27. Host church will be the Armona Baptist Church. The Rev. Allen Adkins is pastor.

Dr. Barbour Leads Baptist Pastors' Meet

Courier

Pittsburgh Pa.

Sat. 8-18-56

ATLANTA, Ga.—Dr. J. Pius Barbour, editor of the National Baptist Voice, conducted the Preaching Clinic at the 12th annual Baptist Ministers' Conference sponsored by Morehouse College in cooperation with the Home Mission Board of the Southern Baptist Convention here recently.

P. 12

■

THE THEME of the conference was "Christianity and Race Relations in the South." Staff leaders include L. A. Pinkston, vice president of the National Baptist Convention, USA, Inc.; L. M. Terrill, pastor of Zion Hill Baptist Church, Atlanta; W. W. Weatherspool, pastor of Mount Olive Baptist Church, and president of the Atlanta Baptist Ministers' Union, and S. W. Williams, pastor of Friendship Baptist Church, and head of the Department of Philosophy, Morehouse College.

Lecturers include the Revs. Beverly A. Asbury, a native of Georgia; Charles W. Butler, pastor of Metropolitan Baptist, Detroit, Mich., and Fred B. Routh, assistant director of the Southern Regional Council.

Baptist Mission Institute Opens At Morehouse

Daily World Atlanta, Ga. Tues. 8-14-56

By Taschereau Arnold

The 17th annual Baptist Mission Institute opened at Morehouse College Monday in a blaze of old time religious glory using as its theme, "Think on These Things," and the hymn "I Surrender All."

Mrs. C. M. Pearson, Dr. Pearson now to many, presided in an able manner over the Baptist women.

Mrs. Rosa Ison is in charge of worship with Who's Who and announcement by Mrs. L. S. Weatherspool. Also Miss Janice Singleton, white, brought the message and closing prayer.

The staff and faculty held a meeting at 5:30 p m

On Wednesday night the group will enjoy a Baptist moving picture to be shown by Rev. Taschereau Arnold, public relations director for the State and National Baptist Convention presenting some of his own productions. Also on Tuesday night a motion picture will be seen by the women.

On Monday night greetings were brought by Dr. Benjamin E. Mays at evening services. During the same period Wednesday Mrs. Anna W. Lockner will speak and on Thursday evening Mrs. Ison will direct a musical program.

Daily World

At noon day assembly today Mrs. Lockner will speak; on Wednesday The speakers will be Mrs. Erva Blackstock and Mrs. Locker; Thursday the speaker will be Mrs. Locker and Friday the speaker will be Mrs. John I. Alford.

Mrs. Weatherspool presided Monday night and Mrs. M. J. Thomas will preside Tuesday and Thursday, while Dr. Pearson will preside Wednesday and Friday night.

Registration is being done by Mesdames W. B. Curry, J. E. Terrill and Weatherspool.

Tues. 8-14-56

Features and leaders are Evangelism, Dr W. W. Weatherpsool; literature, Mrs. Beatrice Loundy, Mrs. C. H Harris; methods, Miss Singleton; mission classes, Mrs. Terrill; and Mrs. Ralph Smith; Building a Christian Home, Mrs Cubry; and Mrs. E M Price; Tribes Go Up, Dr. L O. Griffith; morning watch, cotteges; music, Mrs. Ison; recreation, Mrs. Maude Jones; sewing, Mrs. Rosa Johnson and Mrs. Estella Burke; vesper, music comm.

Who's Who: Miss E. Blackstock, Mesdames J. I. Alford, E. Burke, W B Cubry, C H. Harris, A Hudson, E L Irvin, R M Ison, R. Johnson, M Jones, B Loundy, A W Locker, V. Middlebrooks, C M. Pearson, E. M Price, J Singleton, R Smith, J E Terrill, M J Thomas, L S Weatherspool, Dr. W. W. Weathersoopl, Rev. T. Arnold, Dr L. O. Griffith and Dr B. E. Mays.

MRS. C. M. PEARSON

ALABAMA JUDGE REFUSE OUSTER OF MINISTER

Daily World

Atlanta, Ga.

Wed. 7-18-56

MONTGOMERY, Ala. — (ANP) —A permanent injunction to remove the Rev. U. J. Fields from the pulpit for creating "animosity and dissention among the congregation" was denied last week by Circuit Court Judge Walter B. Jones, who ruled that the minister must stand a "vote of confidence" before he can be removed from his pastorate at Bell Street Baptist Church.

P. 1

The action came after a hearing in the circuit court room.

The injunction was filed by Attys. Harry Perdue and Lea Harris on behalf of the church's board of deacons through the board chairman, Adell Robinson. The group seeking Field's ouster charged that he had been voted out by a 40-0 count.

The court decision allowed the 21-year-old clergyman to remain at the church pending an official "democratic" vote of qualified members.

Witnesses for the complainant testified that unless Fields is removed as pastor, physical violence would result. Each witness further testified that for the past year the deacon and members of the church have been dissatisfied with the pastor's services.

Field's claimed, however, that a heavy majority of the church's active members who voted him out last June 17 were not "qualified" active members and that the meeting was not an official meeting.

INTEGRATION SCORED AT BAPTIST MEETING

Commercial Appeal

P. 29

Opposition Is Expressed By Association

Memphis Tenn.

CHURCH SCRUPLES CITED

Thurs. 6-28-56

By The Associated Press

LITTLE ROCK, Ark., June 27. —A strongly worded resolution opposing racial integration was adopted unanimously Wednesday by the American Baptist Association.

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9

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Written by Arkansan

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"The first article of the Constitution of the United States provides that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof'; therefore forced integration would violate the religious scruples of many of both white and Negro people.

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Points To Washington

"The recently integrated schools of our nation's capital have become an increasing burden on both the taxpayer and teachers, rather than a relief as was anticipated."

The resolution states that the association bears "no ill will, hatred nor animosity against the Negro race . . ."

The association recognizes the "complete sovereignty and autonomy of the local congregation" as being one of the identifying principles of the organization, and rejects the idea of a universal church. The association represents churches in the North as well as the South, but is smaller than the Southern Baptist Convention or the Northern Baptist Convention.

The association voted to meet at Fresno, Calif., June 25-27 next year.

Baptist Field Post Goes to Rev. Hicks

Courier Pittsburgh, Pa
Sat. 8-18-56

NEW YORK—The American Baptist Home Mission Boards, 164 Fifth Ave., New York City, announces the appointment of the Rev. Elder B. Hicks as field representative for the Department of Cities.

9

REV. E. B. HICKS

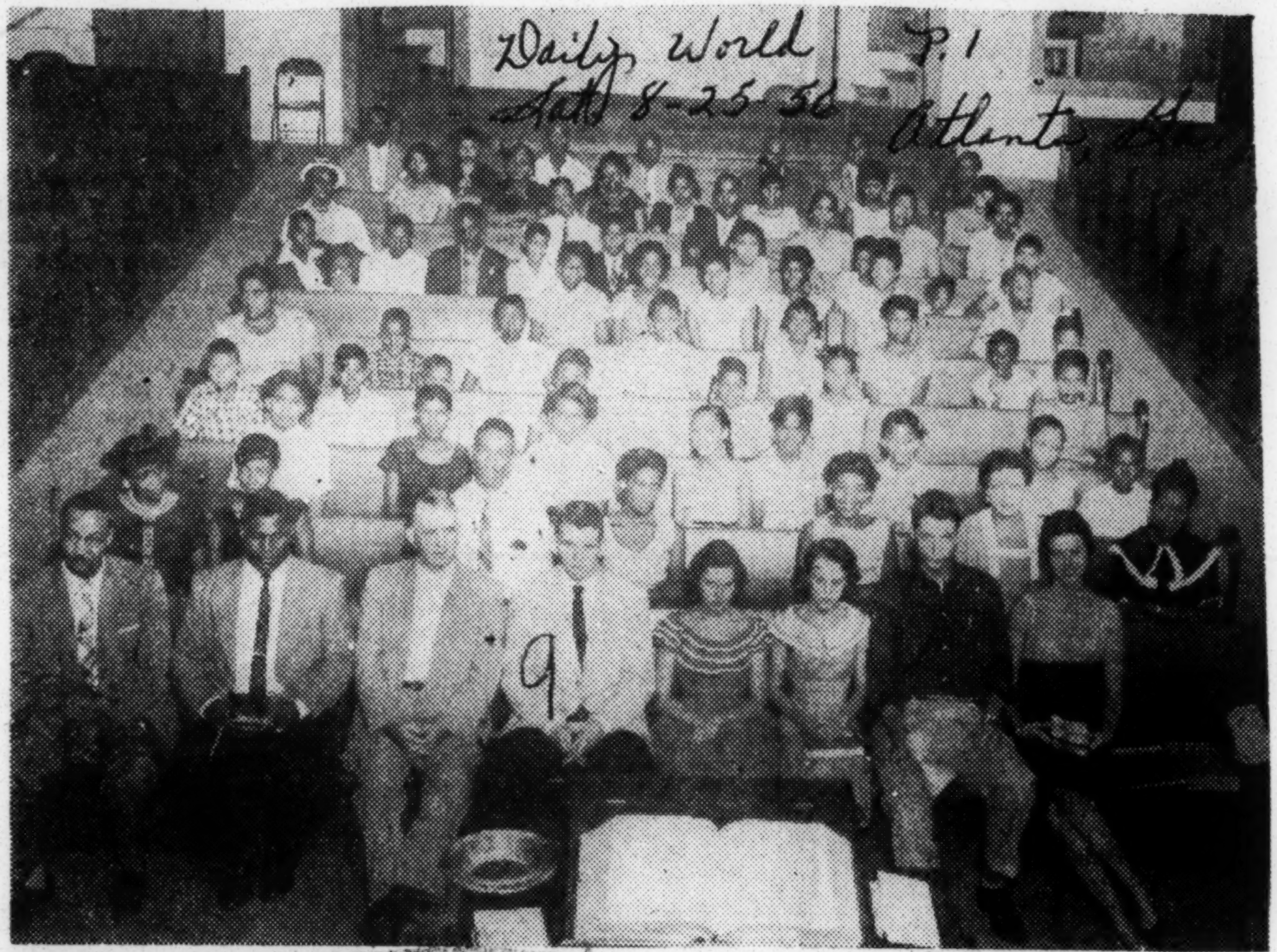
P. 12

Mr. Hicks is a native of Kansas. He received his education at the Central Baptist Theological Seminary, Topeka, Kan., and Washburn University, Topeka. He served as a pastor in Paxico, Holton and Horton, Kan., and Duluth, Minn. Mr. Hicks served four years as a chaplain during World War II.

■

IN 1934 HE began his service with the American Baptist Home Mission Boards as director of the Baptist Educational Center of Topeka. He also serves as executive secretary of the Missionary Baptist Convention of Kansas, editor of the Kansas Missionary, and in numerous other capacities in Baptist work in Kansas.

As field representative, Mr. Hicks will have special responsibility for American Baptist educational centers. In addition, he will work with churches of the American Baptist Convention and of the National Baptist Convention, where guidance and counsel are desired for closer relationships. He assumed his new responsibilities on Aug. 1.


Daily World P. 1
Sat. 8-25-56 Atlanta, Ga.
9

DELEGATES TO THE FIRST YOUTH CONFERENCE of the Mount Calvary Woman's Convention are shown during their two day meeting. The auxiliary to the Mount Calvary Association, which met Wednesday and Thursday at Greater Mount Calvary Baptist Church, Rev. B. J. Honson pastor had attendance of about 100 delegates in all

9

Courier P. 17 Pittsburgh, Pa.

Sat. 3-3-56

BAPTIST HONORED—Mrs. Martha Potts was honored recently at a testimonial dinner held in Coeymans, N. Y. Mrs. Potts retired as president of the Women's Senior Missionary Department after twenty-three years of service. Pictured right is Mrs. Potts. Mrs. Everett W. Yarbrough, chairman of the dinner, is on the left.

Church Board Will Not Let Powell Resign

Daily World

Tues. 3-6-56

Atlanta, Ga.

NEW YORK—The Board of Deacons of the Abyssinian Baptist Church today voted not to accept the resignation of the pastor, Rev. Adam Clayton Powell Jr. The church which has 5,000 members, is located at 132 W. 138th St.

P. 1

Today's action by the Board followed Reverend Powell's resignation last Sunday because of what he declared to be "the extreme emergency and importance of my work in relieving the alarming situation and mass arrest of my fellow Clergymen in Montgomery, Ala."

The Board voted to grant Reverend Powell a five-week leave of absence rather than accept the resignation.

"We pledge you our full support in what you deem essential to the conduct of this laudable work. However, we will, under no circumstances, hear of your resignation and will recommend to the Church that all time necessary to carry out these arduous duties be granted and whatever expense entailed be underwritten by the Church, "the Board wrote Reverend Powell.

Following the Board action, Rev. Powell stated that he considered the work of the National Deliverance Day of Prayer Committee, of which he is chairman, so important that he again would tender his resignation if that work had not been completed at the end of the period of the leave of absence.

Segregation in Church

Newsweek P. 64

Mon. 3-12-56

Dayton, Ohio

The First Baptist Church of Dallas, Texas, is the largest congregation in the Southern Baptist Convention (11,115 members). Its pastor, the Rev. W.A. Criswell, 46, has now made it clear that First Baptist has no room for Negro Christians among its active and widely varied membership.

Religious groups, Dr. Criswell said last week, should "stick to their own kind . . . Negroes in our churches could never excel: they could never grow; they would be miserable, and it is a kindness to them to send them to their own churches."

A number of Dr. Criswell's Baptist colleagues expressed concern over his description of pro-integration Southerners as "a bunch of infidels, dying from the neck up"; but other voices seconded his views.

The Rev. Billy Graham, since 1954 a member of Dallas's First Baptist, commented in Tokyo when he heard the news: "My pastor and I have never seen eye to eye on the race question."

W. A. Criswell: White churches

Set Baptist Confab Music Schedule

Weekly [illegible]

New Orleans, La.

Sat. 4-7-56

9

Miss Lucy E. Campbell, Music Director, Memphis, and Mrs. Bessie S. Estell, Secretary, Birmingham, set music schedule for the National Baptist Sunday School and B.T.U. Congress, meeting in Los Angeles, California, June 18-24, 1956. The pre-Congress musical Monday night, June 18th at Shrine Civic Auditorium. Every morning at 11 o'clock there will be a music emphasis included in the special worship period.

28 High Southern Baptists Deplore Racial Prejudice

Courier-Journal P. 2

Wed. 4-11-56

New York Times Service

P. 2

Louisville, Ky.

9

Nashville, April 10.—A statement deploring racial prejudice has been issued by 28 leading figures of the largest church body in the South, the Southern Baptist Convention.

They declare they are speaking as individuals and not for the convention or any segment of it. They include the president of the convention, the president of the Baptist World Alliance, the presidents of seven seminaries and colleges, and numerous convention executives and pastors.

Commended by Ike

The Rev. C. C. Warren, convention president, said the Baptist leaders had communicated their ideas to President Eisenhower and he had replied commending them.

(The White House confirmed Tuesday night that Eisenhower had written a letter to heads of the convention congratulating them on their stand in favor of racial tolerance. The letter was not made public.)

The Baptist document is entitled "An Appeal for A Christian Spirit In Race Relations." It says white and Negro Baptists in the South bear a heavy responsibility for finding "a Christian solution" to racial tensions.

The statement does not mention integration. But it makes it plain that the only Christian solution is one of complete racial equality.

"Christ died for al men," it says, and adds, "prejudice against persons or mistreatment of persons on the grounds of race is contrary to the will of God."

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Racial Prejudice Deplored by 28 Leaders Of South's Baptists: Ask Christian Solution

Constitution Wed. 4-11-56 P. 2

Atlanta, Ga.

(Copyright 1956 by The New York Times Co.)

NASHVILLE, Tenn., April 10—A statement deploring racial prejudice has been issued by 28 leading figures of the largest church body in the South, the Southern Baptist Convention.

They declare that they are speaking as individuals and do not speak for the convention or any segment thereof. They include the president of the convention, the president of the Baptist World Alliance, the presidents of seven seminaries and colleges, and numerous convention executives and pastors.

COMMENDED

The Rev. Dr. C. C. Warren, president of the convention, said the Baptist leaders had communicated their ideas to the president and he had replied commending them.

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The statement does not mention integration. But it makes plain that the only Christion solution is one of complete racial equality.

The statement Is not the first stand for racal equality by Southern Baptist leaders. The annual meeting if the convention in 1954 endorsed the Supreme Court ruling against segregated schools. The convention has 8,474,741 members in 30,777 churches.

However, it is quite a different matter to bring about equality or integration at the parish level. Baptists have no religious hierarchy and depend a great deal for strength on the rank and file, from which anti-integration groups and often the anti-Negro white citizens councils have drawn a following.

Some members of these councils have attempted to buttress their racial stand with religion. They have mentioned that it is God's will that the Negro be "kept in his place."

The statement by the Baptist leaders strikes at the heart of this contention and is in line with the prevailing stand on racial relations by the nation's major Christian leaders.

Call

Fri. 4-6-56

P. 5

Kansas City, Mo.

ORGAN COMPANY HONORS CHURCH.—After the Ladies Auxiliary of the Mount Olive Baptist church of Gary, Ind., raised a sufficient amount of money to buy a Hammond Organ to '"provide inspiration" at their services, the Hammond company decided to tell the story in a national ad. An oil painting was made of the church itself and Reverend R. B. Putnan, the pastor. In a ceremony on March 14, Sidney McAllister of the Hammond Organ Co. presented the original painting to the Reverend Putnan (left) and Deacon Robert Lucas.

BAPTISTS DEPLORE RACIAL PREJUDICE

Times

Group of Leaders in South, Speaking as Individuals, Urge Christian Action

Wed. 4-11-56

Special to The New York Times.

NASHVILLE, Tenn., April 10—A statement deploring racial prejudice has been issued by twenty-eight leading figures of the largest church body in the South, the Southern Baptist Convention.

New York, N.Y.

They declare that they are speaking as individuals and do not speak for the Convention or any segment thereof. They include the president of the Convention, the president of the Baptist World Alliance, the presidents of seven seminaries and colleges, and numerous Convention executives and pastors.

The Rev. Dr. C. C. Warren, president of the Convention, said the Baptist leaders had communicated their ideas to the President and he had replied commending them.

P. 33 C

'Appeal for Christian Spirit'

The Baptist document is entitled "An Appeal for a Christian Spirit in Race Relations." It says that white and Negro Baptists in the South bear a heavy responsibility for finding "a Christian solution" to racial tensions.

The statement does not mention integration. But it makes plain that the only Christian solution is one of complete racial equality.

"Christ died for all men," it says, and adds, "Prejudice against persons or mistreatment of persons on the grounds of race is contrary to the will of God."

"Christians are obligated to manifest active good will toward all people and to help them to achieve their fullest potentialities as persons," the statement also says.

It emphasizes that freedom of opinion "should be granted to all and respected by all," as long as the opinions are expressed in "the spirit of Christian love." Such love is stressed as the way to mitigate racial tensions.

The statement is not the first stand for racial equality by Southern Baptist leaders. The annual meeting of the convention in 1954 endorsed the Supreme Court ruling against segregated schools. The convention has 8,474,741 members in 30,777 churches.

Problem at Parish Level

However, it is quite a different matter to bring about equality or integration at the parish level. Baptists have no religious hierarchy and depend a great deal for strength on the rank and file, from which thce anti-integration and often anti-Negro White Citizens Councils have drawn a following.

Some members of these councils have attempted to buttress their racial stand with religion. They have maintained that it is God's will that the Negro be "kept in his place."

The statement by the Baptist leaders strikes at the heart of this contention and is in line with the prevailing stand on racial relations by the nation's major Christian leaders.

The National Council of the Churches of Christ in the U. S. A. has condemned prejudice and upheld integration. So have Roman Catholic prelates in New Orleans and elsewhere.

RACE ISSUE UNLIKELY AT BAPTIST SESSIONS

Commercial Appeal

Southern Group Took Stand In 1954, Convention Leader Recalls

P. 1

Tues. 5-29-56

By PHILLIP TOMAS
Religion Editor

Memphis, Tenn.

KANSAS CITY, MOHS., May 28.—The president of the Southern Baptist Convention Monday said there is little likelihood the segregation question will be acted on at the denomination's national meeting here this week.

Dr. Casper Warren of Charlotte, N. C., who will probably be re-elected as the conventiin's top officer during the SBC general session starting Wednesday, told this reporter he feels the convention "has said enough" about segregation.

'Opinions, Not Edicts'

Dr. Warren referred to a resolution adopted at the convention meeting in t. Louis in 1954 in which Baptist messengers endorsed the United States Supreme Court's school desegregation decision. The resolution also praised the court for not putting any definite time limit on the carrying out of its order.

The Baptist leader said "the convention has no right to pass down an edict telling any of our churches what to do," though the more than 15,000 messengers meeting in Kansas City's mammoth Municipal Auditorium can "express an opinion."

Ready to Advance

Dr. Warren said the segregation issue has not caused any major disagreement among Baptist congregations he has visited in 18 states in the past year.

"There are little disturbances," he said, "but the pastors of the churches I visited are set on a program of advancement."

He said he is "most encouraged by the spirit of unity" shown by all the nation's Baptists in their determination to look ahead, not behind." The 1,000,000 American Baptists and the 8,500,000 Southern Baptists are co-operating closely, he said, keeping their eyes on an ebjection of "spreading God's Word through a program of evangelism."

Dr. Warren is a former pastor of Little Rock's Immanuel Baptist Church.

Memphis, Tenn.

Sessions of the Woman's Missionary Union and the Baptist Pastors Conference are already in full swing here. Monday night delegates to the WMU sessions heard Dr. Duke K. McCall, son of Mr. and Mrs. John McCall of Memphis and the president of the Southern Baptist Theological Seminary at Louisville, Ky., urge support of temperance organizations and called for a fight against liquor advertising.

Mrs. Wilfred C. Tyler of Blue Mountain, Miss., is recording secretary of the WMU and will probably be re-elected to that post during the election of officers Tuesday by the women's auxiliary of the convention.

The three day WMU meeting will close Tuesday, as will the two-day pastors conference. Dr. Robert G. Lee, pastor of the Bellevue Baptist Church, is scheduled to address the pastors' conference Tuesday night.

The convention executive committee has scheduled all-day sessions Tuesday but will not make known what business it will recommend for action until the start of the general convention sessions Wednesday.

Negro in 2 White Churches

Times P. 11-C

Special to The New York Times.

New York

Thurs. 5-17-54

NEWTON, Mass., May 16—The Rev. Joseph B. Washington Jr., Negro associate minister of the First Baptist Church of Woburn, Mass., will serve two white congregations. Mr. Washington accepted today a call to churches in Newfield and Westfield, Me. The towns are about thirty miles west of Portland. Mr. Washington, 25 years old, is studying at the Andover-Newton Theological Seminary here.

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BAPTIST

Interracial Church 'Explodes A Fiction'

Courier-Journal P. 10

Mainly White U. S. Congregation Has Pastor of Japanese Descent

Fri. 2-17-56

American Baptists have served as missionaries in Japan with considerable success. But when a man of Japanese descent ministers to a predominantly white American congregation, success of the venture can be doubtful. Louisville, Ky.

Recalling the start of his affiliation with the First Baptist Church of Chicago 12 years ago, the Rev. Jitsuo Morikawa said:

"The only assurance we had received from all quarters was that it would not succeed."

Dr. Morikawa, who has been pastor of the 650-member church for the past 10 years, was at Southern Baptist Theological Seminary yesterday as principal speaker at the institution's monthly Missionary Day services.

His church is located immediately north of the University of Chicago in what once was an upper-class, completely white, and predominantly Protestant community, he explains.

"And the pattern in American life is that Protestant churches thrive in such a community," he said, "but when it becomes racially and religiously heterogeneous, they usually decline and move away."

But, Dr. Morikawa continued, his church has bucked the trend, and membership now includes Negroes, Japanese-Americans, and representatives from all parts of the world, although the majority are still Caucasian.

His Church Today Is 'Manifestly Stronger'

"So we've in a sense exploded the fiction that a Protestant church cannot minister in a changing community or that when a church becomes interracial that it will die," he said. "Our church today is manifestly stronger than it has been in the past 15 years."

During this period, he added, attendance has doubled, the budget has quadrupled, and the church staff has been tripled. But it wasn't easy, either for the 44-year-old minister, or for the congregation.

"When I first became associate minister, there were some who were obviously distressed, some who showed overt hostility," he explained. "I think the person from a minority race, ministering to a church predominantly Caucasian, faces certain inescapable mental suffering.

"But most people who come in from the outside to evaluate our church tell us that the relationship and devotion between people and minister is the deepest they've ever encountered."

A native of Vancouver, British Columbia, Dr. Morikawa came to this country at age 19, graduated from the University of California at Los Angeles in 1937, and received his master-of-theology degree from Southern Baptist Theological Seminary here in 1940.

He received his doctor-of-philosophy degree from Blackburn College, Illinois, in 1948.

Courier-Journal
Fri. 2-17-56
P. 10
Louisville, Ky.

Courier-Journal Photo

THE REV. MILVIN BRADSHAW, left, Franklin, Va., missionary in Japan five years, compares notes with Dr. Jitsuo Morikawa, of Japanese descent and pastor of the predominantly white First Baptist Church of Chicago.

Churchman Favors Religious Segregation

News + Observer P. 10 Raleigh, N.C.

COLUMBIA, Feb. 22 (AP)—A Southern Baptist leader told the South Carolina General Assembly today he favors not only racial but religious segregation.

Dr. W. A. Criswell of the Dallas (Tex.) First Baptist Church told legislators that outsiders are trying to force a crossing of social lines in the South "that's going to get in your family.

Thurs. 2-23-56

"We built our lives according to deep intimacies that are dear and precious to us," Criswell said, "we don't want to be forced by laws or statutes to cross into those intimate things where we don't want to go."

He said he not only strongly favored racial segregation but that it would be best for religious groups to "stick to their own kind."

Earlir, Criswell attacked what he called the "spurious doctrine" of naional church organizations preaching the "universal fatherhood of God and Brotherhood of Man."

Speaking to a state Baptist evangelism meeting, he described integrationists as "dead from the neck up" and contended "this thing they are trying to force down our throats now is all foolishness."

Criswell's remarks were interpreted by some as directed against the National Council of Churches, which has taken a strong pro-integration stand.

"Intelligentisa" are saying "we've all got to get together in local and National World Councils of Churches," Criswell said. "They want to swallow us up and speak for us . . . but the things that they speak, half of them, are just as blasphemous and unbiblical as they can be . . ."

Criswell was introduced to the General Assembly by Gov. George Bell Timmerman Jr., who called him "a leading spokesman for one of our most important Christian groups in the world today."

Rising to reply to Criswell, Dr. Stewart A. Norman of Southeastern Baptist Seminary said, "It is a sorry day in the history of Baptists when we damn those who choose to differ with us." He said the Baptists are "in agreement with all other Christian folks" on "Broad areas of faith."

"The voice with which we speak today sounds more of weakness than of confident strength," Newman declared, "as if, from fear and real uneasiness, we turn upon our fellow Christians with scathing criticisms."

Martha Potts Honored at N. Y. Dinner

Courier P. 17 Pittsburgh, Pa. Sat. 2-25-56

ALBANY, N. Y.—Mrs. Martha Potts, formerly of Portsmouth, Va., and now a resident of Albany, was honored last week with a testimonial dinner at the Riverview Baptist Church, Coeymans, N. Y. Mrs. Potts retired as president of the Woman's Senior Missionary Department of the Upper Hudson and Hohawk Missionary Educational Baptist Association Inc., after twenty-three years of service.

The Rev. S. B. Sutton, pastor, and vice moderator of the association praised Mrs. Potts for her "years of service" and for her unselfish devotion to her work.

She was the first to serve as president of the senior department. The sessions are held quarterly and in her twenty-three years of service she was absent for only three sessions. Mrs. Potts came to Albany in September, 1930, and joined the Morning Star Baptist Church where she has served continuously as "Mother" of the Sunday School, a teacher in the primary department, a member of the senior choir, treasurer of the Senior Missionary Society and the Bible class.

RACE ISSUE RAISED AT BAPTIST PARLEY

Times P. 22-C

Baylor Aide Asks Southern Group for an Imaginative Solution of Problem

Mon. 5-28-56 New York, N.Y.

KANSAS CITY, Mo., May 27 (AP)—Southern Baptists were urged tonight to seek a solution of racial problems through "imagination rather than compulsion."

Paul Geren, former State Department representative in Amman, Jordan, and recently appointed executive vice president of Baylor University, made the plea in a prepared address to the annual convention of the Women's Missionary Union.

There was no indication whether Mr. Geren's talk meant that the racial question would be a topic for floor discussion at the annual Southern Baptist Convention, which opens its four-day meeting Wednesday.

Segregation issues are not on the agenda. But each of the estimated 15,000 delegates from the denomination's more than 30,000 churches is free to raise any issue.

The Women's Missionary Union is the convention's auxiliary.

Mr. Geren, who was reared at El Dorado, Ark., and has served as a Baptist missionary in the Far East, told the auxiliary:

"Colored people are increasingly articulate. They are increasing in political power and in the consciousness of organization and the protestation of rights. They are making the relation of white and colored peoples the dominant political and moral issue of the world scene. * * *

"In the South, where Southern Baptists are a plurality among church members, we are confronted with a special case of the general race problem which poses grave problems for both Negroes and whites. * * *

"We send our missionaries to Nigeria and thereby affirm that * * * so far as the Gospel is concerned there is no difference between Jew and Greek, American and African. * * *

"What is required of us in dealing with the problems in our backyards is that we be faithful to our reach across the sea."

Mr. Geren pointed out that the Baptist denomination, in which each church is an independent unit, lacks authority to enforce its resolutions on the race question by excommunication.

"Perhaps our contribution," he said, "can be of this kind: imagination rather than compulsion.

"We need to have fast friendships across racial lines; we need imagination to suggest new ways out of old impasses; we must inspire enforcement with the spirit of love."

Around the World With the

Churches

By B. H. LOGAN

Courier Sat. 2-18-56 P.19

NASHVILLE, Tenn.—Dr. Primrose Funches, Western director of the Young People's Department, was born in Crystal Springs, Miss. She received her elementary and high school education in the state of Mississippi, after which she attended New Orleans University in New Orleans, La.

She received her religious education from the Moody Bible Institute in Chicago, Ill.; her business training at Northwestern University Extension School; attended Chicago College Preparatory School, received her Doctor of Humanities degree from Arkansas Baptist College, Little Rock, Ark., and her Associate in

Pittsburgh, Pa

DR. PRIMROSE FUNCHES

. . . excellent record

Religion degree from the American Baptist Theological Seminary, Nashville, Tenn.

She has traveled extensively having visited Europe and the Holy Land two times. Included in her travels are the Azores Islands, Lisbon, Portugal. She viewed the coast of Africa, the Rock of Gibralta, Genoa, Italy; Versailles, France; Island of Corsica; saw volcanoes in action; the Mediterranean Sea, Jerusalem, Palestine, Paris. Germany, Belgium, Copenhagen, Denmark; Amsterdam, Holland, and Sweden. She also visited the Hague Rotterdam, Brussels, Nice, Cannes, Jericho, Nablus, Nazareth, Triberias, Mexico and Canada.

Dr. Funches was a delegate to the Baptist World Alliance in Copenhagen, Denmark, in 1947, and in Cleveland, Ohio, in July, 1950. In 1955 she made a second trip to Europe and the Holy Land. She was a delegate to the Baptist World Alliance held in London, England, July 16-22, 1955. Included in her visits are South Hampton, London, England; Cairo, Egypt; Beirut, Baalbeck, Damascus, Amman and Jerusalem. She also visited Nazareth, Tel Aviv, Athens, Rome, Geneva, Paris and Versailles.

She has served as the Western director of Young People of the Woman's Auxiliary to the National Baptist Convention for twenty years. She developed and built the finance department for the Young People of the National Baptist Convention; director of Young People of Illinois; served as field director of Foreign Mission Board of National Baptist Convention for ten years; worked as a member of the Bond Committee for the Sunday School Publishing Board; associate promotional director of the Finance Commisison of the National Baptist Convention; busines manager and board member, National Baptist Missionary Training School, Nashville, Tenn.; chairman of press publicity and radio committee of National Baptist Woman's Convention; director of promotion, American Baptist Theological Seminary, Nashville, and conducted the Bon Voyage Contest for the National Baptist Convention. As a result of this contest five persons were delegates to the Baptist World Alliance in London, England, for the first time.

Finance is Dr. Funches' field. She has raised more money for the Foreign Mission Board than

DR. W. F. BALL

. . . outstanding

any other representative, and for such splendid service the new wing of the Carrie V. Dyer Hospital in Africa is named for her.

She volunteered, and planned a pantry shower for the National Baptist Training School, Nashville. She also sponsored the Lethia L. Craig Scholarship Fund for worthy students in both schools.

She was head of Bonding Department of Binga State Bank, Chicago; was employed at the Lincoln State and Douglass National Banks in Chicago; owner of the Scarboro Funeral Home, Chicago. These she gave up for missions; having heard the cry, she answered, "Here am I, send me!"

Miss Funches also worked with the Finance Commission in raising funds for the National Baptist Bath House at Hot Springs, Ark. As promotional leader of the drive for the American Baptist Theological Seminary, all Baptist pastors and leaders are expected to heed her call and give.

Former Editor

Sat. 2-18-56

Dr. Harvey Gets Baptist Board Post

Pittsburgh, Pa.

Courier

CINCINNATI, Ohio — **Among several selected churchmen, scholars and denominational leaders, Dr. George W. Harvey, D.Ed., editor-in-chief of the Sunday School Publishing Board, National Baptist Convention, U. S. A., has been elected a member of the advisory board of the Standard Revision Committee for the Apocrypha.**

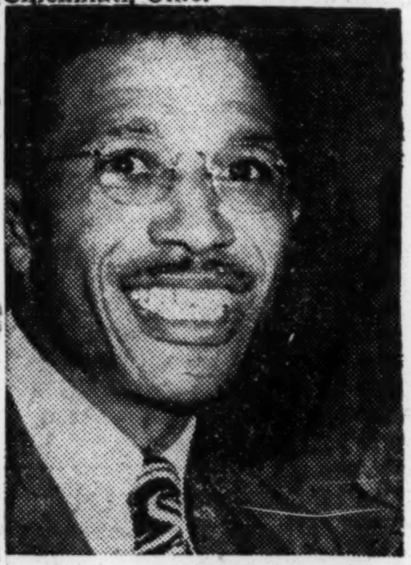
Dr. Harvey is nationally known writer, author and pastor. He has pastored in Georgia, Pennsylvania, West Virginia and Tennessee.

He is editor of the National Baptist Sunday School Commentary, and is author of several books. Before going to Nashville as editor-in-chief of the Sunday School Publishing Board, he served on the editorial staff of The Pittsburgh Courier where he was church news editor.

* * *

DR. HARVEY is a product of the Virginia Seminary and College, Lynchburg, Va.; West Virginia State College and the University of Pittsburgh.

Dr. Harvey, with other National Baptist leaders, is attending the annual meeting of the Division of Christian Education in Cincinnati, Ohio.



REV. GEORGE HARVEY

. . . to advisory board

Ike Thanks Baptists for Racial Plea

Post + Times Herald

Thurs. 4-12-56

Washington, D.C.

NASHVILLE, Tenn., April 11 (AP)—A joint appeal by 28 Southern Baptist leaders urging all Christians, white and Negro, to adopt the Christian spirit in race relations has been acknowledged by President Eisenhower.

P. 15

Dr. C. C. Warren of Charlotte, N. C., president of the Southern Baptist Convention, said a copy of the resolution was sent to the President a week ago.

"The President wrote us a note of thanks for our willingness to aid and do what we could to ease the tensions in the Southland," Warren said last night.

Lists Seven Principles

The appeal recommended that all Christians, white and Negro, use seven principles in adopting the Christian spirit in race situations. They are:

"God created man in his own image. Therefore, every man possesses infinite worth and should be treated with respect as a person.

"Christ died for all men. Therefore, the Christian view of man, every man, must reflect the spirit of the Cross.

"God is no respecter of persons. Therefore, prejudice against persons or mistreatment of persons on the ground of race is contrary to the will of God.

"Christ said 'Thou shalt love thy neighbor as thyself.' Therefore, Christians are obligated to manifest active good will toward all people and to help them to achieve their fullest potentialities as persons."

'All Brothers in Christ'

"Christian love, as exemplified by Christ, is the supreme law for all human relations. Therefore, Christians have the assurance that such love, conscientiously practiced, will resolve tensions.

"All true Christians are brothers in Christ and children of God. Therefore, they are obligated to cultivate prayerful concern for one another and to show confidence in one another.

"Every person is accountable to God. Therefore, the right of individual opinion, tested by the teachings of Christ, and of freedom to express it, always in the spirit of Christian love, should be granted to all and respected by all."

9 1956

Autonomy And Segregation May Cause Baptist Disputes

Commercial Appeal P.1

Memphis Tenn.

By PHILLIP THOMAS
Religion Editor

Thurs. 5-31-56

KANSAS CITY, Mo., May 30.—The Southern Baptist Convention opened its four-day session here Wednesday under a cloud of possible disputes over the issues of segregation and local church autonomy.

Within less than an hour after eight thousand accredited messengers (delegates) took their seats for the convention in Municipal Auditorium here the dispute over local autonomy started.

It was injected by Dr. James M. Bulman of East Spencer, N.C. Dr. Bulman moved the question be given an hour's discussion by the convention, but he was voted down by a voice vote.

The North Carolina minister has led a fight in his state centered around the attempted withdrawal from the SBC in 1954 by the Rocky Mountain Missionary Baptist Church. Though the majority of the church congregation voted to withdraw, the minority sought and gained a ruling from the state Supreme Court reversing this action. Several SBC leaders testified at the trial for retention of the church in the convention.

Contrary To Convention

Dr. Bulman maintains this was an invasion of the local Baptist Church's right of free action and says the Baptist leaders who testified in the court case last year have gone contrary to a tradition of freedom for local churches established at the 1928 meeting of the SBC.

He told The Commercial Appeal he hopes to bring a resolution before the convention Thursday asking for reaffirmation of the 1928 action and for repudiation of the North Carolina Supreme Court decision. He also hopes to introduce an amendment to the convention constitution making stronger the language which guarantees freedom of action of local Baptist Churches. Such an amendment he said could not be acted on by the convention until next year, even though it might be introduced this week.

Has A Bearing

Dr. Bulman said he feels the segregation issue had a bearing on the convention's refusal to accept a discussion of the autonomy question and the action by convention president, Dr. C. C. Warren of Charlotte, N. C., in discouraging the motion for discussion.

"One of the top leaders of the convention has told me that if they allow discussion of the autonomy issue, they would be setting the stage for discussion of integration. They want to avoid that," Dr. Bulman said.

Dr. Warren, in his opening address to convention messengers underlined this point when he reminded them they "already have more information on the integration issue than we know what to do with." He called for moderation in handling the integration question.

"It may be well for us to remember that extremists and agitators have done and will perhaps continue to do incalculable harm, in inciting unrest about integration. I concur in the feeling it will be unwise for us to reopen any discussion of it here."

However, he warned that open defiance of the United States Supreme Court integration decisions might endanger foreign mission work "throughout 35 areas of the world and play into the hands of the communists who will welcome the privilege of ridiculing the type of Christianity which seeks to save the world."

Commercial Appeal P. 2

Following Dr. Warren's talk, the convention unanimously approved a report of its executive committee. Projects approved included a program of evangelism for the years 1959-1964 in co-operation with other Baptist bodies in North America, and formation of a "Baptist Hoover Commission" to study ways of increasing the efficiency of the convention-wide program.

The committee, which would operate at a cost of $25,000 during the coming year, will report its findings to the 1956 convention in Chicago.

Dr. Billy Graham, addressing the convention Wednesday night, said he agreed with Dr. Warren that the race question should not be reopened at this convention.

"We took a courageous stand two years ago at St. Louis. However, we cannot bury our heads in the sand and pretend it does not exist if we fail at this point, we may eventually find our spiritual power waning and our thrilling statistics only hollow echoes.

"It will take courage, prayer, humility love and, above all, patience. As we have led all denominations in our evangelistic emphasis, so let us lead in the improvement of race relations," Dr. Graham said.

RUSSIAN CLERICS WORSHIP AT NEGRO CHURCH IN CHICAGO

Sat. 6-16-

CHICAGO, June 11.—A delegation of Russian churchmen, headed by Jakob Zhidkov, president of the All-Union Council of Evangelical Christian Baptists in the Soviet Union, last Sunday were guests of Dr. J. H. Jackson and 5,000 followers at Olivet Baptist church here.

Jackson, Miss

The Russians, who expressed appreciation of the warm welcome given them by the Olivet congregation, were returning a visit made by the Rev. Jackson, who was guest preacher of the Council in Russia last year. During the visit Russian churchgoers were highly impressed by Rev. Jackson's eloquent sermons. Rev. Jackson is president of the National Baptist Convention, USA, Inc.

Zhidkov and Aleander Karev, secretary of the Council, spoke in he main church auditorium. Their alks drew a series of "Amen" nd "Hallelujah" from the Olivet udience, and intensely fervent conregation.

Advocate P. 8

Declared Zhidkov:

"We do not have any difficulty in Russia) with people who do not elieve in God. We hope through isits like this that some of the nternational misunderstandings re about to clear up." He also reported that Baptist conversions re increasing at the rate of 10,000 a year.

9

Miss Trytova, speaking in excellent English, said she was impressed by the large number of Baptist in the United States. She explained she has worked with youth in Russia for 10 years, and estimated that there are three million Baptist in that country.

After the Sunday morning services, the Russian delegates were treated to an American style dinner at the home of Rev. Jackson. The Russians reportedly dined on fried chicken, home made ice cream and cake, as the main course. Mrs. Jackson, wife of the pastor, presided over the dinner. She explained that while abroad the chairman treated the Jacksons to Russian style meals and that she therefore wanted them to sample American dishes.

Present at the dinner were Dr. and Mrs. Alfred Diamond of the Baptist Alliance here; Mr. and Mrs. Andrew W. Means, Gary, and Miss Ethel L. Payne, Chicago Defender staff writer, who covered the arrival of the Russian delegation at Chicago Midway Airport Saturday.

Journal & Guide Norfolk, Va P. 3
Sat. 11-3-56

Three Generations Of Ministers

Shown above are three generations of ministers of the well-known and higly respected Boddie family. Left to right are the Rev. F. J. Boddie Jr., of Petersburg, Va., son, who is a junior at Shaw University, Raleigh, N. C.; the Rev. F. J. Boddie Sr., father, who is pastor of Tabernacle Baptist Church, Petersburg, and the Rev. F. J. Boddie, grandfather, who is pastor of Bunn Chapel Baptist Church, Nashville, N. C.

The Rev. F. J. Boddie Sr., recently celebrated his 15th anniversary as pastor of the Petersburg church. His son, who is his assistant, preached the sermon at the opening service of the series on Sunday morning. The pastor's father preached at the evening service.

Baptists Reject Motion To Accept Race Ruling

Constitution Thurs. 11-15-56
Atlanta, Ga. P. 1

By KAY McLEOD

The Georgia Baptist Convention Wednesday rejected a report urging acceptance of the Supreme Court decision in education and then passed a resolution in apparent rebuke of the commission which had offered the report.

This rebuke, obviously aimed at stemming action of the Social Service Commission in the field of race relations in future sessions, increased the commission membership from five to 15. The Rev. J. Thornton Williams, Forsyth, chairman of the nominations committee, said this was done so "the true feeling of the convention would be represented."

The controversial report which produced the stormiest session thus far in the three-day convention meeting at the First Baptist Church here drew some 1,500 messengers and visitors.

The drive to delete the portions of the report referring to the Supreme Court decision was spearheaded by the Rev. John B. Burch, Savannah, and Dr. Louie D. Newton, Atlanta. The Rev. Burch, member of the commission, who had asked that his name be disassociated from the report, presented an amendment calling for the deletion of points 3, 4 and 5 of the section on race relations.

These portions of the report called for: (3) Acceptance of the "Supreme Court decision as the law of the land;" (4) The creation by the churches of an attitude whereby school officials could comply with the decision, and (5) cooperative efforts with other Christian groups that "share these convictions with us," and the support of the Georgia Committee on Interracial Cooperation.

Constitution

The Rev. Mr. Burch said these recommendations were "not in keeping with my own personal convictions." He added he did not believe the "race relations section can contribute to the solution of the problem." P. 8

Dr. Newton, who had been expected to lead the opposition to the report, said he had intended to present the same motion as the Rev. Mr. Burch. Dr. Newton expressed his belief these recommendations would put "an added burden" on ministers, laymen and laywomen who are already seeking a solution to the "explosive situation."

Dr. O. Norman Shands, Atlanta, commission member speaking in favor of the report, said there is a "moral obligation on Georgia Baptists to face every moral issue associated with the racial problem." He added he did not believe Christians should "hedge."

3 TO 1 TO DELETE

Nevertheless, the convention voted by a more than three-to-one margin—first by voice, then by standing—to delete those sections from the report.

The resolution calling for revisions in the Social Service Commission was presented by the Rev. J. C. Wilkinson, Athens, past president of the convention.

In addition to increasing the membership, the resolution asked that the commission report be limited to 500 words in future sessions. The resolution also said a copy of the report must be presented to the Christian Index, official state Baptist publication at least 30 days in advance of each year's convention.

SOUGHT EARLIER RELEASE

(There had been some dissenting among the members because the report had not been presented to the public earlier. It had been originally scheduled for release in the Christian Index on Tuesday afternoon, but The Constitution received permission to release the story Tuesday morning.)

The Rev. Judson Jackson, La-Grange, chairman of the commission, who retires after this session, read the report to the group. Other commission members supporting the report were Dr. Shands, and the Rev. Henry J. Stokes, Macon. The fifth member had moved out of the state during the past year.

Newly named members are James W. Lott, Americus; the Rev. John Steen, Milledgeville; T. H. Stanley, Columbus; Dr. J. T. Ford, Atlanta; the Rev. Douglas Jackson, Brunswick; W. T. Smalley, Atlanta; the Rev. Frank Morris, Savannah; John C. Bell, Augusta; Cliff Hunnicutt, Swainsboro; Ed Gausted, Rome; Dr. Montague Cook, Moultrie, and the Rev. R. Cranfill Brown, Hartwell.

The 1957 convention will be held in Valdosta, with general sessions at the State Teachers College.

MUST FACE ISSUES
Dr. O. Norman Shands

9 1956

Baptist

Pastor Favors Church Segregation

Courier-Journal

Says Outsiders Try To Force Crossing of Lines

Thurs. 2-23-56

P. 10 Sec. 1

Columbia, S. C., Feb. 22 (AP) – A Southern Baptist clergyman told the South Carolina General Assembly today he favors not only racial but religious segregation.

Dr. W. A. Criswell of First Baptist Church at Dallas told legislators that outsiders are trying to force a crossing of social lines in the South "that's going to get in your family."

"We built our lives according to deep intimacies that are dear and precious to us," Mr. Criswell said. "We don't want to be forced by laws or statutes to cross into those intimate things where we don't want to go."

He said that he not only strongly favored racial segregation ,but that it would be best for religious groups to "stick to their own kind."

Earlier, Criswell attacked what he called the "spurious doctrine" of national church organizations preaching the "universal fatherhood of God and brotherhood of man."

Louisville, Ky.

Speaking to a state Baptist evangelism meeting, he described integrationists as "dead from the neck up."

Replying to Mr. Criswell, Dr. Stewart A. Norman of the Southeastern Baptist Seminary at Wake Forest, N. C., said, "It is a sorry day in the history of Baptists when we damn those who choose to differ with us."

"The voice with which we speak today sounds more of weakness than of confident strength," Mr. Norman declared, "as if, from fear and real uneasiness, we turn upon our fellow Christians with scathing criticisms."

COLUMBUS BIAS

MINISTERS TO SEEK ANSWERS TO PROBLEMS

Daily World

Thurs. 5-24-56

Atlanta, Ga.

COLUMBUS, Ga. – Negro and white ministers, resuming a custom abandoned a decade ago, met Wednesday in the First African Baptist Church and appointed a bi-racial steering committee to seek solutions to problems common to two races.

P. 1

The Committee appointment came after three ministers from both the Negro Ministerial Alliance and the Columbus-Phenix City Ministerial Alliance spoke briefly summing up work of joint body and stressing need to fight hatred and sources attempting to incite passions of either race.

Heading the committee will be two alliances presidents, **Rabbi Alfred Goodman** of Temple and **Rev. J. M. McMath** of Holsey Monumental C. M. E. Church.

SANE LEADERSHIP

The tone of the six speeches Wednesday pointed to the need for ministers to lead their respective congregations sanely and unhurriedly through a time of crisis. Each deplored extremities on either side of question.

Rabbi Goodman, President of Columbus-Phenix city alliance, told assembled pastors, "the concept of the fatherhood of God and the Brotherhood of man is one of the foundation stones of the religious structure."

Interest stirred up in meeting, he contended, proved "How far removed our practice is from our preachment."

CITES PROBLEMS

Receiving and intermittent sprinkling of "Amens"' 'as he continued his discussion, Rabbi Goodman continued his discussion, Rabbi cited problems that face group, property, insecurity, delinquency, and irresponsibility, adding.

"Most of all, we are haunted by the ghost of silence voluntary silence if not enforced on the vital issues which we must resolve if we are to have a better comunity for all."

Rabbi Goodman concluded that by working together as a ministers of the Lord, "sharing our common knowledge and concern for the welfare of men, we can hasten the coming of the day when hatred and oppression shall vanish like smoke and the knowledge of the Lord shall fill the earth as the waters cover the sea."

NEGRO LEADER

Rev. McMath, president of Negro Alliance, commented as he opened the meting marked with accord and understanding between ministers of the two races, "It seems to me we're heading in the right direction now—and among ourselves we can find a way to do things as God would have us do them."

Rev. A. O. Wilson of St. James AME said "Gesture which brought the ministers together "squares with American ideals of democracy and brotherhood" he added that christians of every community expect ministers to be on working terms to create christian atmosphere "It is my hope that we shall become so interested in the goals that are before us that we will forget the things that are between us."

ASSOCIATE

Rev. Joe Holliday, Associate pastor of the First Baptist Church admitted that "We are living in a great age, but one marked by crisis and warned the world is standing on tiptoes to see how this crisis is resolved."

Earning enthusiastic expressions of accord as he talked, Rev. Holliday contended distrust, fear and hate characterize so much of our world and if we in Aemrica hope to assist the world in resolving its problems we will have to first banish those qualities from our own shore."

"He added, however, that there is now open sesame or shibboleths to give an ordered society free of prejudice passion and self-interest.

Montgomery leader at Victory

Tribune

Los Angeles, Calif.

Fri. 6-8-56

The Rev. Ralph D. Abernathy, vice president of the Montgomery Improvement ass'n., will preach at the morning and evening worship of Victory Baptist church Sunday at 11 a.m. and 7:30 p.m., the Rev. A. A. Peters, Victory pastor, announced today.

REV. ABERNATHY

Here for the National Baptist Sunday School and Baptist Training Union Congress, which opens June 18, the Rev. Abernathy will bring Victory worshippers a report on the Montgomery bus boycott, speaking from the subject, "Tired Feet and Rested Souls".

A native Alabaman, the Rev. Abernathy is a graduate of Montgomery's Alabama State college and has completed residence requirements for his master's degree in sociology at Atlanta university.

As an undergraduate at Alabama State, he exhibited unusual qualities of leadership, superintending the college Sunday School and serving as president of the junior class.

But 28, he has been a student counselor at Alabama State. He formerly pastored Eastern Star Baptist church in Demopolis, Ala., and is presently pastor of First Baptist church, Montgomery.

One of 26 ministers indicted for conspiracy to boycott the jim crow bus lines of Montgomery, he has handled all negotiations with the company and city, and spoke here to an overflow audience at the Olympic auditorium last March.

Negro Leader Hits Sermon Of Atlantan

Advertiser

Sat. 6-30-56

Montgomery, Ala.

P. 4

ATLANTA, June 29 (AP) – A Negro leader today protested a white minister's sermon which raised the question — "Is racial integration the answer?"

Dr. Roy O. McClain, pastor of the First Baptist Church, declared from the pulpit Sunday that forced integration is an assault on freedom of action. The real solution of the racial problem, he maintained is not in law, but in changes in men's hearts and minds in keeping with the Christian spirit.

John Wesley Dobbs, Negro Masonic grand master, made public a letter to McClain taking "emphatic exceptions to the unkind and derogatory remarks about my racial group."

McClain in charging "sins" to both white and Negro partisans had blamed the latter with such law marriage, sensuality and faults as immorality, common-sloth.

Dobbs asserted that "our moral shortcomings today are largely the result of . . . vile, inhuman living conditions to which we were subjected by your master race . . . in 250 years of chattel slavery." He appealed to the white pastor to follow the teachings of "Jesus Christ and the Apostle Paul" and proclaim the "true meaning about fatherhood of God and brotherhood of man."

COPIES IN PRINTING

Journal + Constitution

Bushel Basket of Letters Follow Racial Sermon

Sun. 7-1-56 P.19-A

Atlanta, Ga.

By SARAH MYRICK

Dr. Roy O. McClain says he has received "a bushel basket" of letters and telegrams in response to a sermon he preached on segregation at Atlanta's First Baptist Church last Sunday.

The minister termed it a "fine response" to his sermon, which maintained that forced integration is an assault on freedom of action.

He said he had not had a chance to read the correspondence. He said he had expected "a wide difference of opinion" to the sermon, entitled, "Is Racial Segregation the Answer?"

* * *

THE CHURCH is making available a first printing of 5,000 copies of the sermon in answer to requests. The minister said requests had ranged from one to 100 copies of his sermon.

A letter made public by a Negro leader objected to the sermon.

The letter from John Wesley Dobbs, Negro Masonic Grand master, took "emphatic exceptions to the unkind and derogatory remarks about my racial group."

The Negro asserted, "our moral shortcomings today are largely the result of . . . vile, inhuman living conditions to which we were subjected by your Master Race . . . in 250 years of chattel slavery." He appealed to the minister to follow the teachings of "Jesus Christ and the Apostle Paul" and proclaim the "true meaning about Fatherhood of God and Brotherhood of Man."

* * *

DR. McCLAIN'S sermon in charging "sins" to both white and Negro partisans had cited the Negro race with "hatred engendered by years of travail, lack of sanitation—based not only on economic necessity, but on sloth — immorality, common-law marriages and animal sensuality."

The Rev. Clifton G. Hoffman, regional director of the Southern Unitarian Council, challenged Dr. McClain to a subsequent sermon relating to how the races shall live together and the nature of the social pattern that would evolve.

Baptists Vote To Keep Out Integration

Advertiser Sat. 6-30-56

Montgomery, Ala.

LITTLE ROCK, Ark., June 28 (AP) —A strongly worded resolution opposing racial integration was adopted unanimously this week by the American Baptist Assn.

P.8-A

"God created the races distinct from one another," the resolution stated, and then added these other points:

"God scattered the races over the face of the earth at a time when they attempted to integrate and become one, Gen. 11:18.

"All flesh is not the same flesh, I Cor. 15:39, and just as animals, fishes, and birds are of a flesh peculiar to their kind . . . so He has also drawn the lines of demarcation between the black and white races.

"A great segment, if not the majority, of the Negro population of the South does not desire integration."

The association's annual convention is being attended by some 3,000 messengers — delegates — from missionary Baptist churches in 24 states.

The association will meet in Fresno, Calif., next year.

Ministers backing integration termed 'apostles of Satan'

News P.33

LITTLE ROCK, Ark., June 28 —(AP)—Preachers who support racial integration were called "cowards, pussyfooters and apostles of Satan" here Tuesday night.

Thurs. 6-28-56

The speaker was Dr. Albert Garner, dean of the Texas Baptist Institute, Henderson, Tex.

B'ham, Ala.

He made the keynote address before 2000 messengers—delegates—at the opening of the convention of the Arkansas Baptist Association, composed of Missionary Baptist Churches in 24 states.

Dr. Garner said that "national civil liberties have been prostituted and prevented as a fruit of new philosophies of old laws."

HE MADE it clear that one of the new philosophies he referred to was contained in the desegregation ruling of the U. S. Supreme Court.

"For more than 10 years," the speaker continued, "some of the larger Protestant denominations have joined hands with Communists and Nudist colonies, free thinkers and infidels in encouraging a standard of farmyard ethics and animal morals for the youth of our nation."

He urged support for a segregation resolution to be voted on by the messengers, probably this afternoon.

The resolution, drawn by the Rev. L. D. Foreman of Little Rock, holds that integration is ungodly and unlawful.

Judge Rules Negro Minister Must Get 'Confidence' Vote

Advertiser Sat. 7-14-56

Montgomery, Ala.

A Negro minister and former officer of the Montgomery Improvement Assn. must stand a "vote of confidence" if he is to continue serving as pastor of the Bell Street Baptist Church.

P.4-B

A permanent injunction sought by irate members of the church to remove the Rev. U. J. Fields from the pulpit as a source of "animosity and dissension among the congregation" was denied by Circuit Judge Walter B. Jones.

The decision to allow the dapper, 21-year-old minister to remain at the church pending an official "democratic" vote of the qualified members followed a hearing yesterday in the circuit court room.

Between 30 and 40 members of the Negro church appeared in court as witnesses or spectators, some testifying strongly against Fields and others giving their impassioned support as defense witnesses to retain his services as pastor.

The suit for injunction was filed by Attys. Harry Perdue and Lea Harris Tuesday on behlaf of the church's board of deacons through the board chairman, Adell Robinson. The group seeking Field's ouster charged he had been voted out by a 40-0 count.

PREDICT VIOLENCE

Witnesses for the complainant testified that unless Fields is removed as pastor physical violence would result. Each witness testified on questioning by Atty. Perdue that for the past year the deacons and members of the church has been dissatisfied with the pastor's services.

Fields claimed, however, that a heavy majority of the church's active members had expressed their satisfaction with his services as minister and that when he was voted out at an assembly at the church on June 17, those voting were "not qualified, active members" and that the meeting was not an official called meeting.

Charles Langford, the defendant's attorney, argued that the principal complaining church members "are actually only a faction and are not even active members of the church."

Baptist Congress scores councils

Afro-American P.3

Sat. 7-7-56

LOS ANGELES (ANP) -- The National Sunday School and Baptist Training Union Congress went on record here last week "emphatically condemning the philosophy of the Southern Manifesto and the White Citizens' Council."

Balto, Md.

One of 10 resolutions passed overwhelmingly by the more than 10,000 convention delegates, it warned BTU members to "carefully scrutinize" the actions of their congressmen, "the stand they take and the way they vote."

As an example: Sen. James O. Eastland of Mississippi was cited as a congressman who should be voted against.

* * *

THE CONGRESS also went on record as fully supporting the NAACP's fight against segregation, and voted to take out a life membership in the organization in the name of its president, Dr. W. H. Jernagin.

In attacking the manifesto and White Citizens' Councils, the resolution used stronger language than any approved so far by a church group. It said, in part,

* * *

"WHEREAS THERE are diabolical, evil and vicious forces continually at work trying to prevent the colored Americans and other minority groups from enjoying the rights of full constitutional citizenship, and

"Whereas these forces have revealed their intentions by the signing of the Southern Manifesto and joining the White Citizens' Councils and,

"Be it further resolved that the constituency of the Congress most carefully scrutinize their actions, the stand they take and the way they vote, if not, you may vote for James O. Eastland unawares."

9 1956

BAPTIST

Vernon Johns To Deliver Anniversary Sermon Today

Advertiser - Montgomery, Ala.

Sat. 12-8-56

Dr. Vernon Johns, director of the Maryland Baptist Center and School of Religion at Balitmore, will deliver the anniversary sermon at the Dexter Avenue Baptist Church on Sunday at the regular morning worship hour.

P. 8-A

9

The occasion marks the observance of the 79th anniversary of the church which was founded in 1877 in a hall on Dexter Avenue which had been previously used as a slave-traders pen.

The morning anthem will be "Hark, Hark, My Soul" by Shelly; Mrs. Bertha C. Bailey and Mrs. Essie P. Smart will be soloists. The male ushers will serve, directed by Lucious Smiley, and the nursery will be open for the children and babies.

The professional hymn will be "Come, Thou Almighty King" and the recessional, "The Church's One Foundation."

Montgomery, Ala.

A cordial invitation is extended to all friends of the church to hear this distinguished preacher and to share the inspiration of the service. Dr. Johns, a graduate of Oberlin Seminary, is a former pastor of the church.

The history of the church has been written by Miss Leila M. Barlowe, chairman of the English department at Alabama State College and superintendent of Adult Division of Dexter's Church School. It appears in a special issue of the Dexter ECHO released this week through the editor, George W. Jones. Persons desiring copies of same may make requests through the church office.

Last Sunday, Mrs. Martha Flo gave the review of the lesson in Church school. There was excellent response to the appeal of the minister, Dr. M. L. King Jr., for contributions to the institute on Non-Violence. Others may make their contributions Sunday morning in time for them to be included in the report from Dexter Avenue to be made at the Sunday afternoon mass meeting. These payments may be made through any member of the social-political action committee of the church headed by Mrs. Mary Fair Burks.

The birthday contributions to the church as requested by the minister will be received on Sunday in the church office.

Receipts for the month of November as revealed through the finance committee headed by Franklyn W. Taylor Sr., amounted to $2,368.20, of which $168.11 was for the "bus protest."

Dr. Johns is the organizer of the Farm and City Enterprises and is a former president of the Virginia Seminary and College. He is a great exponent of a social gospel and is widely sought as a pulpiteer and a lecturer. Dr. Johns has many friends in the Montgomery area where he is held in great esteem.

Church Elects Young Medic As "Life" Pastor

World P.1

Sat 12-8-56

ST. LOUIS — (ANP) — "Jesus Christ received no salary for his services other than what his flock saw fit to give him," declared the Rev. Dr. Leon P. O'Hara, Jr., this week, only two months after his appointment for life, at no salary, at the Metropolitan Baptist Church here.

The Rev. Dr. O'Hara asserted that "salvation is free" and that the Lord said, "Whosoever will, Let him come." He pointed out that no preacher of Biblical days ever set any figure evaluation on his services.

"Why should I?" he asks.

The Rev. Dr. O'Hara is actually a doctor of oral surgery and dentistry. He graduated from Meharry Medical College in 1945. In 1946, he entered the United States Army where he served as a medical officer in the States and the European theatre for five years. He was discharged in '49 with the rank of major.

Returning to St. Louis, he resumed his practice and in 1952, he was singularly honored by his associates in the profession, who voted him president of the Mound City Dental Society.

Dr. O'Hara was given the lifetime appointment at Metropolitan after only five weeks of preaching in the role of "supply pastor."

The vigorous young pastor went to the church, Sept. 2 "to fill a spirtual need." He was no stranger to the congregation, having preached as a guest pastor about 12 months previously. He had agreed with the congregation to serve them for a three month period, without compensation, until the "devil was preached out of the church."

So impressed was the membership with the messages of this shining new personality that on Sept. 30, he was called in and given the lifetime appointment.

"Not only does the pastor receive no monies from our church," a devoted member said this week, "but he puts money in the church every Sunday."

Last summer, in keeping with his call to evangelism, Dr. O'Hara traveled over 11,000 miles covering nine states from New York to Sacramento, Calif., preaching to literally thousands. This pleased him much as it recalled his other evangelistic programs following his call to the ministry August 25, 1953.

Under the new pastor's leadership, the church, located in the heart of the redevelopment section of St. Louis, has progressed steadily. From a Sunday School, which averaged about 15 to 20 pupils per week, over 100 children were in attendance there last Sunday. In the eight weeks, the minister has been pastoring at the church over 198 additional persons have become registered and each Sunday morning the pews are filled to capacity.

The church has raised over $3,000 in this period and already plans have been let for an entire new oil heating plant costing $4,000.

Dr. O'Hara is the son of Prof. 30 years was head of the depart- Leon P. O'Hara, Sr., who for over ment of biology at Talladega College. The elder O'Hara retired three years ago and with his wife is now making his home in St. Louis.

Dr. O'Hara is married to the former Miss Geraldine Gore, daughter of another vibrant Baptist minister of St. Louis and Long Beach, Calif., the Rev. Herman Gore. The O'Haras have five children.

Baptist Minister Quits Over Negro Member Bar

Post & Times Herald P. 3-A

Washington, D.C.

Tues 10-16-56

9

PHILADELPHIA, Oct. 15 (AP) A 40-year-old West Philadelphia Baptist minister has resigned his pastorate in protest against the refusal of his church to admit Negroes to membership.

Mr. Gregory

The Rev. David E. Gregory read a letter of resignation at yesterdays church service. His resignation became effective today.

Mr. Gregory has been pastor of the New Berean Baptist Church for 18 months. A native of Fredericksburg, Va., he has been in the ministry since 1940.

Thomas W. Cox of suburban Upper Darby, acting chairman of the board of deacons and a church member for 48 years, described the minister's action as a "family quarrel."

"There is no reason for us to integrate," Cox said. "There is not a Baptist church in Philadelphia that is integrated. Negroes are welcome to attend our services—and do. But we do not feel they should be actual members."

Mr. Gregory said the issue of integration had been raised in a questionnaire sent to members and reported that replies favored admitting Negroes to membership, 56 to 53. He admitted that some of those who opposed such a move said they would leave the church if Negroes joined.

The question of integration was put to the congregation last Wednesday at a special meeting and the proposal defeated.

Cox said that the minister "forced this issue on us" and "the church being a democratic body, we decided to get the vote of the church," adding:

"The church upheld the deacons, and he resigned."

Both Cox and Mr. Gregory said the church Sunday School and vacation church school have been integrated for some time and that Negroes are frequent visitors to regular church services.

Cox said that of nearly 200 attending the vacation school, 174 were Negroes.

Nashville Site Of First Session

Defender Chicago, Ill.

Sat. 12-8-56

NASHVILLE, Tenn.—Dr. Samuel D. Proctor, president of Virginia Union University, will be featured lecturer and preacher for the First Annual Convocation of the Tennessee Baptist Pastors' Conference to be held in Nashville Dec. 12-13. The session will be held at the Progressive Baptist church, 1419 Twelfth avenue, South.

P. 7

The 35 year old university president will deliver two lectures from the theme of the Convocation "Preaching Values of the New Testament." He will also deliver the sermon in the service of worship to be held Wednesday, Dec. 12, at 8 o'clock.

Other speakers for the program include Dr. William Kendrick Grobel, professor of New Testament university and Dr. Joseph A. Johnson, pastor of Capers CME church of Nashville. The devotional leader will be the Rev. Robert E. James pastor of Mount Zion Baptist church of Knoxville.

A symposium on "Pastoral Problems and the New Testament" will be led by the Rev. A. A. Bennett of Nashville, with the Rev. Ed Angel, Chattanooga, Rev. H. C. Nabrit, Memphis, and the Rev. Grady Donald, Murfreesboro, participating.

Day sessions will be open to ministers of all faiths. The evening session, to be held at 8 o'clock Dec. 12, will be open to ministers and lay people alike.

The Tennessee Baptist Pastors' Conference is an auxiliary of the Tennessee B. M. & E. Convention of which Dr. S. A. Owen of Memphis is president. Chairman of the Conference is the Rev. Kelly Miller Smith of Nashville.

OUR NEGRO COMMUNITY

Baptists Reelect L. A. Pinkston

Dr. L. A. Pinkston was re-elected president of the General Missionary Baptist Convention of Georgia. He is minister of the Travelers Rest Baptist Church of Atlanta.

Constitution

Other officers elected during the three-day session at the Mt. Olive Baptist Church included Mrs. L. S. Weatherspool, Atlanta, head of the women's department; Prof. H. S. Dixson, Bainbridge, head of the laymen division, and Mrs. Annie Hudson, head of the young people's department.

P. 9

The Rev. W. W. Weatherspool of the Mt. Olive Church hosted the convention, and the Rev. Thomas C. Blue Jr. presided during the election of officers.

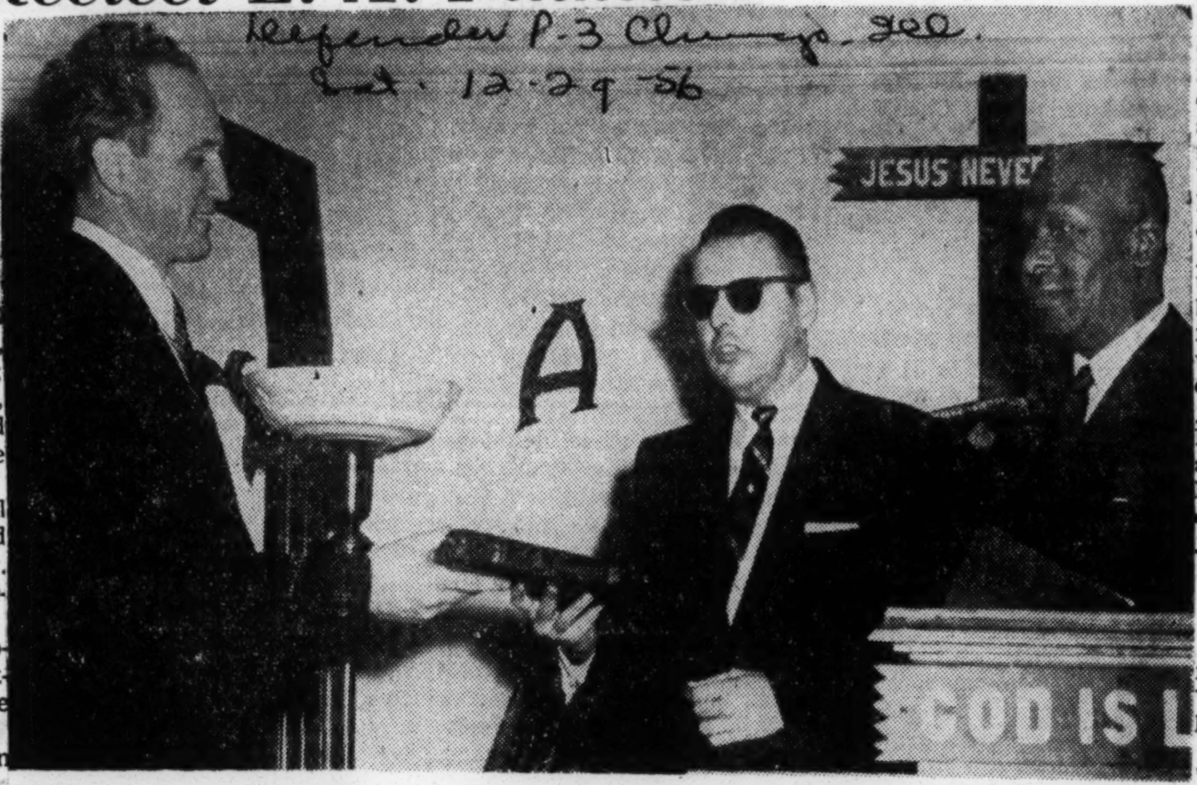
Atlanta, Ga.

The convention adopted a resolution presented by the committee on race relations backing the Supreme Court decisions.

Saying that the present era in race relations had been tagged as the new reconstruction in order to capitalize on emotional reactions to the word, Dr. C. Vann Woodward analyzed the differences between today and the 1870's in a lecture at Atlanta University.

Mon. 11-26-56

Author and professor of history at Johns Hopkins University, Dr. Woodward saw reasons for both pessimism and optimism for a peaceful solution.



Defender P-3 Chicago, Ill.
Sat. 12-29-56

BLIND PASTOR INSTALLED—Dr. Ralph J. Montanus, 37, known as "America's Blind Evangelist," (center) is installed as pastor of Interracial Bethany Baptist church, Jamaica, N. Y., becoming the first blind minister of a Baptist church in New York city, with him are Rev. L. George Hunt of First Baptist church, Flushing, who officiated, and Rev. Roderick R. Ceasar of Bethel Gospel Tabernacle, Jamaica. Dr. Montanus is the founder and president of Gospel Association of the Blind, College Point, N. Y.

~~Borders Re-Elected~~

Daily World

Ga. Baptists To Construct School

Atlanta, Ga.

Fri. 11-16-56

COLUMBUS — Dr. William H. Borders, Atlanta minister, was re-elected president of the Baptist Missionary and Educational Convention, during its 19th annual session, held here Nov. 13-15.

Also re-elected to another one-year term were the following:

Rev. T. J. Lynch, vice president; T. R. Epps, secretary; Rev. W. M. Hall, corresponding secretary; and Dr. C. M. Pearson, president of the Women's Convention.

P. 1

One of the highlights of the convention was the agreement to donate a 25-acre tract of land to Bibb county, in which Macon is located, to be used as a site for a quarter million dollar school building program for Negro students.

The tract is valued at $60,000, President Borders revealed. He said when the construction program has been completed there will be a high school, academy for the blind, seminary and an elementary school.

More than $10,000 was raised to be deposited on a $37,000 endowment for operation of the seminary, the Georgia Baptist college school of Religion. It was also stipulated that not more than $6,000 will be drawn on the endowment in any one school year; as well as no donation of any like.

P. 4

More than 247 delegates, representing nearly 225 000 lay members throughout Georgia, attended the sessions which were held in Winton Hill Baptist Church.

Dr. Borders stated that the convention felt that some of the members of the White Baptist convention, which was in session in Atlanta at the same time, must have been doing some constructive thinking about civil rights to even have it brought before its delegation. "Our convention appreciates those noble delegates who proposed integration in Christian brotherhood."

Daily World

The convention in Macon went on record as endorsing the action taken by the Supreme Court, Tuesday in outlawing segregation on public vehicles in Alabama. Also endorsed was the Supreme Court's attitude toward desegregation.

TEXT OF THE RESOLUTION

Fri. 11-16-56

In light of the Supreme Court's decision putting a ban on segregation on all bus lines, on local levels especially in the south, be it resolved that we 225,000 members of the Georgia Baptist Missionary and Educational Convention go on record as endorsing this decision. We believe that this nation cannot long endure if it allows some of its citizens, because of race, to be subjected to legal and wilful intimidation and second rate treatment. We believe further that America, rightfully and morally leadership of the world will be nil posse by any form of segregation based on racial prejudice. And as a Christian, religion body, we believe in one God and the brotherhood of all mankind. We also believe in the democratic form of government, giving justice to all under law.

Signed,
WM. BORDERS, President
and G. R. EPPS, Secretary

Cairo was elected as the city for the 1957 convention. And Rev. W. M. Wes'brook is pastor of the host church.

Theme of the convention was "What Is That In Thine Hand?"

Among church dignitaries attending were four members from the National Baptist Convention: Vice President T. S. Harten of Brooklyn, N. Y.; President J. H Jackson of Chicago, Ill.; W. J. J. Scover, Home Mission Representative; and J. W. Powell, American Baptist Theological Seminary of Nashville, Tenn.

Rev. R. C. Gates was pastor of the host church.

9 1956

CATHOLIC

A REPORTER GOES TO CHURCH

Ruling on Nuns' Garb Has Civil-Rights Aspect

Courier-Journal

Mon. 2-20-56

P. 5

By ORA SPAID

9

Louisville, Ky.

The Kentucky Court of Appeals decision upholding the right of Catholic sisters wearing religious habits to teach in public schools is more significant than it appears.

It was important, both sides of the controversy agree, not only for the unprecedented ruling but for the reasoning used to justify the decision.

The interpretation handed down by the high court's majority in upholding Franklin Circuit Judge William Ardery made it less of a separation-of-church-and-State issue and more of a civil-rights case.

The Rt. Rev. Alfred F. Horrigan, president of Bellarmine College, put it this way in editorial comment for The Record, publication of the Catholic Archdiocese of Louisville:

"Most of the excited discussion concerning the First Amendment has centered on it's 'separation-of-church-and-State' aspect. Dangerously little attention at times has been given to another equally important aspect which protects a person's religious convictions from being made a political and legal liability.

'Religious Convictions Not To Be Penalized'

"The First Amendment clearly forbids Congress to pass any law limiting the 'free exercise' of religion. This means that religious convictions and the way of life which flows from these convictions are not to be penalized by the loss of other constitutional rights."

The First Amendment reads:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ." Separation of church and State rests on the first clause, but the Kentucky court's opinion seems clearly taken from the latter part.

The court refused to look upon the nun as a distinctively sectarian figure. Of her dress, the court held, "The garb does not teach. It is the woman within who teaches."

Of her alleged position as an arm of the Catholic Church who turns most of her teaching salary over to her religious order, the court pointed to the Supreme Court opinion that labor is property and the owner has a right to do with it as he pleases.

'Eliminates Arguments of Sectarian Influence'

This eliminated arguments that the sisters are a sectarian influence on public-school pupils and public money paid them amounts to a subsidy of a religious sect. The court proceeded then, in effect, to hold that denying a nun the right to teach in a public school because of her religion would be denying her the free exercise of her religion.

The Kentucky Free Public Schools Committee, which brought the suit, became mindful of the civil-rights nature of the decision.

"It was a turn we didn't anticipate," said the Rev. John Boykin, K.F.P.S.C. president, and pastor of Buechel Baptist Church. "We were not looking at it from the nun's viewpoint, but from that of the public-school pupil and his right to be free from sectarian influence."

Mr. Boykin said the executive committee of his 500-member organization "had concurred that it was wise not to pursue this to the Supreme Court right now."

He said the K.F.P.S.C. would "take some time to restudy the situation in Kentucky with the possibility of entering new litigation at a later date."

Advises Against Appeal to Supreme Court

Glenn Archer, Washington, executive director of Protestants and Other Americans United for Separation of Church and State, from which K.F.P.S.C. has received support as an affiliate, advised against a Supreme Court appeal at this time. The Kentucky decision was the first on the nun-garb issue to go against the P.O.A.U. Mr. Boykin said appeals courts in seven other states had decided against garbed nuns teaching in public schools.

"There is still a possibility of appeal," Mr. Boykin said, "but a new angle needs to be involved." The committee has not finally decided on future action because "such a tremendous principle is involved, we are not free to act hastily."

Eugene Siler, Williamsburg, Ky., the committee attorney who presented the case to the court, has asked to be relieved of his part in the case. Now congressman from the Eighth District, he gave "the press of duties in Washington' as his reason.

'No Special Victory for Catholics'

The decision did not "represent any special victory or advantage for Catholics as such," in the words of Monsignor Horrigan. He observed that from some "curious arguments" by critics of sisters as public-school teachers, "one would suspect the existence of a vast Catholic plot to take over the public schools of the nation. The suggestion has been made that if the courts upheld the rights of the sisters to teach in public schools, a concerted effort would be made by church leaders to get sisters in more and more schools.

"We can't think of any possible development which is more unlikely to take place in Kentucky or elsewhere. We have never heard . . . the slightest enthusiasm for such an increase. . . . The arrangement has never represented anything like a fixed objective of general Catholic educational policy in this country."

Monsignor Horrigan considered the new turn of the decision "a major contribution to the body of legal opinion on the First Amendment."

NEW ORLEANS PRELATE CALLS RACE LINE 'SIN'

Daily Tribune

Chicago Ill.

Mon. 2-20-56

Archbishop Indicates School Integration

P6

New Orleans, Feb. 19 (AP)—In a strongly worded pastoral letter, Archbishop Joseph Francis Rummel of New Orleans today denounced racial segregation as "morally wrong and sinful" and indicated he intends to integrate New Orleans parochial schools.

The archbishop's letter was read at all masses in all churches thruout the archdiocese, largest in the deep south with Catholic population of 524,157. About 25 per cent are Negroes.

It was the first time New Orleans Catholics heard integration plans discussed in a public letter from the archbishop. The reading at most churches commanded rapt attention.

State's Largest School Unit

Archdiosesan spokesman previously have announced that plans are under way to integrate the Catholic schools some time after 1956, but this was the archbishop's first public denunciation of segregation as a sin.

The New Orleans parochial school system is the state's largest single school unit. New Orleans is one of the few cities in the country where more children attend parochial than public schools.

Archbishop Rummel did not say when integration would come but pleaded "that the decision when made will be accepted in the spirit of Christian charity and justice . . .

Asks Spirit of Conciliation

"This is a problem which should be worked out not in an atmosphere of wrangling or contention or discord or hatred, but in a spirit of conciliation and with a desire to achieve peace thru justice and charity."

He said the plans are still under study.

The New Orleans public school system is already under federal District court order to begin carrying out the 1954 United States Supreme court decision ending public school segregation. The court order came Wednesday after a special three man federal court declared all Louisiana school segregation laws unconstitutional.

Earlier this week three Catholic state legislators announced they would ask the May legislature to include Catholic schools in these state segregation laws. Catholic schools were deleted from the original bills in 1954 at the urging of Archbishop Rummel.

"Difficult to Solve"

More than 50 per cent of the south's Catholics live in Louisiana. But the archbishop's letter had no effect on Louisiana's other two dioceses, Lafayette and Alexandria.

In his letter, the German-born archbishop said racial segregation "is morally wrong and sinful because it is a denial of the unity and solidarity of the human race as conceived by God in the creation of man in Adam and Eve."

He added that "difficult indeed is the approach to a propitious solution according to the Christian principles of justice and charity of the problem of racial integration in our schools, especially in the deep south where for more than a century and a half segregation has been accepted without serious question and challenge."

Story of 1st tan Catholic bishop on TV

P.13

Afro-American

Sat. 4-14-56

Baltimore, Md.

The story of the first colored Catholic Bishop, James A. Healy, will be presented by the "Catholic Hour," on NBC - TV Sunday, APRIL 15, at 1:30 p.m. EST.

Born in very humble circumstances, James Healy rose to become Bishop of the Diocese of Maine and New Hampshire, assistant to the Papal Throne and the outstanding Catholic orator of New England.

After a successful term as first chancellor of the Diocese of Boston, he received the Maine-New Hampshire appointment.

* * *

THE TELEVISION SCRIPT, written by Rod Sterling, is based on the book, "Bishop Healy: Beloved Outcaste." It focuses on the early years when, as Bishop of Portland, prejudice and violence met Bishop Healy's social reform.

Known as "the Children's Bishop," the prelate carried on his work successfully from 1875 until his death in 1900.

Catholic Boycott Syste Held Danger to Nation

Evening Star

Fri. 1-27-56

By CASPAR NANNES

A magazine editor last night declared the Roman Catholic Church's use of the boycott to enforce its censorship views on books and moving pictures is a political danger to the Nation.

Washington D.C.

"Many of the motion pictures and books which the Roman Catholic Church condemns on moral grounds deserve to be condemned," Dr. Frank H. Yost of Takoma Park, editor of Liberty magazine, told a mass meeting of Protestants and Other Americans United for Separation of Church and State in Constitution Hall.

Political Pressure Charged

"We would wish that everyone would discriminate and that entertainment placed before the public would not be morally damaging. But the Catholic Church has exercised its influence, not spiritually, but through political pressure upon public officials, so that its acts of censorship have been given virtually the force of governmental acts.

"When we add to this the church's use of the boycott, we have an enormous Roman Catholic pressure in public affairs, through political means."

Dr. Yost also contended the Catholic Church used political means to obtain public funds for their parochial schools and hospitals.

Dr. Charles Clayton Morrison, founder and editor emeritus of The Christian Century, was elected president of the organization yesterday. He succeeds Dr. Edwin McNeill Poteat of Raleigh, N. C., who died on December 17.

Oxnam Re-elected

Dr. John A. Mackay, president of Princeton Theological Seminary, and Methodist Bishop G. Bromley Oxnam of Washington were re-elected vice presidents. Dr. Joseph M. Dawson of Austin, Tex., was elected a vice president.

The new recording secretary is Dr. Yost. The treasurer, Edward H. DeGroot, jr., of Washington, was re-elected.

Two new members of the board of trustees are the Rev. W. Kenneth Haddock, minister of Arlington Methodist Church, and Dr. C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs.

Dr. William E. Goslin of Nashville, Tenn., division of school administration, George Peabody College for Teachers, also spoke. Glenn Archer, executive director of the organization, presided.

NEW ORLEANS—A new organization, the Assn. of Catholic Laymen, will investigate "the problem of compulsory integration" and learn whether Communists have infiltrated "anti-segregation movements. Thirty Roman Catholic laymen are headed by Atty. Emile A. Wagner, a critic of integration proposals in Catholic schools. The group intends to work within the "framework of the dogma and established principles" of the Catholic Church on an "intellectual and restrained basis without emotionalism," he said.

P.1

3-19-56

Bishop Who Battled Race Prejudice Quits

Defender

Sat. 3-31-56

WASHINGTON — The Most Rev. Jules B. Jeanmard resigned last week as Roman Catholic bishop of Lafayette, La., it has been learned.

His resignation "for reasons of poor health" was announced by the Most Rev. Amleto Giovanni Cicognani, apostolic delegate to the U. S.

Chicago, Ill

Last year, Bishop Jeanmard, 77, excommunicated two women in a dispute involving racially integrated religious classes. The decree was soon lifted when Bishop Jeanmard said he had learned the two women had repented their act — beating of a woman who taught an integrated church class.

TEXAS COUNCIL OF CATHOLICS VOTES GOODWILL TO NEGROES

Advocate

Sat 3-17-56

SAN ANTONIO, Mar. 12—Five hundred delegates, representing 12,000 members of the Archdiocesan Council of Catholic Men, in session here last week, voted to send a "statement of friendship to colored people" as an evidence of goodwill and comfort to them in these "troubled times."

In proposing the statement, corresponding secretary Sam V. Snell said the Council would be derelict in its duty if it "failed to give our colored people a vote of confidence as an evidence of our goodwill."

In the statement, Snell called white people the "first class miracle" of God, and said Negroes are "second class miracles" . . . because they are colored . . . second class persons with a second class everything; education, opportunity, life, hope, happiness—all second class.

"In the last few months, in some southern cities, we have seen this clash of races fester and come to a head like an ugly boil, demagogues shouting their bigotry. All this in rebuke of and contrary to our laws of state, our laws of morality, and most important, our laws of God and church."

INTEGRATION GOAL SET FOR CATHOLICS

New York

Resolution of Educational Group Urges Teachers to Provide Leadership

Sat. 4-7-56

Special to The New York Times.

ST. LOUIS, April 6 — Roman Catholic educators were urged today to support the policy of desegregation.

A resolution, unanimously adopted at the closing session of the National Catholic Educational Association, called upon its members to provide leadership in bringing about integration of white and Negro pupils in the South.

Eighty-five hundred teachers, administrators and college officials attended the four-day sessions. Major issues confronting schools and colleges were considered at the association's 53rd annual convention. The group is the recognized spokesman for Roman Catholic education in the United States.

The Most Rev. Albert G. Meyer, Archbishop of Milwaukee, was elected president-general of the association. He succeeds the Most Rev. Joseph E. Ritter, Archbishop of St. Louis. The next annual meeting will be held in Milwaukee in April, 1957.

Justice and Charity Stressed

The resolution on integration said:

"Whereas, the integration of the white and Negro children in our schools will give evidence of the observance of the precepts of justice and Christian charity, and whereas, through careful and prudent planning this integration has been and can be successfully achieved, therefore be it

"Resolved, that this association's members be guided by the precepts of justice, charity and prudence in giving leadership toward the orderly integration of Negro and white children in the nation's schools."

Another resolution proposed that Catholic school children—4,000,000 are now attending non-public schools—receive the same health and safety services provided by law in many states to public school pupils. The association pointed out that the United States Supreme Court had ruled that public fund might be used for health and safety services in non-public schools.

"Parents of Catholic school students," the resolution said, "rightfully expect them to have the same health and safety services that are provided for public school pupils. This association recommends the enactment of legislation to give basic health and safety services to both public and non-public school-children."

Teacher Traning Emphasized

On the question of the teacher shortage, the association urged Catholic schools to maintain high teaching standards at all times. Asserting that the current shortage of qualified teachers might tempt school administrators to employ inadequately trained teachers, the association warned that "this practice could do an injustice to both pupils and teachers."

The resolution adopted said:

"This association recommends with the greatest possible emphasis that every teacher be adequately prepared before assignment to classroom duty."

Another resolution urged the educators to carry on the Catholic tradition of high-level scholarship. It asked that colleges and universities stimulate high quality scholarships by encouraging and assisting talented students and faculty members to engage in specialized study and creative research.

The dangers of an atomic arms race received the association's attention. It was pointed out that Pope Pius XII in his Easter message had warned that an atomic race was leading nations toward suicidal madness. The resolution on this subject declared:

"Resolved, that members of this association endeavor to develop in themselves and in their students an intelligent and active interest in the problems of the atomic age, and that they fervently implore the Prince of Peace to guide the leaders of nations inthe right use of atomic energy."

Goals for Better Schools Listed

Goals for better public and parochial schools were outlined by Dr. James F. Redmond, Superintendent of Schools in New Orleans. He said that schools today must provide a firm foundation of spiritual values and character, a mastery of the basic elementary tools of reading, writing and arithmetic and an ability to assume the duties and responsibilities of American citizenship. He also stressed the ability to appreciate, understand and practice American ideals of democracy.

His program includes the proper use of vocational training to enable students to earn a living and to know how to protect life and healthe, and an ability to work with and understand other people as well as to have a happy family life.

"Character formation is constantly in the minds of the teachers of children in the good schools," Dr. Redmond said. "Spiritual, moral and ethical values and principles must be instilled in the hearts and minds of our children."

Catholics Pledge To Take Lead in Mixing Schools

Fri. 4-13-56

Call P. 1

Kansas City, Mo.

ST. LOUIS.—(INS)— The National Catholic Educational association has adopted a resolution pledging leadership toward orderly integration of Negro and white children in the nation's schools.

The resolution was adopted at the closing session of the 53rd annual meeting of the group in St. Louis.

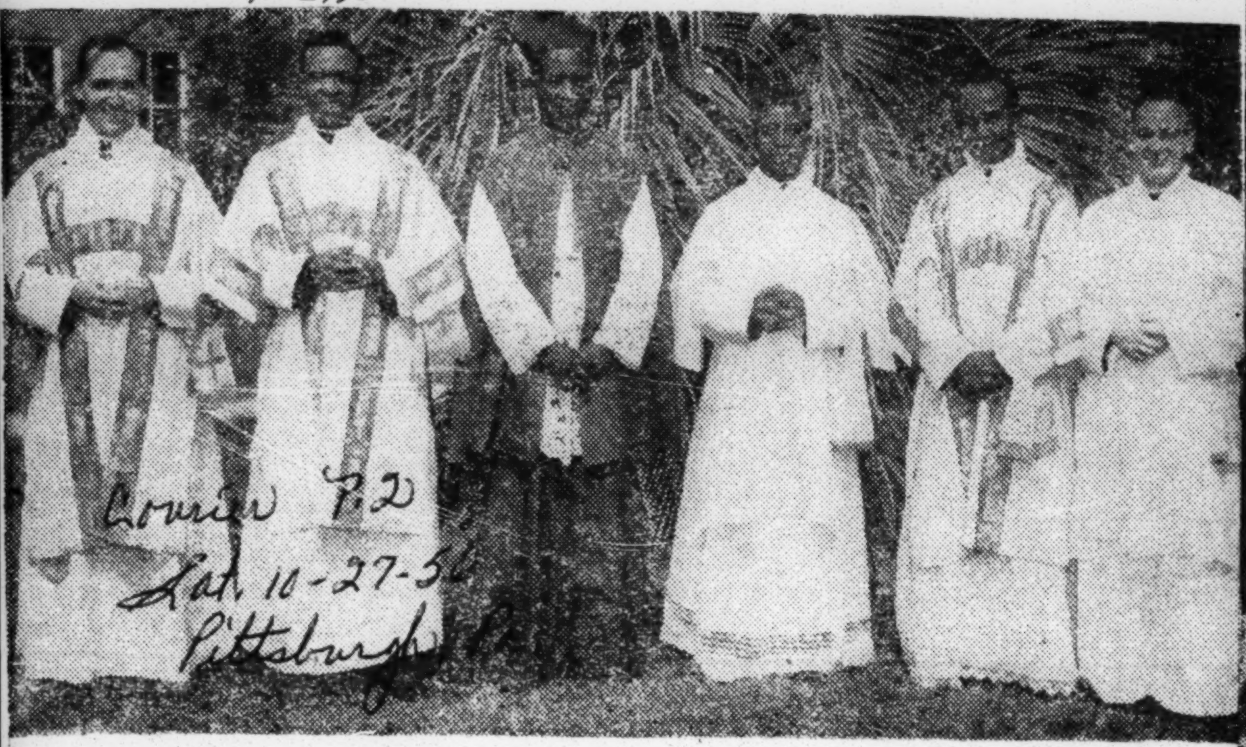
The resolution read:

"Whereas, the integration of white and Negro children in our schools will give evidence of the observance of the precepts of justice and Christian charity, and

"Whereas, through careful and prudent planning this integration has been and can be successfully achieved, therefore be it

"Resolved, that this association's members be guided by the precepts of justice, charity and prudence in giving leadership toward the orderly integration of Negro and white children in the nation's schools."

The association named the Most Reverend Albert G. Meyer, archbishop of Milwaukee, Wis., as president general.



Courier P.D.
Sat. 10-27-56
Pittsburgh, Pa.

To Be Ordained Priests— The Most Rev. Joseph O. Bowers, S.V.D., Roman Catholic bishop of Accra, West Africa, recently ordained an interracial class of five at his alma mater, St. Augustine's Seminary, Bay St. Louis, Miss. The Bishop conferred the preparatory order of subdiaconate on the young men, who will be ordained priests in May, 1957. In the picture above, left to right, are the Revs. George Heffner, Jerome LeDoux, the Bishop, and the Revs. Raymond Guidry, Joseph Guidry and August Langenkamp.

E. African Bishop Visits White Fathers Of Africa

Defender Chicago, Ill. Sat. 11-24-56

By ETHEL L. PAYNE

A distinguished visitor to Chicago is the Right Rev. Laurean Rugambwa, bishop of the Rutabo and Bukoba dioceses of the Roman Catholic church in Tanganyika Territory, East Africa.

The tall, soft-spoken cleric is the first native African to be elevated to the "episcopal dignity." He is a product of the White Fathers of Africa, the famed missionary order whose members dedicate themselves to work on the African continent and who get their title from the history of the founding in 1869.

That was the year Cardinal Lavigerie founded the society to evangelize the Arabs and other people of Africa.

NATIVE COSTUME

The first missionaries found that before they could proceed with Christianizing the Moslem Arabs of Algeria, they had to adopt the native costume of the country, instead of the ordinary religious habit.

This consists of a gandoura, a cassock-like robe; a burnous, the flowing cape of the Sons of the Sahara, the chechia, the red fez-like hat and a rosary to substitute for the 99 beads of Mohammed, which faithful Moslems often carry around their necks.

This is today, the regulation habit of the White Fathers. Members of the order are drawn from all over the world, but the primary aim is to train Africans to gradually take over administration of the work.

BORN IN 1912

Bishop Rugambwa was born in Buhaya in 1912 and was educated at the White Fathers' Seminary of Rubya in Bukoba. His parents were devout Catholics. He was ordained to the priesthood in 1943.

In 1948, his superiors sent him to Rome to study Canon Law. He received a doctorate three years later. He was consecrated a bishop in February, 1952 and was assigned as the first vicar apostolic of Lower Kagera. One year later, he became the resident bishop of Rutabo.

Once an outpost, Rutabo now is the center of a diocese of five parishes, each in turn having many outposts. Of the total population of 110,000, about 44,000 are Catholic. It is staffed entirely by Africans — priests, brothers and nuns.

Bishop Rugambwa is in this country for his first visit and will spend three months visiting parishes around the country and raising funds for the work in Africa. Schools and hospitals are the most urgent items on the agenda. Just recently, a group of Italian nuns arrived in Rutabo to assist in educational work.

During his stay here, Bishop Rugambwa is being accompanied by Father Joseph Sys, a member of the order in Uganda Protectorate in British East Africa

Defender S.J.
Chicago, Ill
Sat. 11-24-56

9 Catholic

HIS EXCELLENCY Rt. Rev. Laurean Ruga bwa, bishop of Rutabo, Tanganyika Territory, East Africa, and Father Joseph Sys, a missionary of White Fathers in Uganda, East Africa, relax at recruiting center of White Fathers of Africa in Chicago. The two cerlgymen are in Chicago to speak and raise funds to carry on missionary work in Africa.

Catholic Viewpoint

News-Week f. 106

New York

During the fifteen years (1911-26) that Father John LaFarge served as a country priest in the Maryland tidewater region, he learned much about race relations. Since then he has worked, written, and advised extensively on the problem, and is one of the founders of the Catholic Interracial Councils.

Now an active journalist of 76,* he is out with a new book on his specialty, "The Catholic Viewpoint on Race Relations" *(Hanover House. $2.95)*. It is a calm exposition of the church's stand against racial discrimination and an exhortation to temperate action.

The church's position, says Father LaFarge, is largely based on the Holy Eucharist in its too frequently neglected aspect as a symbol of social unity. "The Mass," he writes, "is the re-enactment of the cross's mighty onslaught upon human differences."

Rel. 11-5-56

Many Fronts: The individual, the priest suggests, can fight segregation on many fronts, once armed with faith in the church's stand. LaFarge believes that, while the effects of the individual's everyday contacts with people are extremely important (in his role as parent, fellow worker, employer, etc.), he becomes a stronger force when he acts through groups, religious or secular.

These days, he writes, it is racial schism in the schools which, naturally enough, holds the nation's attention. Father La Farge points out, however, that the most stubborn struggle is to be found elsewhere. In education, in employment, in public accommodation, progress has been good. A strong remaining citadel of racial antipathy, he says, is housing.

News Week

He quotes a recent study by the Catholic Interracial Council of Philadelphia: "The abiding problem in the city is not violence but the frigid withdrawal of whites from the presence of Negro neighbors. The white owners lose confidence in their homes and their neighborhoods, and sell as quickly as possible. There are no really rational reasons why this process takes place, for the mentalities behind it are dominated by fear, pride, exasperation, and even hysteria."

f. 108

The great thing to remember on all fronts of discrimination, Father La Farge concludes, is that "we are here dealing with the integrity of living human beings, our brethren in this earthly lot, and our brethren in our holy faith as persons dear to God and sharing our destiny."

Rel. 11-5-56

Catholics Integrate Dixie Schools Without Trouble

Afro-American Baltimore, Md.

Sat. 10-20-56

9

f. 6

WASHINGTON

Roman Catholic schools in cities with southern traditions are "opening their doors to more and more colored pupils" with an absence of trouble, according to the current (Oct. 12) issue of U.S. News and World Report.

In two cities steeped in southern tradition — St. Louis and Washington — Catholic schools were opened to colored pupils several years before the Supreme Court ruled against segregation in public schools.

* * *

CATHOLIC PARENTS in both cities, for the most part, accepted integration as a religious duty, the article stated, although, it was added, the arrival of colored pupils in a few of the schools prompted a decline in white enrollment.

A study of the Catholic integration program revealed that many of the colored pupils entering the private schools from segregated public schools were found to be poorly prepared and needing special help.

* * *

THE COLORED CHILDREN who entered at the first grade level, however, kept up scholastically, presented no special problems in morals and discipline and their health was found to be about the same as that of the white children.

At Washington's St. Martin's Catholic Church elementary school, where integration did not begin until 1950, colored pupils compose 80 per cent of the present enrollment.

The rapid change in enrollment composition is attributed largely to "a population phenomenon — the flight of white families to the surburbs as colored families moved in."

* * *

SISTER MARGARET EDWARD, principal of the school, who recently gave intelligence tests in three grades, found that the colored pupils did much better than the whites, but the whites had taken the lead in the fourth, and that the two groups were "about even" in the eighth grade.

Most Catholic educators interviewed, the article continued, had similar views on the effects of integration. "All believed that standards of achievement of their schools remained as high as before" integration.

The article revealed that the segregation barriers are dropping in Catholic schools in southern Maryland and in New Orleans, but Catholic leaders foresee no rapid changes in the Deep South, it said.

A Negro Cardinal Emerging

9

If the news that emanated from the Vatican City, last week, is founded, for the first time in the proud history of Catholicism, a black man may be elevated to the cardinalate when the next consistory creates new princes of the Roman Catholic Church.

Religion

Vatican circles believe that prelates under consideration for cardinals may well include Archbishop Joseph Kiwanuka of Masaka, Uganda. The church's membership in Africa, known in missionary circles as Catholicism's "black flower," has increased in the last 10 years from 12,000,000 to more than 20,000,000 — outstripping the rate of worldwide growth. The church's membership today totals 472,000,000.

f. 9

Should His Holiness Pope Pius XII select a Negro to wear a Cardinal's hat, it would be keeping with the Pontiff's policy of racial equality and his expressed desire to keep the church's high Senate body as representative as possible.

Def. 12-29-56

The Holy Father, in more than one occasion, has raised his eloquent voice against racial segregation. He does not believe that such unnatural separation of the races is consistent with Christian principles.

The Catholic Church has consistently maintained this policy even in the face of violent opposition from some of the parishioners in such states as Georgia, Louisiana, Missouri, and even Mississippi where the pattern of segregation had been frozen for countless generations.

Here in Chicago, His Eminence Samuel Cardinal Stritch has condemned unequivocally racial segregation in schools and in churches. He has fought against it openly and without giving ground to the opposition.

Chicago, Ill.

It must be pointed out that the Catholic schools that were obliged by law to adhere to community mores have been the first to comply without duress with the Supreme Court's desegregation decision. Moreover, Catholic organizations of national prestige and influence have gone to the defense of our embattled Association for the Advancement of Colored People.

Thus we can think of no greater triumph for the cause of integration and social justice, and no greater impetus to the propagation of the Catholic faith among our people than the elevation of a Negro Archbishop to the princely station of the church. In anticipation of such a rewarding move, the Chicago Defender is happy to extend congratulations to His Holiness Pope Pius XII, and to His Eminence Samuel Cardinal Stritch as well as to the Catholic Church in general.

9 1956 CATHOLIC

Christian Family Called Best Source For Religious Vocations

Catholic Week Fri. 7-27-56 P.8

B'ham, Ala.

NOTRE DAME, Ind. (RNS)—Auxiliary Bishop Fulton J. Sheen of New York declared here that the "profoundly Christian family," buttressed by prayer, is the best source of vocations to the religious life.

The national director of the Society for the Propagation of the Faith delivered the keynote address at the 10th annual Vocation Institute sponsored by Notre Dame University to explore ways of fostering religious vocations His speech was televised over the Notre Dame TV station.

* * *

BISHOP SHEEN told more than 200 priests, brothers and nuns that Communism is "seeking vocations for the kingdom of the anti-Christ" as ardently as Christianity seeks to win souls to the service ot God. He cited a "desperate need" for more priests and religious in mission fields.

"There are no fewer youth called today by God to a priestly or religious life than in former times," the prelate declared, "but there are many less who obey the inspiration of the Divine Spirit. Outside influence deter many from heeding their religious summons.

"If the spiritual environment surrounding a summons to God is unprayerful ,the conditions necessary for its development are unfilled and a vocation given to a young man or woman in a prayerless home is like a grain of wheat cast on rocks. The best garden and the one most adapted for the blooming of flowers of the sanctuary is the truly and profoundly Christian family."

* * *

BISHOP SHEEN warned against seeking vocations by emphasizing the supreficial attractions of the religious life and minimizing the spirit of sacrifice required.

"Our Lord never pared down the requrements to make recruitment easier," he said. "Neither must we."

He noted that Communism and other totalitarian ideologies had attracted young followers in many lands because they demanded "total dedication."

Christians, he said, should appeal to the "deep love of sacrifice which is in youth."

5,126 U. S. Catholic Missionaries Overseas

Catholic Week P.8

Fri. 7-27-56 B'ham, Ala.

WASHINGTON, (NC)—For the first time in the history of the Catholic Church in the United States the number of missionaries from this country serving outside its boundaries has exceeded 5,000.

This fact is brought to light by Bishop Fulton J. Sheen national director of the Society for the Propagation of the Faith, in his preface to the new edition of "U. S. Catholic Overseas Missionary Personnel," to be published in August.

The booklet, which has been compiled by the Mission Secretariat here, in collaboration with the Maryknoll Fathers, presents complete informational statistics of missionaries who are citizens of the United States, serving outside the United States, as of December 31, 1955.

* * *

A TOTAL of 5,126 are fulfilling the divine mandate: "Go teach ye all nations." This figure represents about 5 per cent of the total number of missionaries serving under the Sacred Congregation for the Propagation of the Faith. However, "no other country in the world gives so much to the support of the missions as does the United States, "Bishop Sheen writes.

"Sixty-five per cent of all that the Holy Father receives from his Pontifical Society for the Propagation of the Faith for distribution to the Far East, to the over 60 areas under the Consistorial Congregation and the 683 vast areas under the Propaganda, comes from the United States," he says.

* * *

STATES which have the greater Catholic population and the greater number of missionary sending societies have furnished the most missionaries. Three states furnished 57 per cent of all priests, Brothers and Sisters serving overseas. They are as follows: New York, 1,035; Massachusetts, 790 and Pennsylvania, 628.

American missionaries seem to prefer Catholic areas where piests are few, the booklet reveals. Almost two out of every five labor in Latin America. Of the total of 5,126 priest, Brothers and Sisters from the United States, 1,944 or 38 per cent are in Latin America.

Of some 54 missionary sending societies representing priests and Brothers, 33 report an aggregate increase overseas in the past two years. Of the 80 societies of women, 38 report an increase in total members overseas. Top contributions are the Jesuits with 750 serving outside the United States and the Maryknoll Fathers with 464. The Marist Mission Sisters have 136 and the Maryknoll Sisters 453.

ORDAINED — Rev. Mario Shaw, O.S.B., is reported to be Montgomery's first Negro Benedictine priest, Father Shaw is a member of St. Jude's parish.

Rev. Mario Shaw, O.S.B., Ordained; 1st Montgomery Negro Benedictine

The Catholic Week 9/7/56 P. 1

OWENSBORO, Ky.—Rev. Mario Shaw, O.S.B., who is reported to be the first Negro Benedictine priest from Montgomery, Alabama, was ordained here June 29.

Father Shaw is a former member of St. Jude's parish in Montgomery.

After graduating from St. John's High School in Montgomery, Father Mario entered Xavier University at New Orleans.

In September of 1946, he was accepted into the minor seminary at Newburgh, N. Y. He completed his studies at Catholic University and St John's University, Collegeville, Minn.

Father Mario was ordained with Rev. Thomas O'Connor, O.S.B., of Bowling Green, Ky.

The new Negro Benedictine is a member of Saint Maur's interracial community at South Union, Ky., where he will teach as a seminary instructor.

New Orleans Prelate Postpones Integration in Parochial Schools

Times New York P. 1

Mon. 8-6-56

Archbishop Rummel Assails Segregation, but Rules Out Action Till Fall of 1957

By The Associated Press.

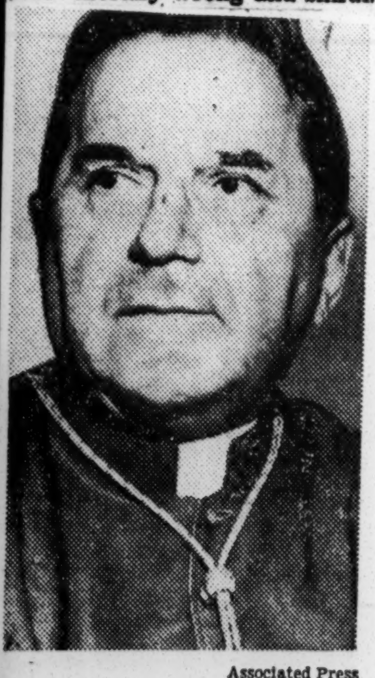
NEW ORLEANS, Aug. 5—Archbishop Joseph Francis Rummel, who has declared segregation "morally wrong and sinful," said today that Roman Catholic schools of the New Orleans archdiocese would remain separated for whites and Negroes at least one more year.

In a pastoral letter read at all masses in the archdiocese, the prelate said integration would be postponed at least until September, 1957.

Parishioners were promised that integration, when it came, would be moderate and gradual, affecting the elementary schools a grade at a time. The Archbishop did not mention secondary schools.

"Our declaration against racial segregation as outlined in the pastoral letter published in the churches of the archdiocese on Feb. 11, 1956, still holds true as a guide of Catholic conduct," Archbishop Rummel added.

In that letter the Archbishop declared that racial segregation was "morally wrong and sinful."



Associated Press

Archbishop Joseph F. Rummel

His declaration, at that time, was widely interpreted to mean integration would begin for some of the archdiocese's 60,000 white and 12,000 Negro students this September.

But, Archbishop Rummel said today, "certain difficulties still remain and we are not now prepared to introduce integration generally."

Times

Citizens Council Protests

The prelate did not outline the difficulties. But since his Feb. 11 condemnation of segregation, Archbishop Rummel has had to deal with loud opposition from members of his church and from outside groups such as the White Citizens Council.

P. 21 C

At one Citizens Council rally in May, members of the audience stood up to boo mention of the Archbishop's name. Later that night a cross was burned on the grounds of his home.

Mon. 8-6-56

A Catholic lay group was formed with defense of segregation as a major aim. Only a warning from the Archbishop that their activities could mean excommunication, disbanded the organization.

In contrast to this, there was not a stir in the attentive crowd as it listened to today's letter at mass in St. Louis Cathedral. This is the principal church of the archdiocese, which covers southeast Louisiana.

Pastors, in another letter from Archbishop Rummel, were urged to emphasize in their sermons that the Roman Catholic Church would bring integration to the archdiocese "under regulations which would eliminate difficulties and objectionable features to the utmost extent."

The public schools of New Orleans, with a greater student population than the parochial schools, are under Federal Court order to desegregate "with all deliberate speed." The order is being fought by school board members and state officials.

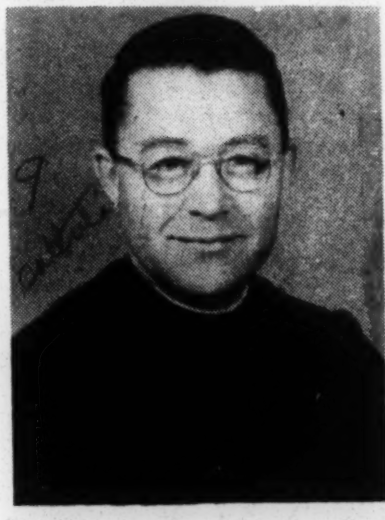
Negro Priest To Head St. Augustine Seminary

Times New Orleans, La.

Sat. 7-7-56

Bay Saint Louis, Miss.--The Rev. William Adams, S.V.D. 43, A Negro priest has been appointed rector of interracial St. Augustine's Seminary here by the Divine Word Missionaries' Superior General in Rome, Italy. The announcement was made recently by the Very Rev. Robert E. Pung, S.V.D., superior of the Divine Word Southern Province,

Father Adams, a native of Cambridge, Mass., and the first colored priest to head the institution, entered St. Augustine's in 1936 after finishing his high school course at Boston College High a few years before. He graduated from St. Augustine's junior college department in 1938 and spent the next two years in special spiritual training at St. Mary's novitiate, Techny, Illnois. He became a member of the Divine Word society by pronouncing vows in June, 1940. Returning to the Bay Saint Louis seminary in that same month, the new rector pursued his philosophical and theological studies for the next six years, He was ordained priest by the Most Rev. Richard O. Gerow, S.T.D., Bishop of Natchez, Miss., on Sept. 29, 1945.



Since the completion of his studies in June 1946, Father Adams has engaged in parish work as an assistant pastor in St. Martinville, La., and was prefect of students and professor at Holy Rosary Institute, Lafayette, La. Since 1952 he has been at St. Augustine's as prefect of students in the minor seminary, professor of English and Christian doctrine, and member of the board of directors.

The Divine Word seminary has an enrollment of 23 senior and 48 junior seminarias. Founded in 1920 in Greenville, Miss., it was transferred to Bay Saint Louis in 1923. The Faculty consists of 14 priests, nearly half of whom are colored alumni of the seminary. The most distinguished alumnus of the institution is Bishop Joseph O. Bowers, S.V.D., D.D., of Accra, West Africa.

The Society of the Divine Word is an organization of over 4,000 Catholic priests and brothers of many races and nationalities engaged in missionary work in over 30 countries.

Business is founded on confidence; success on cooperation. -- John H. Patterson.

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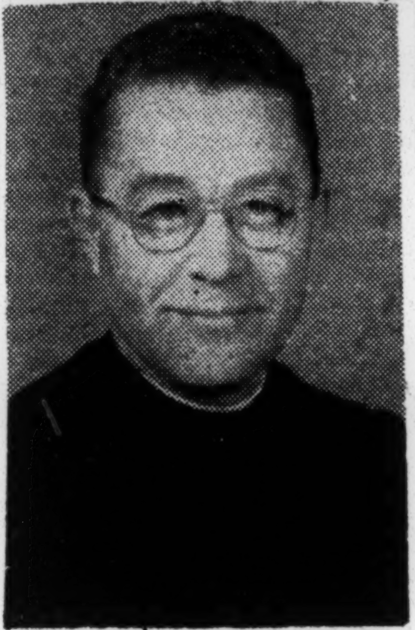

FATHER WILLIAM ADAMS

named rector

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At St. Augustine

Father Adams Now Rector of Seminary

Courier P. 12

Pittsburgh Pa.

Sat. 9-29-56

BAY ST. LOUIS, Miss. — The Rev. William Adams, S. V. D., 43, has been appointed rector of interracial St. Augustine Seminary here by the Divine Word Missionaries' Superior General in Rome, Italy. Announcement was made by the Very Rev. Robert E. Pung, S. V. D., supervisor of the Divine Word Southern Province.

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African bishop may be named cardinal

News Fri. 12-14-56 P. 5

B'ham Ala.

VATICAN CITY, Dec. 14—(AP)—The first Negro to wear a cardinal's red hat may well emerge from the next consistory to create princes of the Roman Catholic Church. And the consistory, whenever it is held, also could see an increase in the number of U. S. cardinals, now four.

Should Pope Pius XII select a Negro, it would conform with the pontiff's expressed desire to keep the church's high senate body as representative as possible.

DURING THE PAST 10 years the church's membership in Africa, known in missionary circles as Catholicism's "black flower," has increased from 12 million to more than 20 millions—outstripping the rate of worldwide growth. The church's membership today totals 472 millions.

Vatican circles believed that prelates under consideration for cardinals could well include Negro Archbishop Joseph Kiwanuke of Masaka, Uganda. He is 59 years old.

An increase in the number of American cardinals also would recognize the growth of the church in the United States. Membership there has increased from 22,556,242 in 1942 to 33,574,000 today.

VATICAN SOURCES say the number of U. S. cardinals, if it is increased, probably would not be increased by more than one or two unless the pope also raised the total number of cardinals beyond the present 70. He once thought of doing this.

Among the Americans frequently mentioned as possible candidates are Archbishohps Richard J. Cushing of Boston, Francis Keough of Baltimore, John Joseph Mitty of San Francisco and, more recently, Bishop Fulton J. Sheen, auxiliary bishop of New York.

9 1956

CATHOLIC

Prelate Tells Plan To Integrate Minorities

Call Fri. 6-22-56. P.5

Kansas City, Mo.

CHICAGO. — (ANP) — Procedures departing from the previous customs of providing speci' parishes for Negroes and Pue Ricans were under consideratio . here last week by Samuel Cardinal Stritch, Archbishop of the Roman Catholic archdiocese of Chicago.

P.5

"We are trying," Cardinal Stritch said, "in taking care of (Negroes) with educational facilities and religious help to keep in mind integration. We look upon a parish in a Negro district where practically all the people are Negroes as practically a transitional thing. More and more, we are incorporating them fully into the life of the archidiocese."

The Chicago Archbishop sai dhe will work to integrate Puerto Ricans through temporary centers rather than serve them by language or nationality parishes.

Outlined last Tuesday, plans for the Puerto Rican adjustments are in the hands of a Cardinal's Committee for the Spanish Speaking; an agency designed to advise the Puerto Ricans in "self-help" for social and economic adjustment and keeping close to the church.

"We are not so much setting up an institution for the care of these people, but are making all our institutions available to them, encouraging them to go to churches and schools of their neighborhoods," the Cardinal said.

Commenting on the racial torn Trumbull Park situation, the Cardinal said:

"Anything which is in violation of people's rights is wrong, and any use of violence to prevent people from the rights they enjoy under our Constitution is wrong. We have no word or sympathy or mitigation for the use of violence or wrong discrimination against simply exercising the rights they enjoy as citizens."

You Hear Strange Things About Catholics!

Courier Pittsburgh, Pa. Sat. 7-21-56

P.7

(Second Installment)

TOO MANY people seem to think that the Catholic Church objects to marriages between Catholics and non-Catholics because non-Catholics should be shunned like lepers.

Nothing could be further from the truth.

MIXED MARRIAGES involve important principles to which the Catholic Church calls attention . . .

RELIGION IS either important in a man or woman's life, or it is not.

If it is important, then there is danger of serious misunderstanding between a husband and wife of different faiths.

IF NEITHER ONE is much concerned about religion, then such a union will, in too many cases, result in the utter neglect of religion in the home.

These consequences affect not only the parents, but the children as well.

FOR WHEN the mother and father differ about religion, the children cannot escape the wrong impression of religion in general.

THE CATHOLIC Church submits these facts as some of the reasons for disapproving mixed marriages . . . admitting, however, that occasional exceptions are made . . . "only to avoid greater evils."

■

FIRST LADY of the world, according to Catholics, is Mary, the mother of Jesus Christ. They explain:

MARY WAS a human being like the rest of us.

But in God's plan for the Redemption of the human race, the greatest of all human dignities was in store for her.

She was to be the mother of the Divine Person Who would assume human nature in her womb, and who would devote His life and death to atone for the sins of the world.

AS SURELY AS the lives of every mother and son are inseparably blended, Mary's dignity is the reflected dignity of her Son and her fame will endure as long as Christians hail Him as their Redeemer.

Thus, the Catholic explanation of why they honor Mary as they do . . . why they consider her the world's most famous woman!

■

TOLERANCE . . . Noblest of virtues or greatest of crimes?

The Catholics explain their position on this controversial question in the following illuminating statements:

"... THE VIRTUE which we should all love and practice from our hearts, is a deep tolerance for the sons and daughters of God.

"BUT UNRESTRICTED tolerance is quite another thing. When there is a question of truth vs. error, we cannot even pretend to be tolerant.

"TOLERANCE of untruth is not expected or possible . . .

"TRUTH IS TRUTH. One cannot be tolerant of error. Right is right. One cannot bear willingly the clamors of evil. Christ is the Light of the World. One cannot be asked to walk in darkness.

"WE CAN BE gentle and kind and loving and merciful to all, but we cannot, where God's truth and man's rights and dignities are concerned, be asked to be tolerant.

"SUCH TOLERANCE is treason to God and to man.

"We can have no part of it."

■

ARE ALL non-Catholics headed for Hell?

It's another one of the strange things you hear about Catholics! Here, in a nutshell is their position . . . and their philosophy.

"As long as you love God and sincerely follow your conscience, and die with the grace of Christ in your heart, you will save your soul, regardless of whether you are Methodist, Baptist, or just unattached.

"It is conscience which is our supreme guide in all things . . ."

■

NEXT WEEK—Aren't Public Schools Good Enough for Catholics?

EDITOR'S NOTE:—The Catholic Church has stepped up its campaign among Negroes in recent years . . . and notable among its achievements has been its forthright position regarding the U. S. Supreme Court school desegregation opinion in 1954.

In the interest of truth, THE COURIER is running a three-part story under the heading—"You Hear Strange Things About Catholics . . . But ARE THEY TRUE?"

Information is supplied by the Religious Information Bureau, Supreme Council, Knights of Columbus, St. Louis, Missouri.

LOUISIANA PRELATE BACKS INTEGRATION

Times P. 19-C

New York

Special to The New York Times.

SOUTH BEND, Ind., Aug. 17—Archbishop Joseph F. Rummel of New Orleans called today for the integration of Negroes into America's "higher and better way of life."

Sat 8-18-56

Speaking at the national convention of the Christ and Family Movement at Notre Dame University, the Roman Catholic prelate declared that "the hardships, the humiliations, the setbacks, the retardation in civic, economic and cultural progress" that racial segregation imposed were violations of Christian charity and of basic natural law.

Archbishop Rummel charged that some politicians and industrialists promoted segregation at times "with an interest in perpetuating cheap labor and questionable working conditions."

When this country, Archbishop Rummel said, interprets the presence of 15,000,000 Negroes not as a liability but as a "mission of charity planned in the wisdom of divine Providence for their integration with the higher and better way of life, then will we see the dawn of an era of edification that will give to the world a new vision of our country's ideals."

Two Negroes Honored By Pope Pius XII

Informer Houston, Tex. Sat. 8-25-56

VATICAN CITY — Pope Pius XII has conferred the PRO ECCLESIA ET PONTIFICE medal on Mark Sikakana, a 70-year-old Zulu Negro. Called the "man of peace" by the people of his area Mr Sikakana was baptized a Catholic at 32 and became an untiring apostle for the faith in South Africa. He was instrumental in the conversion of several hundred Zulus. Three of his daughters are Benedictine nuns.

P. 28

At the height of a recent malaria epidemic, he baptized 300 dying Zulus.

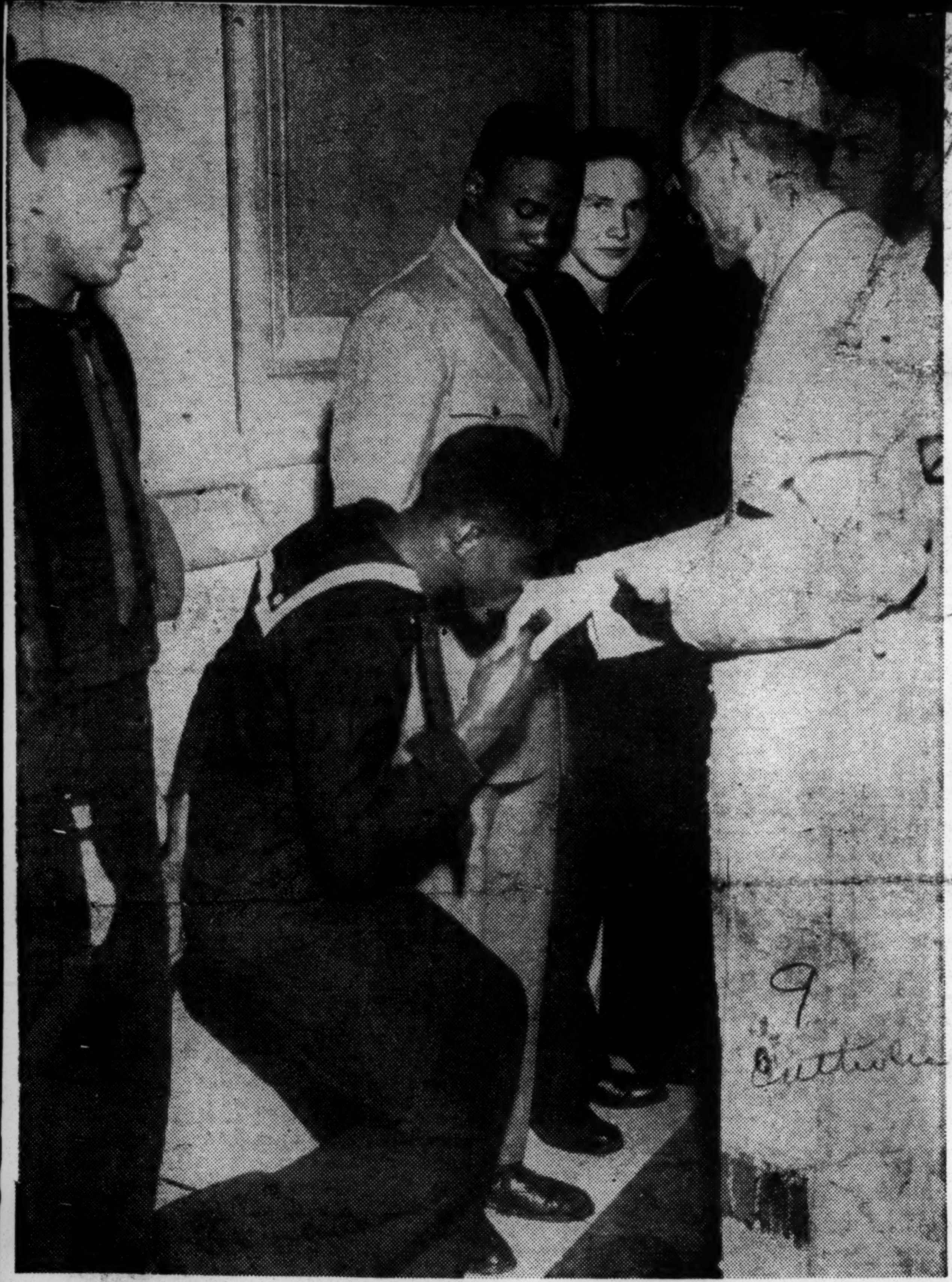
The Pope has conferred the same Papal distinction upon Mrs Mary Dunn, a 70-year-old Negro catechist.

Segregation called against natural law by Catholic bishop

Afro American Baltimore, Md. Sat. 8-25-56

SOUTH BEND, Ind.—Segregation is not only a sin but a violation of Christian charity and basic natural law, Archbishop Joseph F. Rummel of New Orleans, told a conference at the University of Notre Dame here Friday.

"Can anyone," he asked, "affix the label or merit of charity upon customs that exclude civilized human beings from sharing with their



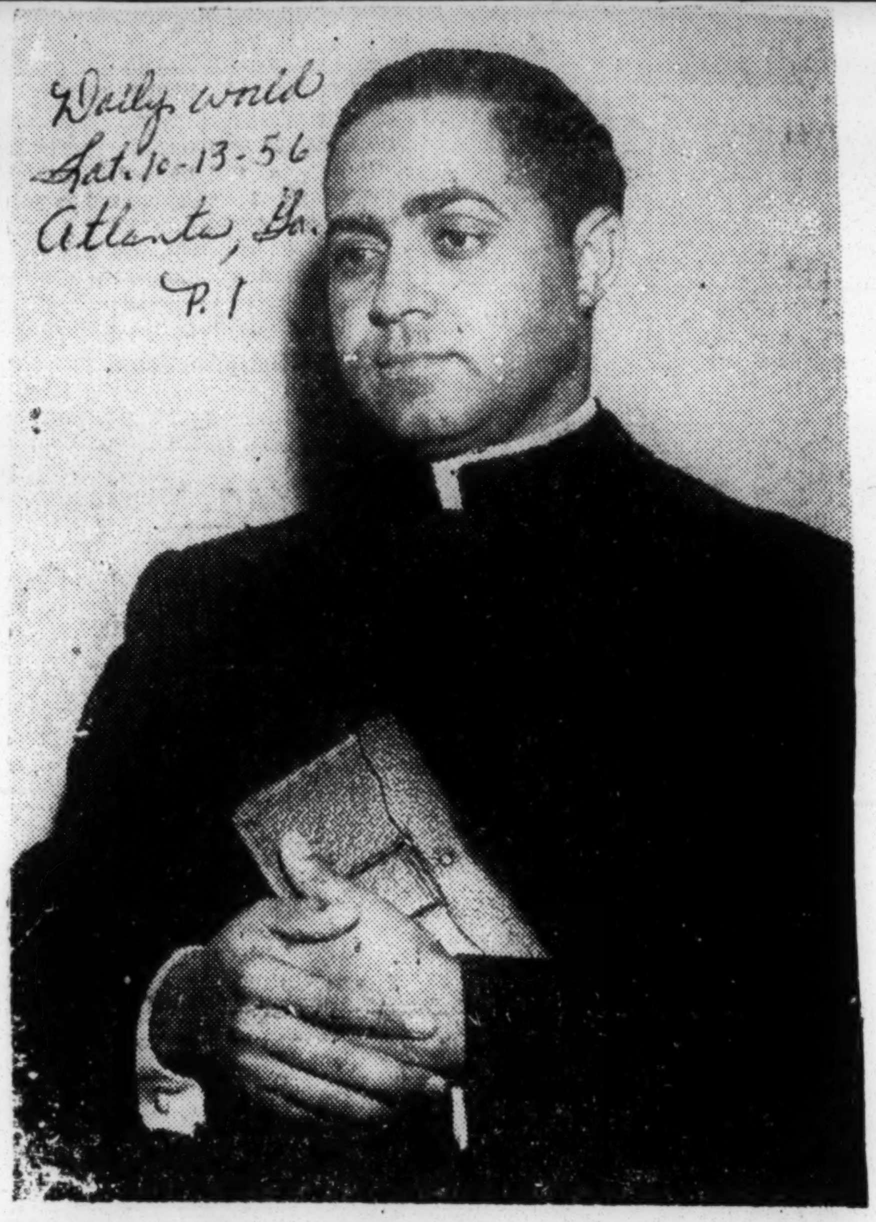
9

Catholic

A PAPAL AUDIENCE—Ralph Spence of New York City, a member of the crew of the aircraft carrier Leyte, kneels as he kisses the ring of Pope Pius XII when the Pope recently gave an audience to the men from the ship at his summer home at Castel Gandolfo, Italy.

fellow human beings certain facilities, conveniences and necessities of life, chiefly if not simply because they belong to a different race?"

He took exception to the argument that colored Americans were not ready for full citizenship.



Daily World
Sat. 10-13-56
Atlanta, Ga.
P. 1

CONDUCTS A PARISH MISSION HERE — Father Louis V. LeDoux, a native of Lake Charles, Louisiana, and former Priest of St. Mary's Church in Port Barre, Louisiana, is currently conducting a week long parrish mission at Our Lady of Lourdes Church here. Father LeDoux, first Negro Priest to be ordained for a Catholic diocesan in the South, is a graduate of the French Seminary in Montreal, Canada in 1952. Commissioned a 1st. Lt. he will begin active duty on Oct. 28 with the Air Force. — (Perry's Photo)

9 1956

CATHOLIC

ORDERLY INTEGRATION LEADERSHIP PLEDGED

Daily World Sat. 4-7-56 P. 1

Catholics Work Toward Christian Education Goal

Atlanta, Ga.

ST. LOUIS — (INS) — The National Catholic Educational Association Friday adopted a resolution pledging leadership toward orderly integration of Negro and white children in the nation's schools.

The resolution was adopted at the closing of the 53rd annual meeting in St. Louis.

The resolution read:

"Whereas, the integration of white and Negro children in our schools will give evidence of the observance of the precepts of justice and Christian charity, and

"Whereas, through careful and prudent planning this integration has been and can be successfully achieved, therefore be it

"Resolved, that this Association's members be guided by the precepts of justice, charity and prudence in giving leadership toward the orderly intgeration of Negro and white children in the nation's schools."

The Association named the Most Reverend Albert G. Meyer, Archbishop of Milwaukee, Wis., as president general.

Catholic Prelate Segregation Foe

Chicago Ill.

Defender ~~Sat. 3-31-56~~

NEW ORLEANS—(INS)—A pro-integration Catholic priest said Friday that he considers a telephone threat on his life as "unrepresentative of the feelings of the better people of the south."

Sat. 3-31-56

The Rev. Eugene McManus, 31, was threatened after he appeared as a speaker at a meeting on integration.

He said at the meeting that fear over the segregation issue has turned "the fairminded people of our city into blinded, frenzied bigots."

He added that these fair-minded people are afraid to express their true feelings for fear "the fury of the mob will be turned against them."

The day after the meeting an anonymous telephone caller threatened "to get" the priest. The Rev. McManus said the caller used "unprintable language."

In a statement the priest said:

"The people of the South are as fairminded and loving to their fellow man as are people any place. It is just the ratings of a vocal few who exert social pressure and deter fair people speaking their minds. . .when a man speaks his honest convictions, he is subjected to pressure, not necessarily from the majority but from a few who are emotionally outspoken. I attach no importance to this threat and consider it unrepresentative of the feelings of the better people of the South."

Life Of Catholic Negro Bishop On NBC-TV Sunday

Weekly P. 1

New Orleans, La.

Sat. 4-14-56

A former slave boy who became this country's first Negro Bishop is the central figure in a drama by Rod Serling to be presented by the CATHOLIC HOUR on NBC-TV Sunday, April 15 (1:30 p. m. EST). Serling, who wrote "Patterns," the much-acclaimed NBC-TV play which has been made into a popular film, has adapted the new one, "Beloved Outcaste," from a biography of Bishop James A. Healy by the Rev. Albert S. Foley, S. J. Fred Fitzgerald will portray the title role.

Known as a mystery prelate, Bishop Healy was surrounded by legend during his lifetime, but the story of his life lives up to the legend. Born in slavery in 1830, James A. Healy rose to become Bishop of the Diocese of Maine and New Hampshire, Assistant to the Papal Throne, and the outstanding Catholic orator of New England.

Weekly

New Orleans

After a successful term as First Chancellor of the Diocese of Boston, he became the second Bishop of Maine and New Hampshire and there became known as the "Children's Bishop."

P. 6

Sat. 4-14-56

Serling's script focuses on the difficult early years when, as Bishop of Portland, prejudice and violent reaction met Bishop Healy's social reform, but were not able to impede the work he was to accomplish from 1875 until his death in 1900.

Florida adopted a resolution urging support of the NAACP in "its legal and constitution fight to end racial discrimination in this state." Approximately 1500 ministers adopted the resolution at the General State Convention last week.

"We support all peaceful, determined and concrete steps" to end racial segregation, the resolution said, adding: "We as Christians regard (the Supreme Court desegregation decision) as indicating the time honored belief of the General Baptist State Convention, Inc., in proclaiming the absolute equality of all men before God."

It is believed that similar action will be taken during the Louisiana Negro ministers shortly.

ABIDE BY COURT RULE, CHURCH LEADER SAYS

Commercial Appeal

Wed. 4-4-56

Cardinal Stritch Advises 'Prudence' On Road To Integration

P. 1

Memphis, Tenn.

By PAUL MOLLOY

A Southerner by birth and breeding who rose to become a prince of the Catholic Church called upon all Americans yesterday to abide by the Supreme Court ruling on racial integration.

Samuel Cardinal Stritch, visiting the city where he was a priest six years, said, "The Supreme Court has made its decision. Of course, we are all American citizens and we will obey that decision."

'Room For Time'

He cautioned, however, that the Supreme Court had "left room for time and progressive action toward achieving the goal (integration) in its fullness.

"We should proceed," His Eminence continued, "with that prudence which the Supreme Court itself has indicated."

Cardinal Stritch, Archbishop of Chicago, flew to Memphis for the dedication tonight of the new St. James Catholic Church and School, which his nephew, the Rev. Morris Stritch, will serve as pastor.

He was met at Municipal Airport by Father Stritch, the Rt. Rev. J. H. Shea, dean of the West Tennessee Deanery of the Diocese of Nashville; the Rt. Rev. M. F. Kearney, pastor of Immaculate Conception Catholic Church and several nuns, priests and Catholic laymen.

Equality Church Teaching

He was accompanied here by the Most Rev. William D. O'Brien, auxiliary archbishop of Chicago; the Very Rev. Msgr. James C. Hardiman; the Very Rev. Msgr. Patrick J. Gleason; the Very Rev. Msgr. M. A. Canning and the Rev. Martin Borowczyk, his secretary, all of Chicago.

"The equality of men before God," Cardinal Stritch said, "is part of the Catholic teaching. It is just to be supposed that Catholics will work toward the realization of the brotherhood of man in Christ.

Commercial

"We must at once be good Americans, however, and understand each other's problems and, proceeding along the ways of great prudence, allow for a reasonable time for these things to be done."

Appeal

Cardinal Stritch paused to remark: "I am a Southerner myself" and pointed out that in Chicago "we have a large Negro population and we have made a great many advances. Of course, there are still things to be done but we are trying to do them as quickly as we can."

P. 1

The visitor, who was born and reared in Nashville, had a few words about the proposed St. Jude's hospital which entertainer Danny Thomas hopes to build here. It was at the Cardinal's urging that Mr. Thomas chose Memphis as the site.

"I've known Danny since he was an altar boy in Toledo, Ohio," he said, "and I'm very much pleased that he is getting the chance to do what he has wanted to do for a long time.

'Confused' By Communists

Cardinal Stritch said he was a little confused by the turn-about policies of communists who have overthrown Josef Stalin as a party great. "I would be much more interested," he added, "if they were to abandon Godless communism and overthrow the false ideas which they have created.

"We must be careful and always be on guard against smiles that are not backed up by action."

Cardinal Stritch will offer Mass at 9 this morning for the children of St. James' School at 4189 Leroy. He will deliver the sermon at the church, which adjoins the school, during the 6 p.m. Pontifical High Mass celebrated by Msgr. O'Briend.

After the dedication of the church, he will be guest at a banquet tendered by local dignataries of the Catholic church.

Catholic
Call P. 2
Kansas City, Mo.
Fri. 3-23-56

AFRICAN PRIEST HOLDS SERVICE AT FORDHAM.—The Rev. Richard Pwamang, native priest from the Gold Coast, Africa, is shown officiating at a Fordham university mass at the observation of Interracial Sunday at the university church. Other officers of the Mass were, the Rev. Archibald V. McLees, deacon, (left) pastor of Holy Rosary church, Brooklyn; and the Rev. C. M. Visuvasam, sub deacon, (right) director of Social Action, Archdiocese of Madurai, India.

CHURCH BIAS CHARGED

Times P. 14-C

Negro Judge Says Some Bar His Race From Membership

New York

CHICAGO, May 6 (AP)—A Negro justice of the New York Supreme Court declared Sunday church membership was denied to some members of his race even though all churches preached brotherhood.

Judge Harold A. Stevens, 48 years old, first Negro appointed to New York's high court, declined to identify such churches. He said some churches denied membership to Negroes in fear of offending other members.

Judge Stevens, a convert to Roman Catholicism, said his church had "taken the lead in vigorously condemning racism." He spoke at a communion breakfast of the Catholic Interracial Council.

Tues. 5-8-56

He said "there is much work to be done" by lay members of the Catholic church to combat racial prejudice. He said race riots had occurred in some housing projects in Catholic communities. The judge declared a poll of New England students had shown 4½ per cent would refuse communion from a Negro priest.

Rev. Mario Shaw, O.S.B., Ordained; 1st Montgomery Negro Benedictine

Catholic Week P. 1
B'ham, Ala. Fri. 6-29-56

OWENSBORO, Ky.—Rev. Mario Shaw, O.S.B., who is reported to be the first Negro Benedictine priest from Montgomery, Alabama, was ordained here June 29.

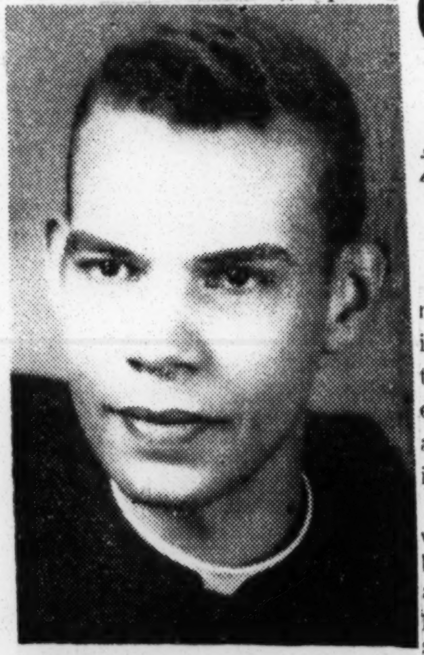
Father Shaw is a former member of St. Jude's parish in Montgomery.

After graduating from St. John's High School in Montgomery, Father Mario entered Xavier University at New Orleans.

In September of 1946, he was accepted into the minor seminary at Newburgh, N. Y. He completed his studies at Catholic University and St. John's University, Collegeville, Minn.

Father Mario was ordained with Rev. Thomas O'Connor, O.S.B., of Bowling Green, Ky.

The new Negro Benedictine is a member of Saint Maur's interracial community at South Union, Ky., where he will teach as a seminary instructor.



ORDAINED — Rev. Mario Shaw, O.S.B., is reported to be Montgomery's first Negro Benedictine priest. Father Shaw is a member of St. Jude's parish.

Lone priest in Ohio at parish 8 years

Afro-American Sat. 4-21-56

KENT, Ohio — (ANP) — The first and only colored priest to be stationed in Ohio has not only been fully accepted in this community, but for eight years he has served as assistant pastor of the local St. Patrick parish.

P. 5

He is the Rev. Allen M. Simpson, a native of Ottumwa, Ia., and a graduate of Trinity College Sioux City, Ia. He took his theological training at Conception Seminary, Missouri.

Ordained by the late Bishop James A. McFadden in 1948 in St. Columba's Cathedral, Youngstown, Ohio; Father Simpson shortly afterwards was assigned to St. Patrick. parish in Kent.

Baltimore, Md.

Courier-Journal P. 1

Associated Press Wirephoto

BISHOP RESIGNS . . . Bishop Jules B. Jeanmard, left, Lafayette, La., has resigned his office "for reasons of poor health," as announced in Washington yesterday. He will be succeeded by Auxiliary Bishop Maurice Schexnayder, right. The bishop, 77, became involved in segregation fight when he excommunicated two women who allegedly attacked teacher of integrated Bible class.

Louisville, Ky.

CATHOLIC NEGRO SCHOOL SOUGHT

Times-Picayune

Zoning Curb Modification Under Advisement

Thurs. 2-23-56

A proposal for erection of a new Catholic Negro school, lacking adequate yard area, was protested Tuesday by property owners near the site, 1941 Dauphine, at a hearing of the board of zoning adjustments at City Hall.

P. 26

The school building, affiliated with Holy Redeemer church, has been condemned as a fire hazard. The Rev. John F. Kiernan, pastor, said ground space was insufficient for the size of the new building needed, unless there were a modification of zoning restrictions.

New Orleans, La.

Property owners complained the school was "a nuisance," and that pupils "pulled up shrubs" and played basketball and football "to all hours of the night."

Some complained the school brought Negroes into an essentially white neighborhood.

However, board chairman A. B. Nicholas Sr. ruled the presence of the school was not being taken up by the board—only the question of an adjustment in the zoning law. The petition was taken under advisement.

In another case, a petition of Theodore E. Swan, who proposes to erect an eight-apartment residence in the Lakeshore subdivision, was opposed by residents of the area.

Swan wanted to construct the building with insufficient rear yard area, but having the required parking space. Property owners, presenting a petition signed by 73 persons opposed to granting of the modification, said Swan would not have enough parking space for all residents of his building, without the cars abutting into an easement area that he had turned over to the subdivision.

At this point Clarence Simmons, chief city building inspector, said a property owner could build on an easement area unless the land had actually been purchased from him by the subdivision. Not all members of the board agreed with him.

The board took under advisement these and 38 other cases.

Refuse to receive sacrament from priest

Afro-American

SALISBURY, Southern Rhodesia (ANP) — While its slogan of "Partnership" is making a great impression upon Liberals abroad, Rhodesia shows no signs of going back on its apartheid-like policy of racial segregation.

At a holy mass marking the end of the first synod of the newly inaugurated Provine of Central Africa in Lusaka last Sunday, some white communicants refused to receive the blessed sacrament from a African priest.

9 1956 CATHOLIC

You Hear Strange Things About Catholics!

Courier P.1 Pittsburgh, Pa.

Sat. 7-14-56

"DO CATHOLICS Want to Rule America?"

Back in 1928, when New York's Governor Al Smith won the Democratic nomination for President, the Solid South broke ranks for the first time, to help elect Herbert Hoover!

REASON:—Projection of a fear campaign that if Smith was elected to the nation's highest office the country would be run from Rome!

Since that time, numerous Catholics have won high political offices, including Governors, Mayors, judges, etc.

The Catholic Church labels the charge "fantastic" . . . "incredible slander" . . . vigorously denies any suggestion that Catholics in this country want a union of Church and State, "with Catholics monopolizing the political, as well as the spiritual control of the nation."

EDITOR'S NOTE:—The Catholic Church has stepped up its campaign among Negroes in recent years . . . and notable among its achievements has been its forthright position regarding the U. S. Supreme Court school desegregation opinion in 1954.

In the interest of truth, THE COURIER is running a three-part story under the heading—"You Hear Strange Things About Catholics . . . But ARE THEY TRUE?"

Information is supplied by the Religious Information Bureau, Supreme Council, Knights of Columbus, St. Louis, Missouri.

"Our Church," said Archbishop Joseph F. Rummel of New Orleans, "has no interest in establishing a union of Church and State in the United States, and no desire to monopolize influence upon policies of government or legislation.

" . . . It is our duty to insist upon the full measure of justice and fair play in conformity with the principles of freedom which our Constitution guarantees in the sphere of religion, education and personal security."

■

CARDINAL GIBBONS said the same thing in another way!

"Catholics accept the Constitution without reserve, with no desire, as Catholics, to see it changed in any feature. They can, with a clear conscience, swear to uphold it."

On the question of "No Meat on Fridays" . . . Catholics say: " . . . because flesh meat is a common food of all mankind which members of the universal Church can collectively deny themselves in a spirit of Christian self-denial.

"The church does not oblige Catholics to eat fish.

"Why on Friday?

"Because Friday happens to be the day of the week on which Christ offered the supreme act of self-denial in His death on the Cross—an event which we must never forget and ever honor."

■

CATHOLICS POOH-POOH the remark:—"Catholics are not permitted to read the Bible . . ." fanciful fiction . . . made the Bible a "closed book."

They point out that the New Testament, first written in Greek, was translated into Latin by learned men of the Catholic Church.

In conclusion they insist . . . "The Bible was never lost, never closed, never 'discovered.' Before the year 1520, there were 198 editions of the Bible in the language of the common people . . .

"In the face of such historical facts, it is impossible for informed persons to believe that the Bible was ever closed, or the Catholics are prohibited from reading it . . . "

"Our one desire for all the Church's children," wrote Pope Benedict XV in 1920, "is that, being saturated with the Bible, they may arrive at the all-surpassing knowledge of Jesus Christ."

Bishop Will Seek Aid for Africans

Times-Picayune

Sat. 7-14-56

P.12

New Orleans, La.

The Most Rev. Joseph O. Bowers, bishop of Accra, West Africa, who arrived in the United States Wednesday, will establish headquarters at St. Augustine's Seminary, Bay St. Louis, Miss., in soliciting funds for the erection of churches and schools in his missionary district.

An alumnus of St. Augustine's Seminary, where he was consecrated by Francis Cardinal Spellman of New York in 1953, Bishop Bowers said that the Gold Coast, of which Accra is the capitol, will soon enjoy complete independence and that the church must be fully prepared to help promote the spiritual and cultural progress of the people.

The diocese of Accra has about 50,000 Catholics. A staff of 50 priests, three of them American Negro Divine Word missionaries, are under Bishop Bowers' jurisdiction.

The bishop, who also is an alumnus of the Gregorian university in Rome, where he obtained his degree in canon law, will remain in this country for about five months.

BISHOP J. O. BOWERS

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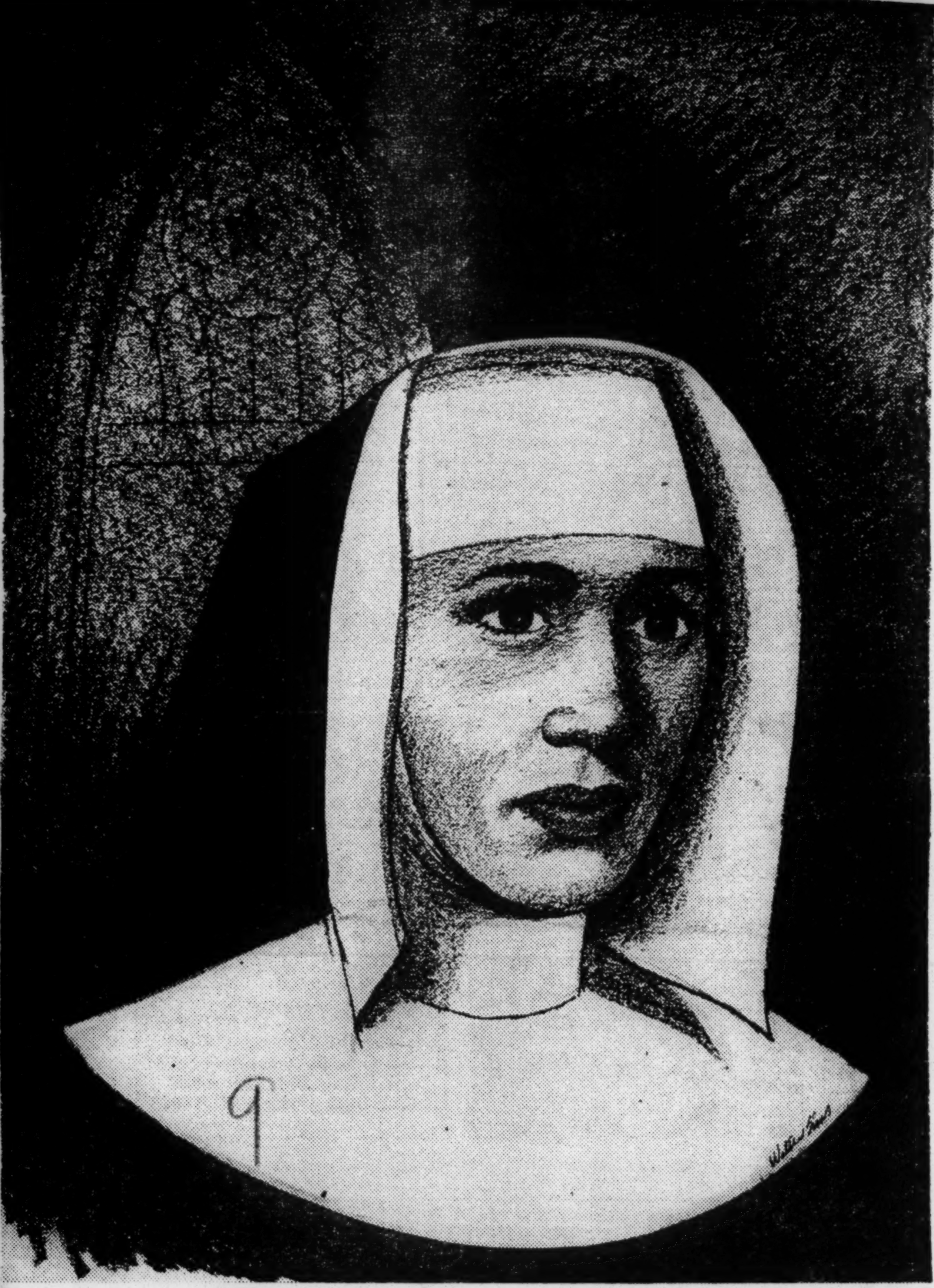
9 Catholic

Catholic Week
Fri. 7-27-56
P.8
B'ham, Ala.

IN CASUAL CONVERSATION—Sr. Margaret Rose, Regional Superior of the Maryknoll Sisters in Africa, stops briefly to talk with a native girl of Kowak, Tanganyika, British West Africa. A missionary since 1948, Sister soon will be Local Superior for Sisters at Morogoro, where a new secondary school for girls will open soon, the first in the area. A graduate of Notre Dame Academy, Quincy, Ill., Sister Margaret Rose is the daughter of Mr. and Mrs. W. F. Winkelmann of St. Louis, Mo. (NC Photos)



Sketch of a Catholic Nun by Artist Walter Sims

Catholics, In Survey Find Whites Preach Equality, That's All

Globe & Independent
Nashville, Tenn.
Fri. 8-3-56

New York—Eight out of ten whites agree with the Declaration of Independence that "all men are created equal." Seven out of ten say they like, rather than dislike, most Negroes. Yet only four out of ten whites would be willing to live next door to Negroes. Only five out of ten would even be willing to live in the same neighborhood.

Why? "Because Negroes are different, that's why." Approximately half of the whites in the U. S. say that and many of the reasons they give reveal extreme dislike for most Negroes.

P. 1

These are some of the facts reported in the August Catholic Digest in the first national survey of Negro-White relations. A wide gap between principle and practice was revealed by the answers to the survey questions.

People Change Answers

People would tell the questioner that they believed one thing, then admit cheerfully a few minutes later that they practiced another. Certain persons kept a consistent point of view throughout the interview. But many kept switching about, according to whether the questions were abstract or concrete.

Globe &
Independent

Despite the fact that seven out of ten Whites claim to like Negroes the answers to specific questions showed very different reactions. In the South, though two-thirds of the Whites like Negroes, half would draw the line at working next to them. Fully eight out of would refuse to live next door. In the North, half the Whites would draw the line at living next door to a Negro family.

P. 4

Think Negroes Different

Ideals apart, just about half of white Americans feel that Negroes are "different."

"Except for their color, in what ways would you say that Negroes are different from Whites?" They aren't different; one-half of the northern Whites and a fourth of the southern Whites say that. Those who said they are different gave more derogatory explanations than they did natural or favorable ones.

The strange thing about all this is not so much the fact that many people look down on Negroes or woldn't live next door to them. The strange thing is that so many people who believe in differences still say they like Negroes and say that all men are createed equal.

In theory, most Whites accept Negroes. In practice, few do. How does this affect the race problem? It might indicate that most Whites are probably ready to admit Negroes as legal equals, though not as social equals. For when Whites think abstractly of the Negro race, they tend to think of Negroes as the equals of other Whites. But certainly not, in terms of the "different Negro next door, the equal of themselves."

Integration Is Put Off By Diocese

Herald P. 1
Mon. 8-6-56
Miami, Fl.

NEW ORLEANS —(AP)— Archbishop Joseph Francis Rummel, who has declared segregation 'morally wrong and sinful," said Sunday Catholic schools of the New Orleans archdiocese will remain separated for whites and Negroes at least one more year.

P. 1

RUMMEL

In a pastoral letter read at all masses in the Deep South archdiocese, the Roman Catholic prelate said integration will be postponed until at least September, 1957.

Parishioners were promised that integration, when it came, will be moderate and gradual, affecting the elementary schools one grade at a time. The archbishop did not mention secondary schools.

"Our declaration against racial segregation as outlined in the pastoral letter published in the churches of the archdiocese on Feb. 11, 1956, still holds true as a guide of Catholic conduct," added Archbishop Rummel.

In that letter the archbishop first declared that racial segregation was "morally wrong and sinful." His declaration, at that time, was widely interpreted to mean integration would begin for some of the archdiocese's 60,000 white and 12,000 Negro students this September.

But, Archbishop Rummel said Sunday, "certain difficulties still remain and we are not now prepared to introduce integration generally."

The prelate did not outline the "certain difficulties."

9 1956

CATHOLIC

Three Generations Receive Baptism

Catholic Week
B'ham, Ala
Fri. 10-12-56
P. 8

THREE GENERATIONS RECEIVE THE SACRAMENT OF BAPTISM in the Most Pure Heart of Mary Church, Mobile. Facing the Rev. Amie Boucher, S.S.J., are, left to right: Godmother Lillian P. Willis; Mrs. Catherine Watts, mother; Wilton Joyner and Mrs. Arthur Wilkerson, godparents; Rosemary Elizabeth Watts, daughter; godparents, Arthur Wilkerson and Mrs. Mildred Wilson; Leo Watts, father; Elijah Jefferson, godfather; Marion Joseph Watts, a son, and Frank Watts, godfather, holding Gregory McCants, a nephew who was baptised. Frank with his brother Leo, were baptised last year.

Herald Sat. 10-27-56
Miami, Fla. P. 3B

—Herald Staff Photo by William Kuenzel

MINISTERING TO HANDICAPPED CHILDREN IS THE WORK OF FAMED NUN
. . . Sister Joan Margaret works with Soevrette DeCastro, Jeanine Romain

Noted Nun Credits Works To Corporate Prayer Life

A woman who performs more good works "incidentally" than most people do intentionally is Sister Joan Margaret. The nun will be speaking in six South Florida Episcopal churches next week.

Here's what she has accomplished "incidentally" aside from her main job:

She started the first and only school for handicapped children in Haiti.

If you don't think that sounds like much, you just don't know what it takes for such a job.

Little did Sister Joan Margaret know what she was getting into 13 years ago when she was assigned to the cathedral in Port-au-Prince, Haiti. Her job was that of parish visitor.

Within a year, though, the kindly nun had begun to meet the obvious need of a special school for the unfortunate native children.

She started her school with one pupil—a blind boy. Their "building" was the shade of a tree. Her experience was nil.

Now—just 12 years later—St. Vencent's School for Handicapped Children has its own buildings, 101 blind, deaf, speech-impaired, mentally retarded or crippled children, and a staff of four nuns and 34 Haitians. Sister Joan Margaret is director of the school.

At first, the cheerful nun used plumbers to make braces. Shoemakers who never made a corrective shoe began making them. Carpenters constructed walkers.

Today, first rate, up to date medical equipment is available at the school.

There also are special classes in physical therapy, classes in Braille, and classes in lip reading in addition to the regular curriculum of any school.

So big an imprint has she made with her work among the handicapped children, that Sister Joan Margaret received an award last January from the Chamber of Commerce of the Americas.

But the short nun with the steel-framed glasses modestly declares that the school is just "the outgrowth of a felt need." She insists it is just a by-product of her major work as a member of a religious order—a life of prayer.

Despite the rigorous schedule demanded for someone running a school with special problems, Sister Joan Margaret finds time to emphasize the prayer side of her life.

She attends Mass every morning at 6 a.m. either in the convent or the cathedral.

She says the Divine Office seven times a day at the stated times. This brief service includes the repeating of Psalms, Bible study and meditation.

In addition, she spends a half hour daily each in meditation, intercession, spiritual reading and evening prayers.

Also, she conducts a chapel service in the school and teaches the class on religious instruction.

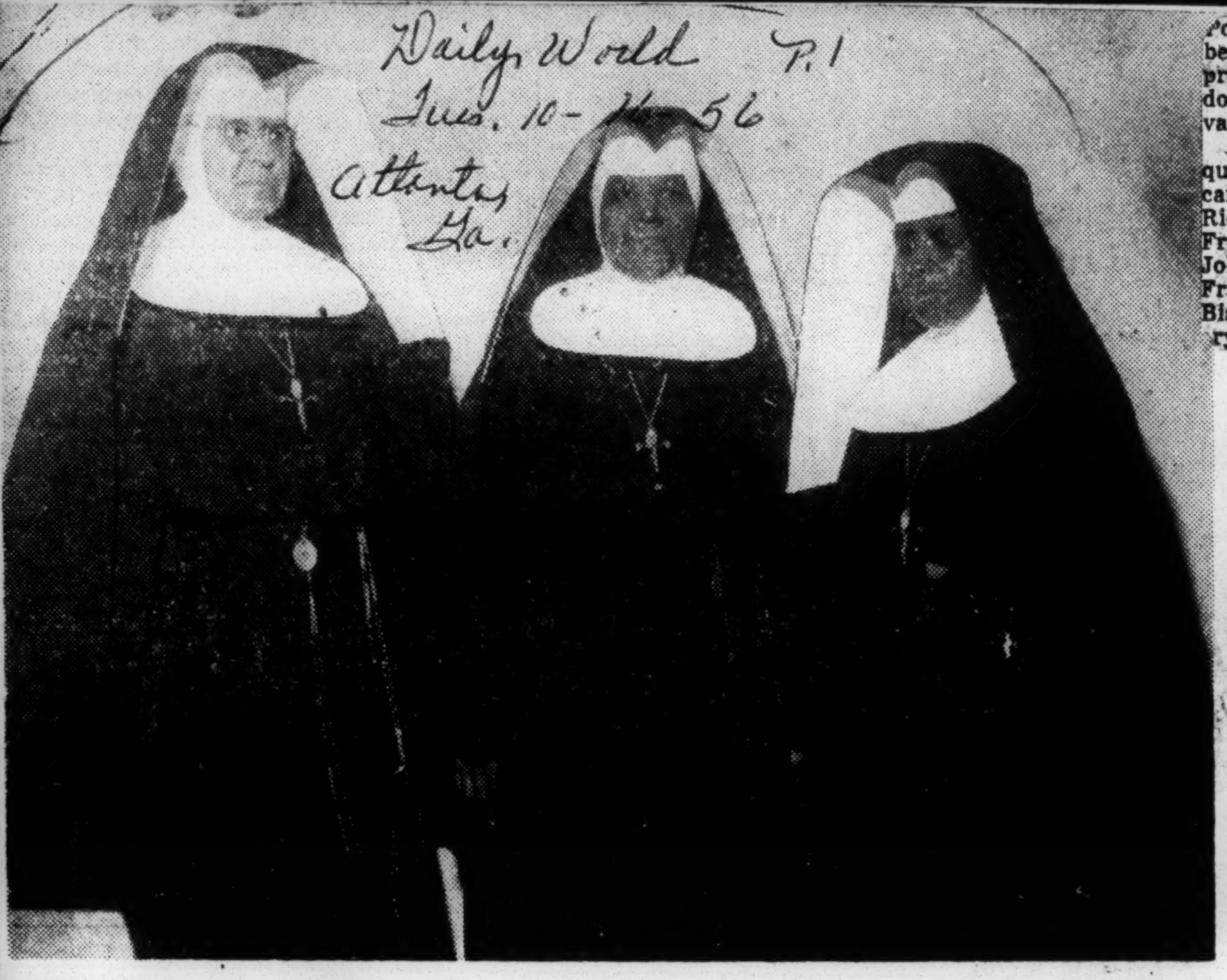
"It's a life to live, not a work to be done," explains Sister Joan Margaret, and you know she means it.

Disclaiming further any credit for herself, the nun insists that no member of a religious order accomplishes anything alone, but that everything is done through the power of corporate prayer.

She illustrates this power by telling of a recent incident when the school needed equipment for the deaf children. Of course the need was a matter of prayer with the Sisters.

Suddenly a group within a New England Episcopal church — with which none of the nuns had had any contact and which was practically unknown to them — wrote and asked what the school would do with $1,000.

Sister Joan Margaret replied that the money would go for



Daily World P.1
Tues. 10-16-56
Atlanta, Ga.

THREE NUNS ARE SHOWN as they attended services Sunday at the Church of Our Lady of Lourdes. They were on hand at the close of a week's Mission services and for the 17th annual state meeting of the Catholic Laymen's League. Left to right the sisters, who came from Orangeburg, S. C., are Sister Mary Cyprion, Sister Mary Imelda and Sister Mary Denise. — (Photo by Lowe)

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the equipment for the deaf. The money was sent along immediately.

Here to attend a meeting of the Florida Society for Crippled Children and to place two children in Variety Children's Hospital for special treatment, the humble nun has been speaking in various local churches.

She will speak at 9:15 a.m. Sunday at **St. Stephen's Episcopal Church.** She also will address the youth group there at 7 p.m.

Sister Joan Margaret will speak in a private home to a group from **Holy Comforter Episcopal Church** at 5 p.m. Sunday.

Tuesday she will be in Cocoa, Wednesday she will speak in West Palm Beach, Thursday in Fort Lauderdale, and Friday at the Episcopal **Church of the Resurrection** here.

While telling of her work and her religious order, Sister Joan Margaret will not urge anyone to enter a religious order.

"A vocation is God-given," she explains. "We just ask that they pray about it and that they pray for us."

Pope Might Name Negro As Cardinal

Post + Times Herald P.8-C
Sat. 12-15-56

By Frank Brutto

Washington D.C.

VATICAN CITY, Dec. 14 (AP) The first Negro to wear a cardinal's red hat may well emerge from the next consistory to create princes of the Roman Catholic Church. The consistory, whenever it is held, also could see an increase in the number of United States cardinals, now four.

Should Pope Pius XII select a Negro, it would conform with the Pontiff's expressed desire to keep the church's high senate body as representative as possible.

During the past 10 years the church's membership in Africa, has increased from 12 million to more than 20 million—outstripping the rate of world-wide growth. The church's membership today totals 472 million.

Vatican circles believe that prelates under consideration for cardinals could well include Negro Archbishop Joseph Kiwanuka, 59, of Masaka, Uganda.

An increase in the number of American cardinals also would recognize the growth of the church in the United States. Membership there has increased from 22,556,242 in 1942 to 33,574,000 today.

Vatican sources say the number of United States cardinals, if it is increased, probably would not be increased by more than one or two unless the Pope also raised the total number of cardinals beyond the present 70. He once thought of doing this. There are now 10 vacancies in the college.

Among the Americans frequently mentioned as possible candidates are Archbishops Richard J. Cushing of Boston, Francis Keough of Baltimore, John Joseph Mitty of San Francisco and, mor erecently, Bishop Fulton J. Sheen, auxiliary bishop of New York.

Associated Press

Post + Times

May Be Cardinal

Herald P.8-C
Sat. 12-15-56
Washington D.C.

Archbishop Joseph Kiwanuka of Masaka, Unganda, Africa, is among the prelates under consideration for selection as cardinals at the next consistory of the Roman Catholic Church, Vatican circles reported yesterday. If selected, he would be the first Negro to wear a Cardinals red hat.

Informer Sat. 12-29-56
Houston Texas
p1

FIRST NEGRO CARDINAL? — Archbishop Joseph Kiwanuka, 59, of Masaka, Uganda, is being mentioned in Vatican circles to be under consideration for elevation to the College of Cardinals when the next consistory to create princes of the Roman Catholic church is held. During the past 10 years, the church's membership in Africa has increased from 12,000,000 to more than 20,000,000. (Newspress Photo).

Negro Cardinal?

Daily World
Tues. 12-18-56
Atlanta Ga.

P.1

ARCHBISHOP Joseph Kiwanuka, 59, Uganda, Africa, is being mentioned in Vatican circles to be under consideration for elevation to the College of Cardinals when the next consistory to create princes of the Roman Catholic Church is held in Vati~~can City~~. Should Pope Pius XII select a Negro, it would conform with the Pontiff's expressed desire to keep the church's high senate body as representative as possible. *(International)*

Former dean, rector named St. Augustine Seminary head

Afro-American
Baltimore, Md.
Sat. 9-15-56
P. 1

BAY SAINT LOUIS, Miss. — The Rev. William Adams, S.V.D., 43-year-old priest, has been appointed rector of the interracial St. Augustine Seminary here by the Divine Word Missionaries' superior general in Rome, Italy, according to the Very Rev. Robert E. Pung, superior of the southern province.

Father Adams, a native of Cambridge, Mass., is the first of his race to head the institution.

He entered St. Augustine in 1936 after finishing his high school course at Boston College High School a few years earlier. He graduated from St. Augustines' junior college department in 1938, and spent the next two years in spiritual training at St. Marys novitiate in Illinois.

* * *

IN 1940 he became a member of the Divine Word society, and returned to the seminary here and pursued his studies for the next six years.

He was ordained a priest by the Most Rev. Richard O. Gerow, S.T.D., bishop of Natchez, Miss., in 1945.

Since the completion of his work in 1946, Father Adams has engaged in parish work as an assistant pastor in St. Martinville, La., and was dean of students and professor at Holy Rosary Institute in Lafayette, La.

Since 1952 he has been at St. Augustine as dean of students in the minor seminary, professor of English and Christian doctrine and a member of the board of directors.

Va. Catholic school integration success

Afro-American P. 1
Sat. 9-29-56
Baltimore

BY RUFUS WELLS

RICHMOND

Colored and white children have been attending classes together in Catholic high schools here for two years without incident, an AFRO survey revealed this week. Md.

Spokesmen for three Catholic high schools now beginning their third year of desegregated classes, termed the new policy a success. They said that no scholastic or disciplinary problems have resulted from the integration.

Sister Catherine, principal of St. Patrick's High at 26th and Grace Sts. where 12 colored girls are among the 197 pupils in attendance, said:

"We have some colored pupils who are very bright, some who are average and some who are slow and we have to push right along all the time—just as we have white pupils in all three categories."

At St. Patrick's the colored girls participate in all activities except social affairs. Sister Catherine explained:

"The girls do not participate in social activities. Once we had a dance and they attended. Some of the white boys danced with the colored girls, since no colored boys are now attending St. Patrick's, and my telephone rang constantly as people protested."

Asked if the protests were from parents or students, Sister Catherine replied:

"I couldn't tell but I think it was one of the big boys here trying to disguise his voice to make us think several persons were calling."

AT BENEDICTINE High School, 300 N. Sheperd St., six colored boys are among the 262 enrolled. This is an all boys military school.

A spokesman for the school said the colored youths were average scholastically. All of them are in the cadet corps and two are in the school band.

The colored youths do not play on the football team as their presence would be resented by the white public schools on Benedictine's schedule.

"They get along just fine, just fine together," the spokesman concluded.

She said one of the colored pupils is a freshman, three are sophomores and two are juniors. Disciplinary and academic standards have been upheld and there has been no opposition to integration, she concluded.

Afro-American

Colored pupils are also attending mixed classes at Cathedral High School here. P. 12

In other Virginia cities the gradual desegregation program has also been hailed as a success. Norfolk Catholic High in Norfolk, Va. and two Catholic elementary schools in Hampton integrated their classes in the fall of 1954.

Color bars fell in the Catholic schools in the spring of 1954, a few weeks before the May 17 ruling outlawing racial segregation in public schools. Bishop Peter L. Ireton ordered the schools desegregated.

Moreover, white and colored pupils are attending classes together at Fort Belvoir and Fort Meyer in Virginia, and at three Catholic parochial schools in northern Virginia.

From all areas, the reports are the same: "No incidents, no problems."

The sitution in Norfolk closely parallels that in Richmond. The Rev. John T. Meehan, principal of Norfolk Catholic High, said only one family withdrew its children from the school when the decision to integrate was announced.

He continued:

"There's been no disciplinary problem at all. The colored students have been very courteous. A few of them have scholastic difficulties, just as some other students have had such difficulties.

He said that relationships between white and colored students became friendly after the first few weeks and have remained that way. The colored boys showed no timidity, but some of the girls were shy at first.

FATHER MEEHAN ..and Frank Amato, athletic director, feel that the sports program has facilitated integration:

"They just fell right in and nobody has said anything," Amato said, talking about his freshman physical education classes and junior varsity teams.

"As far as athletes are concerned there isn't any color barrier," he said, "it's your ability that counts."

He said all four colored students had done well, especially one who made quite a name for himself as halfback on the junior varisty last season.

In Richmond, Catholic high schools have absorbed the graduates of Van DeVyer school as well as Catholics from other schools who meet the academic standards.

Name Negro To Head Seminary

Defender P. 3
Sat. 9-29-56 Chicago Ill

BAY SAINT LOUIS, Miss. — Rev. William Adams, S. V. D., 43, a Negro priest, has been appointed rector of interracial St. Augustine's Seminary here by the Divine Word Missionaries' Superior General in Rome, Italy.

Father Adams

The announcement was made recently by the Very Rev. Robert E. Pung, S. V. D., superior of the Divine word Southern Province.

Father Adams, a native of Cambridge, is the first colored priest to head the institution. He entered St. Augustine s in 1936 after finishing Boston College High a few years before.

He graduated from St. Augustine's junior college department in 1938 and spent the next two years in special spiritual training at St. Mary's novitiate, Techny, Ill.

He became a member of the Divine Word Society in June, 1940. Returning to Bay Saint Louis, the new rector pursued his philosophical and theological studies for the next six years. He was ordained priest by Bishop Richard O. Gerow, of Natchez, Miss., on Sept. 29, 1945. Sat. 9-15-56

The Society of the Divine Word is an organization of over 4,000 priests and brothers of many races

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Negro Priest To Head Mixed Miss Seminary

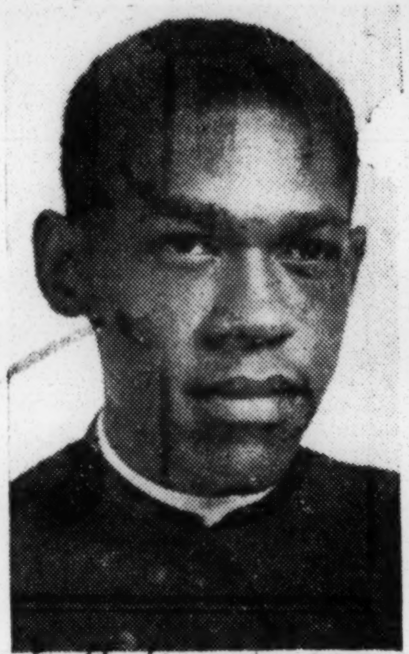
Informer
Sat. 9-15-56
Houston Texas

BAY ST LOUIS, Miss — The Rev William Adams, SVD, a 43-year-old Negro priest, has been appointed rector of interracial St Augustine's Seminary here by the Divine Word Missionaries' Superior General in Rome, Italy. The announcement was made recently by the Very Rev Robert E Pung, superior of the Divine Word Southern Province.

Father Adams, a native of Cambridge, Mass, and the first Negro priest to head the institution, entered St Augustine's in 1938 after finishing his high school courses at Boston College High School. He was ordained a priest by the Most Rev Richard O Gerow, Bishop of Natchez, Miss, September 29, 1946.

Informer P. 10

Since the completion of his studies in June 1946, Father Adams has engaged in parish work as an assistant pastor in St Martinvlle, La and was prefect of students and professor at Holy Rosary Institute, Lafayette, La. Since 1952 he has been at St Augustine's as prefect of students in the minor seminary, professor of English and Christian Doctrine, and member of the board of directors.



Catholic [illegible]

TO TAKE VOWS—Frater Edward Wilson, O.S.C., of Mobile, will pronounce simple vows of poverty, chastity and obedience in the Order of The Holy Cross in the order monastery chapel at Hastings, Neb., Tuesday, Aug. 21. Frater Wilson is only the third Negro cleric to be professed in this order. He attended the Most Pure Heart of Mary parish School, Allen Institute and Central High School, all in Mobile.

Afro-American
Sat. 9-29
Balt.

D-DAY PLUS TWO—Two and a half years after Catholic high schools in Richmond integrated, school officials said they have had "no incidents." They debunked stories circulated by race-baiting politicians that colored students would pull down scholastic standards. Above, pupils study together at St. Patrick High School in Richmond, Va. (Freeman Photo)

Bishop Bowers Ordains Sub-deacons

Courier p. 19
Pittsburgh, Pa.
Sat. 10-20-56

BAY ST. LOUIS, Miss.—The Rev. Joseph O. Bowers, S.V.D., J.O.L., LL.D. (center), is pictured on the campus of St. Augustine's Seminary here with five subdeacons whom His Excellency ordained on the feast of St. Michael.

The subdeacons, who will receive the diaconate in February and the priesthood in May, are, from left to right: the Revs. George Heffner, Jerome LeBoux, Raymond Guidry, Joseph Guidry, and August Langankemp. All are Divine Word missionary scholastics pursuing their theological course at St. Augustine's. Upon completion of their theology and subsequent ordination to the priesthood next May, they will receive their mission appointments.

Bishop Bowers of the Diocese of Accra, B. W. Africa, is an alumnus of St. Augustine's and was consecrated a Bishop three years ago in Bay St. Louis, Miss. The Very Rev. William Adams, S.V.D., is rector of St. Augustine's Seminary.

Catholic Weekly Report 22 Million African Members

Black Dispatch
Oklahoma City, Okla.
Fri. 9-28-56

EBUTE METTA, Nigeria — (ANP)—The Herald, Nigerian Catholic weekly newspaper published here, in a recent issue, listed the number of Roman Catholics in Africa as 22,000,000 and proclaimed that tremendous growth in the church in recent years is reminiscent of the days when the "Dark Continent" contended with Rome in faith and fever.

The Herald quoted from figures published in Fides, to show that since 1927 the number of Catholics has quadrupled. It credits the rapid growth to the work of missionaries in Africa, especially the local clergy.

According to the Herald, there are 312,000,000 inhabitants in Africa, divided into two parts, white Africa and Black Africa. Of this number 22,000,000 are Catholics. Most of the 22,000,000 Catholics are in Black Africa.

Catholic editors denounce racism

Afro-American
Sat. 10-6-56

NEW YORK — Editors of Catholic publications in all sections of the country have a "determination and conviction" that racial discrimination is "morally wrong and unjust," an official of the Catholic Press Association of the U.S. declared here last week.

G. Roger Cahaney, executive secretary of the C. P. A. told a forum of the Catholic Interracial Council that friends of interracial justice can count on the support of Catholic papers and magazines.

Mr. Cahaney said that a recent convention of the Catholic Press Association adopted the following resolution in support of interracial accord.

"Be it resolved that the Catholic Press Association, recognizing the evils of discrimination and racial segregation, urges its members to exemplify their educational program on this subject and work toward interracial accord in charity and justice throughout the United States."

Bishop Bowers ordains St. Augustine subdeacons

Afro-American Baltimore, Md.
Sat. 10-27-56

BAY ST. LOUIS, Mass. (ANP) — Bishop Joseph O. Bowers of the Accra Diocese of the Gold Coast last week ordained an interracial team of seminarians as subdeacons in the Roman Catholic Church.

The subdeaconate is one of the final steps for the young scholastics, who will receive the deaconate in February and the priesthood in May. The impressive ceremony was held on the St. Augustine seminary campus here.

* * *

THOSE ORDAINED by the bishop are the Revs. George Hoffner, Jerome LeBeux, Raymond Guidry, Joseph Guidry, and August Langankemp. All are Divine Word missionary scholastics receiving theological training at St. Augustine's.

They will receive mission appointments upon completion of their studies and ordination next May.

Bishop Bowers is on a five-month fund-raising tour of the United States. He is seeking to raise funds to build schools and churches in his African diocese.

* * *

A FORMER seminarian at St. Augustine's, Bishop Bowers was consecrated here three years aog. He became the second colored bishop to be consecrated in the United States. The first was the late Bishop James A. Healy of Portland, Ore.

The Very Rev. William Odam is rector of St. Augustine's seminary.

Chicago Catholics begin integration

Afro-American
Sat. 6-23-56

CHICAGO — (ANP) — Procedures departing from the previous customs of providing special parishes for colored people and Puerto Ricans were under consideration here last week by Samuel Cardinal Stritch, archbishop of the Roman Catholic archdiocese of Chicago.

"We are trying," Cardinal Stritch said, "in taking care of colored people with educational facilities and religious help to keep in mind integration.

"We took upon a parish in a district where practically all the people are colored as practically a transitional thing. More and more we are incorporating them fully into the life of the archidiocese."

9 1956

CATHOLIC

Catholic Churches Now Have Over 33 Million Members

Journal + Guide

NEW YORK — There are 33,574,017 Catholics in the United States, Alaska and the Hawaiian Islands, according to a report on the growth of the Catholic Church. Over 500,000 are Negroes. The new total represents 998,315 over last year's figure. P. 11

Report on the church membership was made by The Official Catholic Director for 1956, just signed by P. J. Kennedy and Sons. It covers Catholics in 48 states, Alaska and the Hawaiian Islands. This new total represents a ten-year increase in Catholics of 9,171,893, or 37.5 per cent over the 24,402,124 Catholics of 1946.

Sat. 6-9-56

THE ORGANIZATION of the Catholic church includes 26 archdioceses in the United States with a Catholic population of 15,834,410. The total number of dioceses including the Vicariate of Alaska, is 106, with Catholic populations of 17,739,607.

Norfolk, Va.

The 26 archdioceses reported a growth of 554,147 and the 106 dioceses 444,168. The report disclosed that there are seven archdioceses with Catholic populations in excess of one million. They are Chicago, 1,899,357; Boston, 1,490,229; New York, 1,458,240; Philadelphia, 1,325,740; Newark, 1,179,469; Detroit, 1,125,000, and Los Angeles, 1,075,000.

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THERE IS also a 1,379 increase in the number of clergymen bringing the total number of ordained priests to 48,349. This is the largest ever recorded. There are now 29,734 diocesan priests, representing an increase of 861. There are also 18,615 religious community priests, an increase of 518.

The report also disclosed that there are 2,106 newly ordained priests listed for the first time. Four members of the hierarchy and 727 priests are listed among the deceased.

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THE DIRECTORY lists 15,653 parishes with resident pastors, an increase of 291 for the year, and 540 parishes without a resident clergy. It lists a total of 16,193 Catholic parishes in the United States, Alaska and Hawaii. In addition there are 9,150 chapels, 5,045 where Holy Mass is said regularly.

The report disclosed that members of the Professed Remissions and 1,687 stations, an increase of 1,171 places ligious personnel include 8,868 brothers and 159,545 sisters. These figures represent increases of 116 brothers and 1,476 sisters.

• • •

THE CATHOLICS have 12,710 separate educational institutions including 93 diocesan seminaries, 407 religious community seminaries or novitiates and scholasticates; 254 colleges and universities, 1,546 diocesan and parish high schools, 837 private schools, 9,051 parish elementary schools, and 517 private elementary schools. The Catholics also have 143 protective institutions where 16,275 youths are undergoing instruction.

During the past year there was a record increase of 227,977 in the number of full-time pupils in Catholic elementary and hghi schools. The 1,546 parish and diocesan high schools report 413,780 pupils, an increase of 15,588 over 1955. **The 837 private high schools with 258,519 on roll show an increase of 17,014 in one year.**

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THE REPORT also disclosed that pupils in 9,051 parish elementary schools now number 3,451,785 or 198,177 more than a year ago. Students in the 517 private elementary schools now total 92,813. The number of children in the 143 protective institutions show a decrease of 1,762 to a present total of 16,275.

The growth of the Catholic church is due in part to the many services which the **church offers to its members and the people in the community. The church has also been noted for its opposition to racial discrimination and Catholic leaders in recent years have stressed the sinful nature of racial discrimination and segregation. Catholic priests and other leaders have outlawed segregation in the church opening up membership in formerly white churches to Negroes. An example of this was the action of Bishop V. S. Walters who in 1954 ordered the merger of a white and Negro church at Newton Grove, N. C.**

Evening Star

FIRST HIGH MASS—The Rev. Cyprian Davis, O.S.B., a monk at St. Meinrad Archabbey, St. Meinrad, Ind., will sing his first solemn high mass at 10 a.m. tomorrow in St. Anthony's Church, Twelfth and Monroe streets N.E. Educated in Washington schools, Father Cyprian is the son of Mr. and Mrs. Clarence W. Davis, 1613 Webster street N.W.

Washington, D.C.

Sat. 6-9-56

P. 14

CHURCH CAUTIONS INTEGRATION FOES

Times P. 1

Catholic Legislators Get Warning in Louisiana

Sat. 2-25-56

Special to The New York Times.

NEW ORLEANS, Feb. 24—Roman Catholic legislators of Louisiana were told by an official church newspaper today that they faced automatic excommunication if they "worked for or voted for" laws that would continue to segregate the state's parochial schools. P. 1

An editorial in Catholic Action of the South, official weekly publication of the Archdiocese of New Orleans, cited Canon 2334 of the Church as stating that automatic excommunication awaits those who "issue laws, mandates or decress contrary to the freedom or rights of the Church." New York,

A statement from the chancery of Archbishop Joseph F. Rummel said that the editorial had the archbishop's approval, but insisted that excommunication was not a "threat." N. Y.

Gov.-designate Earl K. Long, commenting on the editorial, said that the Legislature should not attempt to interfere with the operation of private schools.

An act of the Legislature in 1954 enabled the state to exercise its police rights to continue segregation, but at the request of Archbishop Rummel did not include the Catholic schools.

Meanwhile, one of the four Catholic legislators backing proposed legislation that would include the Catholic schools in racial segregation said that he would continue his battle despite the editorial. Times

"The editorial makes no difference," said State Representative E. W. Gravolet Jr., vice chairman of a joint committee of the Legislature established to find ways to continue segregation. P. 8

The editorial cited specifically legislation proposed Feb. 15 by Mr. Gravolet and three other representatives. C. Cyril Broussard, Joseph S. Casey and Frank X. Huerstel. The last two were since defeated in the Democratic primary run-off election last Tuesday.

The legislators had urged the passage of laws that would broaden the existing legislation to include the private schools.

Such laws "would be an entering wedge for the control of Catholic education by political leaders," the editorial asserted. 'complete state control of religion."

The editorial continued: "If the [proposed segregation] laws were put into effect, automatic excommunication would be incurred by those who worked for and voted for their passage by those who appealed to lay authorities for their application, such as persons who besought sheriffs, chiefs of police, or courts to put provisions of the laws into effect."

Such laws would open the way for the state eventually to "dominate all private education," the editorial said. It argued that the church had the "full right" to operate its schools "without interference," and that interference would deny the right of freedom of worship as guaranteed in the Consitution.

Responsibility Taken

In a statement issued later today, the Chancery of Archbishop Rummell said that the archbishop "takes full responsibility" for the editorial.

The purpose of the editorial, the statement said, was to affirm "the fact that the archdiocese has not changed its attitude regarding exclusion of Catholic parochial schools from the police power of the state regulating segregation."

Last Sunday, a pastoral letter from Archbishop Rummell was read from the pulpits of the Churches in the archdiocese. The letter declared that racial segregation morally wrong and sinful.

About one-third of the members of the state Senate are listed as Roman Catholics. No breakdown is available on the House.

School children in parochial schools in Louisiana reportedly total 105,000 to 108,000, while about 552,000 attend public schools.

CATHOLIC EDITORIAL FLAYS SEGREGATION

Commercial Appeal
Sat. 2-25-56

Excommunication Penalty Told In Publication

P. 21

Memphis, Tenn.

SUPPORTER RISK TOLD

By The United Press

NEW ORLEANS, Feb. 24.—An official Roman Catholic publication warned Friday that persons seeking and supporting state laws requiring racial segregation in church schools face the "risk of automatic excommunication" from the church.

The editorial, published in the Catholic Action of the South, was apparently aimed specifically at four Catholic state legislators who have proposed such laws.

Doesn't Mention Names

The editorial, although it didn't mention the legislators by name, said that any person who worked, voted or supported any law that would place matters under jurisdiction of the church under any form of state control "risked automatic excommunication" under church law.

In its criticism of the proposals by the four legislators, the editorial said such laws as they proposed would "in effect be an entering wedge for control of Catholic education by political leaders" and indicated that such a thing would be giving control to the state over certain matters under jurisdiction of the church.

However, the chancery office of Archbishop Joseph F. Rummel issued a statement following publication of the editorial saying that it was not to be "construed" as a threat of ex-

Catholic Church Warns Segregation Legislators

Courier-Journal Sat. 2-25-56 P. 2

Louisville, Ky.

New Orleans, Feb. 24 (AP)—Possible excommunication by their church and disapproval by their governor-elect today stood in the way of Catholic legislators planning to include private schools in Louisiana's segregation laws.

The official newspaper of the New Orleans archdiocese in an editorial approved by Archbishop Joseph Francis Rummel warned the lawmakers they may be subject to excommunication if their proposed bills became law.

Incoming Governor Earl Long, pledged to continue segregation, announced, "I wouldn't attempt to tell them (the Catholic Church) how to run their schools."

Despite these warnings, State Representative E. W. Gravolet, Jr., said, "We intend to go ahead with it. Definitely." Gravolet and other sponsors of the proposed legislation are Catholics in the New Orleans area.

'Going Too Strong'

"From a religious standpoint," Long said, the archbishop "is undoubtedly right" in condemning segregation as morally wrong and sinful. But the incoming governor said Archbishop Rummel "is going too strong" on the issue.

"Maybe he is a little too advanced," said Long, a Baptist. "From a religious standpoint he is undoubtedly right. But at this time it may be the wrong time to push it. I'd hate to have his job right now."

Long, who will take office May 15, said he is inclined at present to oppose any legislation that would force the parochial schools to continue segregation.

In a pastoral letter read to all masses of the New Orleans archdiocese Sunday, Rummel called racial segregation morally wrong and sinful and gave clear indication parochial schools would be desegregated. Archdiocesan spokesmen have said integration may come sometime after September, 1956.

No Threat, Bishop Says

In the face of the letter, four legislators asked that private schools be included in Louisiana's segregation laws, which were declared unconstitutional by a special three-man Federal Court last week. Most of the private schools in Louisiana are Catholic.

In its editorial, Catholic Action of The South said the proposed laws were "so grave that under certain conditions the offenders automatically incur excommunication."

Archbishop Rummel later issued a statement that he had approved the front-page editorial, but did not consider it a threat of excommunication.

communication of Catholics who support such legislation. But it pointed out the editorial quoted in full the canon law dealing with matters which can result in automatic excommunication.

Studies Resolution

The statement, although not written by Archbishop Rummel, had his approval. The archbishop, long an advocate of integrated parochial schools, is currently considering a resolution that Orleans Parish Roman Catholic schools be integrated next September.

The editorial warned the proposals by the four legislators could set a dangerous precedent, for, "if political leaders can dictate to the church on one matter under its jurisdiction, the way is open for them to dictate in others." It added that "the end result could well be complete state control of religion."

The editorial warned not only do those who work for laws that would place matters of church jurisdiction under state control risk excommunication, it said the same penalty could be imposed on those "who appeal to law authority for their application, such as persons who besought sheriffs, chiefs of police or courts to put provision of the law into effect."

Approved By Long

Meanwhile, Gov.-Elect Earl K. Long said he believed the editorial was right in declaring that legislators have "no right" to put Catholic schools into the state segregation law.

He said he is inclined at this time, based on present knowledge of Catholic view and proposed legislation to oppose amendments which would put Catholic schools in the public school segregation bills.

Mr. Long said he believed he can maintain segregation in Louisiana during his four years in office.

"I would not attempt to tell them how to run the schools," he said of the Catholic church, but added that he believes Archbishop Rummel is "going too strong" on the segregation issue.

Segregation Not Permanent Intent, Archbishop Says

Post-Herald Mon. 2-20-56

P. 9

Birmingham, Ala.

NEW ORLEANS, Feb. 19 (U.P.)—Roman Catholic Archbishop Joseph F. Rummel of the New Orleans Archdiocese said today racial segregation in Catholic schools "was never intended to be permanent."

In a five-page letter which was read at all services today, he said, "Nothing would please us more than to be able to render a decision now" on integration of parochial schools but he said vital circumstances needed more "study and consideration."

The archbishop asked for perserverance on the part of the people with a problem "which should be worked out not in an atmosphere of wrangling or contention or discord or hatred, but in a spirit of conciliation."

Catholic Digest Makes Survey On Attitudes On Negro-White Question

Catholic Week Fri. 7-6-56 P. 7

B'ham, Ala.

ST. PAUL, Minn., (NC)—A survey published by the Catholic Digest magazine indicates that 48 per cent of the nation's white population think the white and Negro races should be brought closer together, while 42 per cent think it is a better idea "to keep them apart."

In the first of a series of articles based on a survey made during the past year, the pocket-size monthly said that 10 per cent of the white people expressed no opinion. It stated, however, that 90 per cent of the Negroes wish the races brought together, while 6 per cent desire them kept apart and 4 per cent have no opinion.

* * *

THE DIGEST SURVEY was conducted on a nationwide basis by Ben Gaffin and Associates of Chicago. Omitting reference to morality or the law, the opinion-finders put the problem to the persons polled this way:

"Most suggestions for solving the Negro-white problem seem to be of two general kinds. One is to keep the two races far apart, the other is to bring them closer together?"

The magazine said the poll showed that the problem is not one of religion, "because there is practically no difference in opinion between Catholics and Protestants." Thirty-three per cent of the southern white Protestants want the races "kept apart," is said, and 30 per cent of northern white Catholics do too, it said. In the southern area according to the survey, 75 per cent of the white Protestants hold for keeping the races apart, and 76 per cent of the Catholics have the same idea.

While the feeling of northern Jews was approximately that of their white Catholic and Protestant neighbors, only 45 per cent of the Jews below the Mason-Dixon line want the races kept apart, according to the survey.

* * *

NO MATTER WHERE THEY LIVE, or what their religion, education or income, however, nine out of ten Negroes said the races should be brought together, the survey showed.

But the educational level of the white persons polled made for considerable difference, according to the Digest.

It stated that while only 16 per cent of the college-trained northern whites said the races should be kept apart, 48 per cent of those who had been only to elementary school stood for separation.

In the south, where 87 per cent of the white people with an eighth-grade education or less wanted the races separated. only 54 per cent of those who had been to college felt the same way, the survey indicated.

* * *

THE CATHOLIC DIGEST published comments made on the survey by a number of experts in the field. It quoted Walter LeBeau, chairman of the department of religion at St. Thomas College, St. Paul, as saying:

"I'm surprised that there is little difference between Protestant and Catholic attitudes. The newspapers have claimed, time and again, that Catholics are taking the lead in improving race relations. This may be true of Catholic leaders, but the Catholic Digest survey shows that Catholics as a whole, both in the North and the South, have the same attitudes on race as their Protestant neighbors. I am surprised that Catholic teaching on the Mystical Body has had so little effect."

Father Paul C. Reinert, S. J. president of St. Louis University, said on the other hand that the survey "graphically and dramatically reasserts the truth that education is a vital protection against race hatred and bigotry."

9 1956

CATHOLIC

PRELATE PLANS FURTHER STUDY

Times-Picayune

Archbishop Stresses Stand on School Segregation

Mon. 2-20-56

Catholics of the archdiocese of New Orleans were reminded Sunday by Archbishop Joseph F. Rummel that racial segregation is morally wrong and sinful and that reasons for continuing segregation in schools "are for the most part unwarranted generalizations . . ."

P.1

Competent judges are examining these allegations, he said, but further study is required for the guidance of priests, teachers and parents.

New Orleans

He gave no indication as to when an officially-announced decision on integration of parochial schools would be forthcoming.

Read Throughout Archdiocese

In a pastoral letter read at masses throughout the churches of the archdiocese, the archbishop said:

La.

Separate Catholic church and school facilities for the races were never intended to be permanent;

Unwarranted generalizations about the Negro race are invalid;

Segregation has relegated the Negro to "an island-like existence;"

The problem is a subject of intense study and prayer on the part of church leaders;

There is no room for emotional wrangling, discord or hatred in the church's approach to the problem.

The archbishop concluded with an appeal for perseverance and unity in prayer and for a spirit of conciliation "with a desire to achieve peace through justice and charity."

A spokesman for the archbishop said the letter was read at all masses Sunday in all the archdiocese's 120 churches. It generally commanded rapt attention.

Solution Termed Difficult

At the outset of the letter, the archbishop termed a solution "difficult indeed . . . especially in the Deep South where for more than a century and a half segregation has been accepted without serious question or challenge."

Segregation, the archbishop said in his letter, is sinful because:

It denies the unity and solidarity of the human race as conceived by God;

It denies the unity and universality of the belief of redemption;

It is basically a violation of the dictates of justice and the mandate of love.

"To deny to members of a certain race, just because they are members of that race, certain rights and opportunities, civic or economic, educational or religious, recreational or social, imposes upon them definite hardships and humiliations, frustrations and impediments to progress which condemn them to perpetual degradation which is only a step removed from slavery," the archbishop declared.

To support the contention that racial segregation constitutes a sin, the archbishop cited the Scriptures and Church leaders.

Text of Letter

The text of the letter follows:

"Difficult indeed is the approach to a propitious solution according to Christian principles of justice and charity of the problem of racial integration in our schools, especially in the Deep South where for more than a century and a half segregation has been accepted without serious question or challenge.

"For months we have prayed, studied and consulted about the problem with a sense of our responsibility for the welfare of all souls that constitute the spiritual family for which in virtue of our office as Archbishop we are responsible before God. With an appeal to the Holy Spirit we now submit for careful consideration the following results, especially regarding the moral difficulties which segregation presents.

"1. Racial segregation as such is morally wrong and sinful because it is a denial of the unity and solidarity of the human race as conceived by God in the creation of man in Adam and Eve. Male and female He created them and breathed into them the spirit of life and commanded them to increase and multiply and fill the earth. Throughout the pages of the Old Testament and the New there is constant recurrence of this truth, that all mankind has in Adam and Eve one common father and mother and one common destiny, namely to serve God in this world and find eternal happiness with Him in the world to come.

Times-Picayune

"In 1954 Pope Pius XII directed attention to the fact that Christ gave to all the apostles the mandate to 'make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world.' From this the Holy Father concludes that bishops too share the teaching authority of the Pope, the Successor of St. Peter, that all men, all truth, dogmatic, moral and social, fall within the purview of that teaching authority, and that when their teaching is in communion with that of the Holy See, they enjoy the pledge of His divine presence and guidance 'all days, even unto the consummation of the world.' The Holy Father in the same document indicates that Christ 'sent His apostles, as He had been sent by the Father, to teach all nations everything they had heard from Him (cf. Matt. XXVIII, 19-20). The apostles are, therefore, by divine right the true doctors and teachers in the Church.' In the same allocution Pope Pius XII also states that under the guidance of the Holy Father and the bishops religious teachings may be worked out by capable priests, who as specialists apply the principles of canon law and moral theology to such questions. When their conclusions are approved by higher authority, they are regarded as safe norms of conscience and conduct. This is precisely the procedure which we must apply to the problem of race segregation.

P.10

"2. Racial segregation is morally wrong and sinful because it is a denial of the unity and universality of the Redemption. The Eternal Son of God, Christ Jesus our Lord, came into the world to redeem and save all men, to die for all men on the cross, to make the life of grace available through the Church and the Sacraments for all men, to embrace all men in His Mystical Body on earth and life of glory in heaven. Racial segregation would draw the color line across the inspiring plan of the Redemption and thus sin against the divine providence, the love and the mercy that conceived and carried out the wonderful Mystery.

"Speaking for the Old Testament on this unity of the human race we have the Prophet Malachy stating: 'Have we not all one father? Hath not one God created us? Why then doth every one of us despise his brother, violating the covenant of our fathers?' (Malacky 2:10.) And St. Paul has these pregnant words to offer for the New Testament in his letter to the Corinthians: 'For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink' (I Corinthians XII, 13). And our present Holy Father Pope Pius XII refers in a recent allocution to '. . . that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong . . . A marvelous vision,' the Holy Father calls it, 'which makes us see the human race in the unity of one common origin in God, "one God and Father of all, Who is above all, and through all and in us all"; in the unity of nature which in every man is equally composed of material body and spiritual, immortal soul; in the unity of dwelling place, the earth, of whose resources all men can by natural right avail themselves, to sustain and develop life; in the unity of the supernatural end, God Himself, to Whom all should tend, in the unity of means to secure that end.' (cf. On the Function of the State in the Modern World p. 11, ed. Paulist Press.)

"3. Racial segregation is morally wrong and sinful because it is basically a violation of the dictates of justice and the mandate of love, which in obedience to God's will must regulate the relations between all men. To deny to members of a certain race, just because they are members of that race, certain rights and opportunities, civic or economic, educational or religious, recreational or social, imposes upon them definite hardships and humiliations, frustrations and impediments to progress which condemn them to perpetual degradation which is only a step removed from slavery. Such indignities are grievous violations of Christian justice and charity, which cannot be justified in this modern age of enlightenment and loudly proclaimed democracy. Of violations of charity St. Thomas Aquinas says in his work about the Two Precepts of Charity: That men having the same nature are morally bound to love one another. It is Thomas' teaching that '. . . every animal loves its like' (Eccles. XIII, 19), wherefore since all men are alike in nature, they ought to love one another. Therefore to hate one's neighbor is contrary to, not only the divine law, but also the law of nature.'

"4. Because the emancipation during the War between the States involved certain physical and economic hardships, racial segregation was regarded with toleration but never justifiable as a permanent racial adjustment. Even the Catholic church considered it wise and necessary to give separate church and school facilities to Negroes to afford them the opportunity to practice their faith more freely and educate their children more fully than was often possible in mixed congregations, but this arrangement was never intended to be permanent. This is attested by Most Reverend Archbishop Francis Janssens, D.D., who initiated the program with the remark that he did so very reluctantly and in the hope that it would be possible after a brief period to have all Catholics worship under the same roof.

"We come now to the reasons for segregation at least in the school. These reasons are for the most part unwarranted generalizations in which it is aimed to give the impression that all members of the Negro race and especially all Negro children are tainted with virtually all the alleged defects. The amazing fact is that 'as a race' they are not still more generally lacking in mental ability, culture, moral self-control, immunity from social diseases, criminal propensities, etc., when you consider the neglect and barriers to which they have been exposed in education, general culture, economic opportunities, respectable housing facilities, contact with stable social institutions and the more dignified ways of life. Although living and moving in the maelstrom of city or rural life, the laws and customs built up around the mystic term "segregation' have practically relegated Negroes to an island-like existence. They emerge to work, toil and serve even in the intimacy of the white home and family, but 'segregation' cuts off the free avenues to progress in the better things of life that are synonymous with Christian civilization. This condition in itself is an indictment against continuing segregation 'indefinitely' as its advocates envision.

"This statement would become unbearably long were we to analyze even briefly the alleged mental defects, moral and criminal propensities, economic short comings and social disabilities and dangers which form the general basis for continuing segregation. We are having these allegations examined objectively by competent judges and may announce the result in due time. For the present we can only state that there are differences between the races on these points, but there is also much generalization and much emotionalism.

"We wish to assure the clergy, the religious and the laity of the archdiocese that we are giving to this important problem our most serious thought, study and consultation not to speak of the many prayers which we offer daily for divine light and guidance, because we realize the importance

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PRELATE TO PRESS INTEGRATION PLAN

Times

Archbishop of New Orleans Denounces Segregation in a Strong Pastoral Letter

Mon. 2-20-56

NEW ORLEANS, Feb. 19 (AP) Archbishop Joseph Francis Rummel in a strongly worded pastoral letter denounced racial segregation today as "morally wrong and sinful." He gave clear indication he intended to integrate New Orleans Roman Catholic parochial schools.

His letter was read at all masses in all churches throughout the archdiocese. It is the largest in the Deep South and has a Catholic population of 524,157. About 25 per cent are Negroes. P. 13-C

It was the first time New Orleans Catholics had heard integration plans discussed in a public letter from the Archbishop. The reading at most churches commanded rapt attention.

Church spokesmen previously had announced that plans were under way to integrate the Catholic schools some timeafter 1956, but this was the Archbishop's first public denunciation of segregation as a sin.

New York

Largest School Unit

The New Orleans parochial school system is the state's largest single school unit. New Orleans is one of the few cities in the country where more children attend parochial than public schools.

Archbishop Rummel did not say when integration would come, but pleaded "that the decision when made will be accepted in the spirit of Christian charity and justice. * * *

"This is a problem which should be worked out not in an atmosphere of wrangling or contention or discord or hatred but in a spirit of conciliation and with a desire to achieve peace through justice and charity."

He said the plans still were under study.

The New Orleans public school system already is under Federal District Court order to begin carrying out the Supreme Court decision of 1954 ending public school segregation.

The court order came Wednesday after a special three-man Federal court had declared all Louisiana school segregation laws unconstitutional.

Segregation 'Morally Wrong'

Earlier this week three Catholic state legislators announced they would ask the May Legislature to include Catholic schools in these state segregation laws. Catholic schools were deleted from the original bills in 1954 at the urging of Archbishop Rummel.

More than 50 per cent of the South's Catholics live in Louisiana, but the Archbishop's letter had no effect on Louisiana's two other dioceses, Lafayette and Alexandria.

In his letter the German-born Archbishop said racial segregation "is morally wrong and sinful because it is a denial of the unity and solidarity of the human race as conceived by God in the creation of man in Adam and Eve."

He added that "difficult indeed is the approach to a propitious solution according to the Christian principles of justice and charity of the problem of racial integration in our schools, especially in the Deep South where for more than a century and a half segregation has been accepted without serious question and challenge."

Catholics Divide On Racial Bar

Post Times Herald

Washington, D.C.

NEW ORLEANS, Fe. 20 (AP)—A group of Catholic lawmakers proceeded today with plans to prevent integration of Louisiana Catholic schools, despite a pastoral letter from Archbishop Joseph Rummel condemning segregation as "morally wrong and sinful."

9

The six-page letter was read at all masses yesterday in the 120 churches throughout the Archdiocese of New Orleans and clearly indicated the Archbishop intended to end segregation in church and school facilities.

Tues. 2-21-56

Rep. E. W. Gravolet Jr. of Plaquemines Parish said the pastoral letter would have no effect on his group's plans to restore parochial schools to Louisiana's 1954 school segregation laws when the legislature meets in May. P. 30

The state's segregation laws were declared unconstitutional last Wednesday by a three-judge Federal Appeals Court which ordered New Orleans public schools to begin carrying out the 1954 U. S. Supreme Court decision banning school segregation.

"We're going to appeal that decision," said Gravolet in behalf of other Catholic lawmakers supporting his proposed bill to head off parochial school integration. "If the appeal fails then we'll come up with some new segregation laws. Catholic schools definitely will be included."

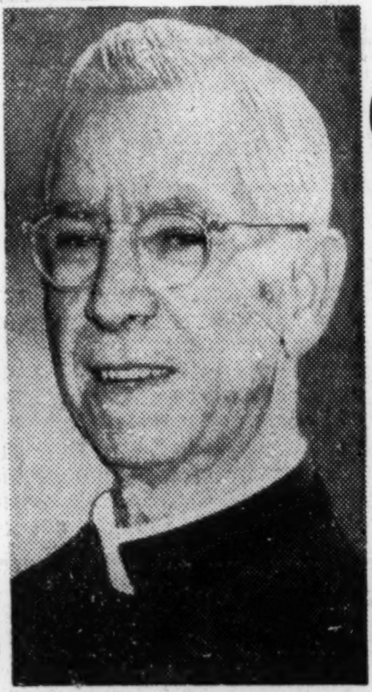
Parents Protest Pupil's Short Story

A group of Arlington parents asked County school officials yesterday to ban a short story by a Washington-Lee High School student which appeared in the school's literary magazine.

The Parents School Committee, described by a member as a "loose-knit group of parents" opposed to so-called progressive education, made the request on grounds that the article encouraged racial intermarriage.

The article told of a Southern white girl in love with a young man. Just before their marriage she discovered he had Negro blood and refused to marry him.

Mary Councell, faculty advisor, said the story had been judged as the best student fiction. Charles Walsh, assistant superintendent of schools, said he would refer the Committee's request to Supt. T. Edward Rutter when Rutter returns from an out-of-town meeting.



Herald Trioune—Kavallines

Bishop Jules B. Jeanmard

Anti-Bias Bishop Resigns in La.

Herald Tribune

Thurs. 3-22-56

WASHINGTON, Mar. 21 (AP).—The Most Rev. Jules B. Jeanmard has resigned as Roman Catholic Bishop of Lafayette, La., where he excommunicated two women last year in a dispute involving racially-integrated religious classes.

P. 9

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New York

Bishop Jeanmard's resignation "for reasons of poor health" was announced today by the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States. Bishop Jeanmard is seventy-seven. N. Y.

The announcement made no mention of the excommunication incident, but it said: "The diocese of Lafayette, with one of the largest Negro populations in the United States, has been the scene of Bishop Jeanmard's strenuous efforts to provide church ministration and education for the Negro people."

Bishop Jeanmard decreed the excommunication of the two women in November following the beating of Mrs. Lulu B. Ortemond, who taught one of the integrated classes at the Church of Our Lady of Lourdes in Erath, La. The decree was lifted shortly afterward when Bishop Jeanmard said he had learned the two women had repented their act.

The apostolic delegate said Bishop Jeanmard, newly named titular Bishop of Bareta, is being succeeded by Auxiliary Bishop Maurice Schexnayder, seixty-one, of Lafayette.

CATHOLICS SLATE INTERRACIAL DAY

Times-Picayune

Eighth Annual Event Set at Loyola

Thurs. 2-23-56

P. 33

The eighth annual Catholic Interracial Sunday will be held on Loyola university campus Sunday beginning with a mass in the Holy Name of Jesus school auditorium at 8 a. m. This was announced Wednesday by Donald Nicodemus, chairman of the sponsoring Southeastern regional interracial committee of the National Federation of Catholic College Students.

9

Principal speaker will be Hulan E. Jack, Negro, president of the Borough of Manhattan, New York city, who will speak at 11 a. m. on the subject of "God and Human Relations."

New Orleans, La.

Attending the program and presiding over the 11 a. m. portion will be Archbishop Joseph F. Rummel.

At 9:30 a. m., five separate panel discussions will be held in Marquette hall on the Loyola campus to discuss integration in grammar and high schools, college, parish societies and sports, with the public participating.

Nicodemus said awards will be presented for the best posters by white and Negro students on school integration.

The day's program will be concluded at 12:30 p. m.

HULAN E. JACK

BISHOP RESIGNS CATHOLIC POST IN LOUISIANA

Daily World

Thurs. 3-22-56

Chicago, Ill.

Excommunicated Two in Racial Dispute

P. 12

Washington, March 21 (AP)—The Most Rev. Jules B. Jeanmard, 77, has resigned as Roman Catholic bishop of Lafayette, La., where he excommunicated two women last year in a dispute involving racially integrated religious classes. He has headed the diocese since 1918.

9

Bishop Jeanmard's resignation "for reasons of poor health' was announced today by the Most Rev. Amleto Giovanni Ciocognani, apostolic delegate to the United States.

Worked for Negroes

The announcement made no mention of the excomunication incident, but it said "the diocese of Lafayette, with one of the largest Negro populations in the United States, has been the scene of Bishop Jeanmard's strenuous efforts to provide church ministration and education for the Negro people."

Bishop Jeanmard decreed the excommunication of the two women last November following the beating of Mrs. Lula B. Ortemond, who taught one of the integrated classes at the Church of Our Lady of Lourdes in Erath, a southwest Louisiana community.

Decree Lifted Shortly

The decree was lifted shortly afterward when Bishop Jeanmard said he had learned the two women had repented their act. He did not name them in his decree, but Mrs. Ortemond filed assault and battery charges against two sisters, Mrs. Etta B. Romero and Mrs. Lota B. Menard.

Religious classse, which were halted at the church after the assault on Mrs. Ortemond in mid-November, were resumed several weeks later, with white and Negro pupils in the same classroom as before.

Successor Named

The apostolic delegate said Bishop Jeanmard—newly named titular bishop of Bareta—is being succeeded by Auxiliary Bish Maurice Schexnayder, 61, of Lafayette. Like Bishop Jeanmard, Bishop Schexnayder is a native of Louisiana. His segregation views are unknown.

Church authorities explained that Bishop Jeanmard retains his title, can take part in all priestly functions, but is not assigned to any particular church.

9 1956

CATHOLIC

CATHOLICS SET AN INTERRACIAL MASS FOR MAY 6

Tribune
Sun. 4-22-56
Chicago Ill.

More than a thousand persons are expected to attend the annual communion mass and breakfast of the Catholic Interracial Council of Chicago May 6 in the Loop.

Stevens

The mass, to be held at 9 a. m., will be celebrated in St. Peter's church, 110 W. Madison st., by Cardinal Tien, exiled archbishop of Peking, China. The sermon will be preached by the Rev. Harold W. Rigney, for more than four years a prisoner of the Chinese Reds.

P. 6

Judge to Speak

Justice Harold A. Stevens of the New York Supreme court will speak at the breakfast at 10:30 a. m. in the Morrison hotel.

He is a former president of the Catholic Interracial Council of New York and has received the Pro Ecclesia et Pontifice award from the Pope.

Rector in China

Father Rigney, a Chicagoan, was rector of Fu Jen Catholic university in Peiping, China, prior to his imprisonment. Since his return to Chicago March 26 he has been living at the seminary in Techny of the Divine Word missionaries to which he belongs.

At the breakfast the council will present its 1955 Interracial Justice awards. Music will be provided by the University of Notre Dame Glee club. Edward M. Kralovec Jr. is council president.

Negro Priest Is Ordained

Daily World

RICHMOND Va. -- (ANP) -- Theopoli Waldorf Brown last week became the first Negro from Richmond to be ordained to the Roman Catholic priesthood. The ceremony was held at St. John's Abbey Church in Collegeville, Minn.

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The chancery office of the Roman Catholic Diocese of Richmond said Father Theophil is the second Negro priest to come from the diocese, which includes all of Virginia except the southwest portion.

The first, Father oJseph Howard of Norfolk, now is a missionary for the Society of the Divine Word.

ARCHBISHOP TO GIVE SEGREGATION RULING

Commercial Appeal
Local P. 7

Mixed School Decision Due In New Orleans

Memphis, Tenn.

NEW ORLEANS, May 26. — (AP) — Archbishop Joseph Francis Rummel will announce within a few days whether Catholic parochial schools will remain segregated when the fall term begins in September.

Sun. 5-27-56

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Msgr. Henry C. Bezou, superintendent of parochial schools for the Archdiocese of New Orleans, said Saturday the Archbishop is perparing a written statement on his decision.

About 75,000 children, some 12,000 of whom are Negroes, attend schools operated by the Catholic Church in the New Orleans Archdiocese.

Msgr. Bezou said the Archbishop, an outspoken foe of segregation, declined to say what his ruling would be.

The Archbishop had said previously the church was studying the feasibilty of integrating schools sometime after Sept., 1956.

He has called segregation "morally wrong and sinful."

The Archdiocese covers parts of South Louisiana, including New Orleans.

All public schools in Louisiana are operated on a segregated basis.

Catholic Integration Stand Attracts Negroes

Daily World
Atlanta Ga.
P. 7

BY VICTOR CALVERTON

9

NEW YORK — (ANP) — There are more than 500,000 Negro Catholics in the United States, it was disclosed here this week by a report on the growth of the Catholic Church.

The growth of Negro members has been accompanied by a substantial increase in the entire membership of the denomination, which totals 33,574,017 in the United States, Alaska and the Hawaiian Island.

Tues. 6-19-56

The latest report on Catholic membership was made by the Office Catholic Directory for 1956, just issued by P. J. Kendy and Sons. It shows that membership in the Catholic Church increased by 998,315 in one year including a total membership of 33,396,647 Catholics in the 48 states, and another 177,370 in Alaska and Hawaii.

The new total represents a ten-year increase of 9,171,893, or 37.5 per cent over the 24,402,123 Catholics reported in 1946.

The most significant changes in the Catholic Church has been the steady growth toward integration of te white and Negro members of the church. Catholic officials have spoken out against segregation in the Christian church. The white and Negro Catholic churches at Newton Grove, N. C., were ordered to merge by Bisop Waters in keeping with the program of the Catholic church to wipe out all of vistiges of discrimination in the denomination even in the South.

The Catholic Church has attracted Negroes in the South because of its strong stand against racial segregation and discrimination and recent orders from Bishops calling for the end of segregation in various walks of life where race relations ae involved.

Seen after the U. S. Supreme Court desegregation decision of May 17, 1954 Catholic officials announced that eligible Negro high school students would be admitted to Catholic high schools in their localities. This action was taken in Richmnd, Va., and Norfolk, Va. and other southern cities.

Rev. C. Davis Will Celebrate First High Mass

Post & Times Herald P.21
Sat. 6-9-56
Washington, D.C.

The Rev. Cyprian Davis, son of Mr. and Mrs. Clarence W. Davis, 1613 Webster st. nw., will celebrate his first solemn high mass Sunday at St. Anthony's Catholic Church, 12th and Monroe sts. ne.

Fr. Davis

He was ordained May 3 at the Benedictine Archabbey of St. Meinrad, Ind., where he studied for the priesthood.

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A graduate of Dunbar High School in 1948, he attended Catholic University two years.

Mr. and Mrs. Davis are teachers in the District public schools.

Half Literate, Obscene Words Term Priest "Judas"

World
B'ham, Ala.
Fri. 6-1-56

NEW ORLEANS — (INS) — Pro-integration Archbishop Joseph Francis Rummel was referred to as "Judas" Monday in obscene and half-literate scribblings on a Catholic building in New Orleans.

P. 5

Police launched an investigation into the incident, but no immediate leads were uncovered.

Vandals wrote the attack on the Archbishop on the side of the building which houses the Catholic Action of the South, official church publication.

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The incident occurred sometime over the weekend, but was not discovered until Monday.

Saturday, it was disclosed that the Archbishop will announce within a few days whether he plans to integrate Catholic schools in New Orleans next fall.

The Archbishop, who says segregation is a sin, has threatened excommunication on occasions to out spoken lay segregationists.

He has been attacked verbally several times by prosegregationists, and a week ago a cross was burned in front of his residence.

If he orders integration for next fall, some 75,000 students, includ ing 9,000 Negroes in his Archdiocese, would be affected.

Underneath the crayon scribblings found on the wall Monday, the vandals drew the cross, sign of the Ku Klux Klan. The first two words of the attack were "Judas Rummel."

A paper pasted on the building near the scribblings bore the inscription: "To hell with the Archbishop."

Millard F. Everett, editor of the weekly paper, said, "We have no comment whatsoever."

The Archbishop also refused to comment.

Magazine Takes Look At School Integration

Daily World
Thurs. 6-21-56
Atlanta, Ga. (P.5)

UNION CITY, N. J. — In a special, five-state report on "Southern Catholics and Integration" The Sign, national Catholic magazine publish here, reports in its July issue that while some southern dioceses are definitely moving toward racial integration, others are going slowly and a few -- in the face of strong public pressures -- are following a policy of "wait and see."

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The report, which covers the states of Louisiana, Tennessee, Mississippi, Georgia and Virginia "more Southern than Catholic" in the matter of ending racial segregation.

The general attitude of Negro Catholics, as indicated by the report is not in favor of social mixing mixing but is nevertheless against legalized segregation.

The brightest aspect of the whole picture is in the area of integrated worship. In most of the state surveyed there remain separate Negro parishes; however. Negro Catholics are perfectly free to attend Mass and other religious services in any "white" Catholic parish. And Southern Catholic bishops support them emphatically in exercising this right

Here is The Sign report's pattern by states:

LOUISIANA: "....most Catholic state of the South... more Catholic Negroes than any other state ... .. although Catholic leaders have been champions of racial justice, most Catholics would accept integration only reluctantly."

"The brightest spot is youth's attitude," the report asserts. "Another generation will see a great change in the general Catholic attitude. But at present, putting the Church's interracial program into action is no simple, sure process."

TENNESSEE: According to The Sign report Catholic Negroes disagree about the widsom of integrating parochial schools, "'but they are agreed on one thing - they want their rights as first class citizens, particularly for the benefit of their children. As for social integration -- they are not at all concerned about it."

The report says, "The Memphis parochial schools won't be integrated this September. Most Rev. William L. Adrian, Bishop of Nashville, stated this definitely recently. This decision surprised many, as the parochial schools in Nashville the state's capital and home of the bishop, have already been successfully integrated."

Bishop Adrian is quoted as saying: "Integration at three parochial schools in Nashville is going very well, but we want to see what the public reaction is before going reason' the Church will not integrate this fall", he said, is lack of space.

MISSISSIPPI: "....perhaps the most race-conscious and rigidly segregated state in the nation..the Catholic hierarchy has chosen to pnut into effect quietly the teachings of the Church and create a healthy Catholic community for both whites and Negroes behind an exterior of segregation."

"Should the Church do other than tolerate segregation, it unquestionably would be tossed into a struggle with state authorities who are dedicated to maintaining 'status quo' segregation, particularly in the schools."

Despite "absolute segregation" in the diocesan school system, the report quotes "a high Catholic official" as saying: 'Every Negro Catholic in Mississippi can get a Catholic education from first to twelfth grades, while every white Catholic can't...."

GEORGIA: ...."many white Catholics seem to feel they will not soon be called upon to make a choice between things as they are today and complete integration ... There is no segregation, as a matter of policy, within the churches

"Catholics in Georgia maintain chial schools. In four recently completed Georgia Catholic hospitals there are facilities for treatment of Negroes, but the patients are seggroes, but the patients are segregated."

The report quotes Auxiliary Bishop Francis E. Hyland of Savannah Atlanta as saying "I regret very much to say the prospect is not too encouraging for the immediate future, due primarily to the present political climate in Georgia "

VIRGINIA: "Quietly and relatively unnotice amid the furore churned by the politicians in their drive to find some way around the Supreme Court's desegregation order a limited integration of white and Negro pupils has been underway in the Catholic schools of Virginia.

"In September, 1954, the doors of fourteen Catholic schools were opened for the first time to Negro pupils The impact of the change was outwardly negligible, unquestionably due to the fact that Catholics comprise a small minority in Virginia."

The Waning Prejudice

Newsweek p. 88

More than 9 million Roman Catholics teach in and attend American schools and colleges. Catholic institutions have room for only 4 million. How the remaining 5 million Catholics are faring religiously is the subject of a new book, "The Catholic in Secular Education," by James M. O'Neill (Longmans, $3.50), author of "Catholicism and American Freedom" (~~NEWSWEEK, June 2, 1952~~). Fla.

Time was when certain American Roman Catholic bishops publicly warned parents against non-Catholic schools. With the current school bulge, such procedure is anomalous. Msgr. William E. McManus, assistapt director of the National Catholic Welfare Conference's education division, recently observed: "For the indefinite future, the ideal of having every Catholic child in a Catholic school seems utterly unattainable."

Mon. 6-4-56

Heartening Note: To this, O'Neill adds a note of encouragement. The secular atmosphere, he suggests, may not be entirely harmful to the nourishment of faith. For one thing, he finds that anti-Catholic prejudice in educational circles is on the wane. He believes, moreover, that the Catholic student who "loses his faith" in a secular institution "would probably have dropped away from the church between the ages of 18 and 30" anyway. O'Neill suggests that young Catholics studying in a nondenominational environment should have better training in Catholic religion and history. They can thus not only preserve their own faith but also help to clear up the "tremendous amount of misinformation and misunderstanding" which has largely replaced anti-Catholic bigotry.

New York

Atlanta Men Make Retreat At Trappist Monastery

Daily World Thurs. 6-21-56

Atlanta Ga.

P.I.

RETREAT AT TRAPPIST MONASTERY — On Saturday and Sunday, June 16 and 17, a group of men from St. Paul of the Cross Parish, Atlanta, made a retreat in the Trappist Monastery located at Conyers, Ga. The Reverend Nicolas Caron, O. C. S O, procurator of the monastery, conducted the retreat.

For all the retreatants, this was their first experience in going through what is known in the Catholic Church as the spiritual exercises. During their stay at the monastery, the retreatants cut themselves off from their daily occupations and devote themselves to prayer, meditation, spiritual reading, and attending the spiritual conference preached by the retreat master. At the Trappist Monastery they also have the privilege of being present with the monks of the community in their chapel for the celebration of Mass and the chanting of the Divine office at the various liturgical hours throughout the day and night.

The members of this first group of retreatants included the following men: Augustus Maddox, Roscoe Thomas, James Dean, George and Julius Alexander, J. B. Lawson, James Wall, Donald Moss, Anthony Richards, Hilliard Lee and Robert Price.

The enthusiasm of this first group over their experience during the past weekend indicates that in the future many more men of the parish will avail themselves of the opportunity to make a closed retreat at the Trappist Monastery.

Daily World
Thurs.
56
Ga.
P.I.

Of Catholic

REATREAT AT MONASTERY — Several Atlantans took part in a recent retreat. They are Augustus Maddox, Roscoe Thomas, James Dean, George and Julius Alexander, J. B. Lawson, James Wall, Donald Moss, Anthony Richards, Hilliard Lee and Robert Price.

500,000 fan Catholics here

Afro-American

Sat. 6-23-56

NEW YORK (ANP) — There are more than 500,000 colored Catholics in the United States it was disclosed here this week by a report on the growth of the Catholic Church.

Baltimore, Md.

The growth of colored members has been accompanied by a substantial increase in the entire membership of the denomination, which totals 33,574,017 in the United States, Alaska and the Hawaiian Islands.

* * *

THE MOST significant change in the Catholic church has been the steady growth toward integration of white and colored members of the church. Catholic officials have spoken out against segregation in the Christian church.

Soon after the U.S. Supreme Court desegregation decision of May 17, 1954, Catholic officials announced that eligible colored high school pupils would be admitted to Catholic high schools.

9 1956 CATHOLIC

Catholic Digest Makes Survey On Attitudes On Negro-White Question

Catholic Week B'ham, Ala.
Fri. 7-6-56 P. 7

ST. PAUL, Minn., (NC)—A survey published by the Catholic Digest magazine indicates that 48 per cent of the nation's white population think the white and Negro races should be brought closer together, while 42 per cent think it is a better idea "to keep them apart."

In the first of a series of articles based on a survey made during the past year, the pocket-size monthly said that 10 per cent of the white people expressed no opinion. It stated, however, that 90 per cent of the Negroes wish the races brought together, while 6 per cent desire them kept apart and 4 per cent have no opinion.

* * *

THE DIGEST SURVEY was conducted on a nationwide basis by Ben Gaffin and Associates of Chicago. Omitting reference to morality or the law, the opinion-finders put the problem to the persons polled this way:

"Most suggestions for solving the Negro-white problem seem to be of two general kinds. One is to keep the two races far apart, the other is to bring them closer together?"

The magazine said the poll showed that the problem is not one of religion, "because there is practically no difference in opinion between Catholics and Protestants." Thirty-three per cent of the southern white Protestants want the races "kept apart," is said, and 30 per cent of northern white Catholics do too, it said. In the southern area according to the survey, 75 per cent of the white Protestants hold for keeping the races apart, and 76 per cent of the Catholics have the same idea.

While the feeling of northern Jews was approximately that of their white Catholic and Protestant neighbors, only 45 per cent of the Jews below the Mason-Dixon line want the races kept apart, according to the survey.

* * *

NO MATTER WHERE THEY LIVE, or what their religion, education or income, however, nine out of ten Negroes said the races should be brought together, the survey showed.

But the educational level of the white persons polled made for considerable difference, according to the Digest.

It stated that while only 16 per cent of the college-trained northern whites said the races should be kept apart, 48 per cent of those who had been only to elementary school stood for separation.

In the south, where 87 per cent of the white people with an eighth-grade education or less wanted the races separated, only 54 per cent of those who had been to college felt the same way, the survey indicated.

* * *

THE CATHOLIC DIGEST published comments made on the survey by a number of experts in the field. It quoted Walter LeBeau, chairman of the department of religion at St. Thomas College, St. Paul, as saying:

"I'm surprised that there is little difference between Protestant and Catholic attitudes. The newspapers have claimed, time and again, that Catholics are taking the lead in improving race relations. This may be true of Catholic leaders, but the Catholic Digest survey shows that Catholics as a whole, both in the North and the South, have the same attitudes on race as their Protestant neighbors. I am surprised that Catholic teaching on the Mystical Body has had so little effect."

Father Paul C. Reinert, S. J., president of St. Louis University, said on the other hand that the survey "graphically and dramatically reasserts the truth that education is a vital protection against race hatred and bigotry."

CITY LIMITS

• • • By JOE AZBELL • • •

Advertiser Sun. 7-1-56 P3-b

Montgomery's Largest Mission

FEW MONTGOMERIANS have ever seen the largest religious mission here, simply because it isn't on their regular daily routes through the city.

Montgomery, Ala.

AZBELL

The Nazareth Catholic Mission, a cluster of two-story buildings and a church, is hidden on Pugh Street next to the Koppers Co. creosote plant. Going to the mission takes a person across railroad tracks, through Negro sections and up a dusty road.

As you drive up to the mission, its very presence seems completely out of place amid the surroundings. On all sides are shacks or industrial concerns. Yet here on 17 acres are four two-story buildings, all of a large size, and a one-story hospital.

The iron portal to the entrance of the mission announces its name and nothing more.

But everywhere there are Negro children scurrying about playing baseball, lounging on the lawns or talking in small groups about the large school building.

Father Walter Mikosz, director of the mission, explained that more people know about the mission's existence and large size outside Montgomery than in the city. "It's off the beaten path quite a ways and we don't advertise our presence. We just go about our work in the best way we know."

The Nazareth Catholic Mission is valued at considerably more than a half-million dollars. It raises funds throughout the nation. And despite confusion, it has no connection with the City of St. Jude.

Those New Catholics

THE MISSION WAS established in 1943 by the Congregation of the Resurrection which has headquarters in Chicago. The first buildings were a school and a church.

When the mission opened, the surrounding people wondered about these new "Catholics." But gradually they began to send their children to the playground and to the school.

Today the school has more than 200 students in all grades and is growing in numbers each year.

Before the Catholic order took over the grounds, a school was operated on the site by a group of railroad families. But it folded and the new school rose on the spot.

The unique part of the Nazareth Mission is the hospital for crippled children and spastic cases. There are 16 patients in this hospital, the "worst cases we could find," Father Mikosz said.

"We found them everywhere and some were brought to us," he said. "We gradually gained more and more of them until now we have a hospital full. We do everything for these youngsters from feeding to reading. Most are completely bedridden and probably will never walk again."

Father Mikosz, Carpenter

IN ADDITION TO THE hospital and school, there are a church, a rectory, and a recreation hall at the mission. The buildings are roomy, well-built and glistening white. Father Mikosz with hammer and saw personally built the hospital, rectory and hall with experienced labor being hired for the intricate work.

There are six sisters at the mission. Five are teachers and one serves the hospital. But as needs arise in the hospital, all chip in to do the work.

Aside from the religious work of the mission, it also serves a charity need in North Montgomery. Used clothing, food, medical care and other things are provided for the Negroes of the area. Seldom does a day pass, the priest said, that a Negro doesn't come to the mission for material aid.

The mission serves as the headquarters for the entire South in the Congregation of the Resurrections' Negro service program.

The directing priest believes that the North Montgomery mission is only a "scratch" of what "we anticipate" in the Deep South.

"We have found a tremendous service field in the Deep South and we want to do something about it. We exist on contributions but somehow the contributions seem to come trickling in," he said.

Work And More Work

AS FOR THE DRAMATIC features of the mission, the priest said there are none. "We just work hard and long hours. We keep at it. I suppose you could find an incident here and there to illustrate what we are doing. But mainly it is work and more work."

The priest, himself, although soft-spoken, is a sparkplug of energy. Aside from building the buildings or directing their constructions, he drives the school's vehicles, handles personal problems that come up with the students, keeps the buildings in repairs, directs the mission's work, gets out campaign appeals and does the purchasing for the mission.

He is assisted by Father Joseph, an aide. Of course, the sisters perform "all types of miraculous work," he declared, "and they have been a valiant part of the success of the mission."

Builder And Organizer

FATHER MIKOSZ, who is 37, came to Montgomery from Fontana, Calif., where he started and was principal of a high school. Prior to that he served as a priest to military forces in California. He was particularly commended for building the high school in Fontana. Although still young, he is considered one of the outstanding organizers in his order.

Of medium height, wearing rimless glasses and smiling almost constantly, the priest said: "Our field was North Montgomery. We selected it because there was a need. I have discovered we didn't realize how much need there was in the area for our services."

Seeks Funds for Churches in Africa

Courier 9,12

Catholic Bishop Returns to U.S

Pittsburgh Pa.

BAY ST. LOUIS, Miss.—The Most Rev. Joseph O. Bowers, SVD, DD, JCL, Catholic Bishop of Accra, West Africa, arrived recently in the United States. The Bishop, an alumnus of St. Augustine's Seminary here, is soliciting funds for the erection of urgently needed churches and schools in his missionary diocese. The diocese of Accra has about 50,000 Catholics. Some 50 Priests, three of them American colored Divine Word missionaries, help the Bishop staff the diocese.

Bishop Bowers, also an alumnus of the Gregorian University in Rome, where he obtained his degree in canon law, was consecrated by Cardinal Francis Spellman of New York in 1953 here in Bay St. Louis. He declares that the Gold Coast of which Accra is the capital will soon enjoy complete independence and that the church must be fully prepared to help promote the spiritual and cultural progress of the people.

Sat. 7-28-56

The Bishop expects to remain in the United States for about five months. While in this country his headquarters will be at St. Augustine's Seminary, Bay St. Louis, Miss.

9

BISHOP BOWERS

. . . in United States

Catholics look at integration

Afro-American

Sat. 7-28-56

Baltimore Md.

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LOUISIANA: ". . . most Catholic state of the South . . . more Catholic colored people than any other state . . . although Catholic leaders have been champions of racial justice, most Catholics would accept integration only reluctantly."

TENNESSEE: Catholic colored people disagree about the wisdom of integrating parochial schools, "but they are agreed on one thing—they want their rights as first class citizens, particularly for the benefit of their children. As for social integration—they are not at all concerned about it."

MISSISSIPPI: ". . . perhaps the most race-conscious and rigidly segregated state in the nation . . . the Catholic hierarchy has chosen to put into effect quietly the teachings of the Church and create a healthy Catholic community for both whites and colored people behind an exterior of segregation."

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GEORGIA: ". . . many white Catholics seem to feel they will not soon be called upon to make a choice between things as they are today and complete integration . . . There is no segregation, as a matter of policy, within the churches . . .

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VIRGINIA: ". . . Quietly and relatively unnoticed amid the furore churned up by the politicians in their drive to find some way around the Supreme Court's desegregation order, a limited integration of white and colored pupils has been underway in the Catholic schools of Virginia."

Postponement in New Orleans

Courier Pittsburgh Pa.

Archbishop Joseph Francis Rummel of the Roman Catholic Diocese of New Orleans, who has taken a forthright stand on the matter of desegregation, has postponed it until September, 1957, and has promised his parishioners that when it comes it will be moderate and gradual, beginning with the elementary schools, a grade at a time.

9,9

In other words, the good Archbishop is postponing punitive action until September, 1957, because he apparently does not feel that the time is ripe for drastic change now, in view of the formidable opposition which has been developed.

Sat. 8-25-56

While we should have preferred that Bishop Rummel use all of his powers to enforce desegregation in parochial schools **now**, we recognize that it is a condition rather than a theory which confronts him.

This postponement underscores the conclusion held by many people, that revolutionary proposals and programs should be carried forward in a revolutionary degree.

There is a certain shock in revolutionary actions which for a time paralyzes the opposition into acquiescence.

If those in authority had acted **immediately** to desegregate schools after the U. S. Supreme Court had handed down its revolutionary decree the opposition would not have had time to develop and we should see by this time a very large degree of compliance.

The trouble is, that purposely or otherwise, those in authority hesitated to act—and those who hesitate are lost.

Bishop Says Diocese 'Hard-Pressed'

Courier P. 10

African Catholics Need Clergy

Sat. 1-7-56

ACCRA, Ghana (Gold Coast), West Africa — Roman Cathoiic Bishop Joseph O. Bowers of the Diocese of Accra has emphasized that his jurisdiction is "hard-pressed" for clergymen.

Bishop Bowers

In a letter sent to friends of Catholic missionaries on the Gold Coast, the Right Reverend Bowers reported upon the activities of his church in the Diocese of Accra and urged that friends of the church pray even more urgently than you are now doing "that the Lord of the Harvest will send more reapers to help bring in His harvest."

Bishop Bowers also warned of a "stern testing" of the "quality of our Catholics" in the years ahead. He said that "various ideologies and socialisic doctrines are more than ever determined to win a following from amongst the people" of the African continent.

Pittsburgh, Pa.

HE CHARGED that secular authorities are determined to "gain complete control of the schools" in a manner which Bishop Bowers claimed was as "unrelenting as ever in fierceness, though more subtle and indirect in form."

The prelate revealed that the number of Catholics in his diocese had increased from 43,626 during 1954 to 49,417 during 1955.

During the same period communions increased from 243,306 to 277,937, despite a drop in confirmations from 1,485 to 672.

A total of forty-eight priests are serving under Bishop Bowers three of whom are African and the remainder S.V.D. The prelate revealed that the church recently dedicated a convent in which there are seven postulants preparing for the "Native Sisterhood."

Catholic Week
Birmingham, Ala.
Mon. 1-7-56

RETURNS TO ALMA MATER—Rev. Charles L. Jackson is shown distributing Holy Communion at his Alma Mater, Roman Catholic High School in Philadelphia. Father Jackson served in the U. S. Navy after graduation. He studied at Florida State College, the University of Chicago, Catholic Institute of Paris, Colonial Seminary of Paris and St. George's Seminary, Frankfurt, Germany. He is assigned to the Diocese of Martinique. (NC Photos)

Capuchins Get Negro Brother

Defender
Sat. 2-4-56
P. 2
Chicago Ill.

HUNTING, Ind.—Agathangelus Ashe this week became the first Negro to pronounce vows in the Capuchin Order in the United States. A former Chicagoan, Ashe took the vows in St. Felix friary here on Feb. 2.

The Most Rev. Clement Neubauer, superior, officiated. Ashe entered the Capuchins in Detroit in 1951 after graduating from St. Malachy's. He pronounced his temporary vows at St. Francis friary in Milwaukee in 1953.

Roman Catholic Church Rated As '*Efficient Organization*'

Advertiser

By GEORGE MILLER

Tues. 1-24-56
Montgomery, Ala.
P. 20

NEW YORK, Jan. 23 (AP)—The head of the American Institute of Management today rated the Roman Catholic Church as "efficient as any nonprofit organization in the world."

Jackson Martindell, president of the institute, made the statement at a news conference in connection with the release of a summary report of a management study of the Roman Catholic Church.

He said the report results from the work of "hundreds of researchers" and the gathering of material published in 30 languages. Martindell said the study "represents the opinions of hundreds of people and statistics gathered by hundreds of people."

'NEXT POPE'

The report said the recent elevation of Giovanni Battista Montini as archbishop of Milan "appears to be a step in the grooming of this important individual, perhaps ultimately for the highest office."

Martindell predicted that Archbishop Montini "will probably be the next pope," but he told a news conference that, "If Pope Pius were to die in the present year that prediction will not come true."

"If the Pope lives for some years," Martindell said, "Archbishop Montini will have had an opportunity to become trained for the office. It takes more training to be a pope and a good one than for any other office in the world."

Martindell assigned an 88-point rating to the Roman Catholic Church, basing the estimate on a year-long study of its worldwide operations by the institute.

The institute is a nonprofit foundation with more than 15,000 individual members, including 5,000 company presidents, in the United States and Canada. A spokesman said it aims to improve management practices by comparative appraisals.

88-POINT RATING

In announcing the 88-point rating given the Catholic Church, Marindell said that out of more than 4,000 corporations and nonprofit institutions analyzed for efficiency since its founding in 1948, the institute has rated only three with 94 points and 17 with 90 points.

"There isn't very much difference between the Standard Oil Co., of New Jersey and the Catholic Church's operations," he said. "The only difference is that Standard produces oil, and the Catholic Church produces a way of life and a way of thought."

Efficiency, he said, was based "on the degree the church has developed and put into practice administrative procedures that have demonstrated their worth over the centuries." He said the study was the first management survey of the Roman Catholic Church in its 1,900 years of existence.

Martindell said he could not tell why the institute undertook the study, except that in 1948, after he, a non-Catholic, had a personal interview with Pope Piux XII, he felt "as a human being in society it became important for me to know more about the Catholic Church."

"Corporations," he said, "do not have a monopoly on administrative problems. Since the Catholic Church is the oldest and largest group of its kind, most of the administrative practices of religious groups stem from it."

He said a complete management audti study of the church will be published in the fall by Harper & Bros.

The management study firm has made one previous survey of a religious body, the American Baptist Union, upon which it reported last year. Among the industries studied has been Standard Oil (New Jersey) to which Martindell referred in announcing the Catholic study.

The religious study was authorized about a year ago by the board of directors, the method followed in making all studies, and was financed as are others, by the annual contributions of the membership.

The directors include: Ordway Tead, editor and director of Harper & Bros.; Chester C. Maxey, president, Whitman College, Walla Walla, Wash.; Afons B. Landa, partner in the firm of Davies, Richberg, Tydings, Beebe & Landa; Wheeler Sammons, publisher of "Who's Who in America"; Edward R. Weidlein, president of the Melon Institute of Industrial Research, and Martindell.

The regular staff of the organization made the study. Martindell did not disclose the cost.

Martindell said that when he first advised church leaders of the study "they were astounded and doubtful," but they never opposed it. He said the Vatican library was kept open after hours for researchers and, "The Church has never refused a single thing I have requested."

The Rev. Joseph T. Clark, S.J., of Canisius College, Buffalo, N.Y., an associate member of the institute, told the news conference that while Catholics "believe the church is divinely founded and divinely operated, it still operates through human resources." He said the present study was not of the "beliefs of people, but a purely objective appraisal of performance."

Martindell said point ratings, similar to those used by the institute in connection with other organizations, included such items as social function, organizational structure, growth of facilities, membership analysis, fiscal policies, development program, operating efficiency, trustee analysis, administrative evaluation and effective leadership.

The study termed Pope Pius XII "the world's hardest-working ruler," and said, "No other ruler, temporal or spiritual, adheres to such an astounding schedule."

The study gave the church a perfect 1,000 rating for "social function," and said, "Certainly no other religious society attempts such broad services both to its members and to the world community. The Roman Church is truly Catholic."

On fiscal policies, the report said, "No other organization ... does so much with so little." However, it said, "The church should capitalize on the worldwide trend toward industrialism and toward the steady accumulation of wealth in corporate hands."

The study said it was concerned most by "the advanced age of cardinals and the fact that they so largely seem to represent an Italian clique that perhaps thinks more in terms of restoration of the Holy Roman Empire than a strong episcopate in the provinces."

The study said the Pope took a "major step" in the right direction in 1945 when out of 32 cardinals he named, the majority were not Italians.

TREASURE TROVE By RIC ROBERTS

Slaying of 5 Missionaries Focuses Eyes on Fact:

9

Catholics, Losing U. S. Nordic Thousands, Step Up Drive to Save Darker Peoples

Courier p. 2 Pittsburgh, Pa.

CATHOLICISM, strangely enough, pulses best in the warmer lands of the Western world, viz: Italy, Spain, Portugal, Southern France, Ireland, and, unchallenged, thrives in most of civilized South America. There are, of course, a few exceptions but Nordic Europe (Denmark, Germany, Britain, Sweden, Norway, Holland, etc.) permanently fled through the breach made by Martin Luther's mailed, nailed thesis (A. D. 1517) into the land of Protestantism!

CHAC MOOL

. . . Toltec Rain-God

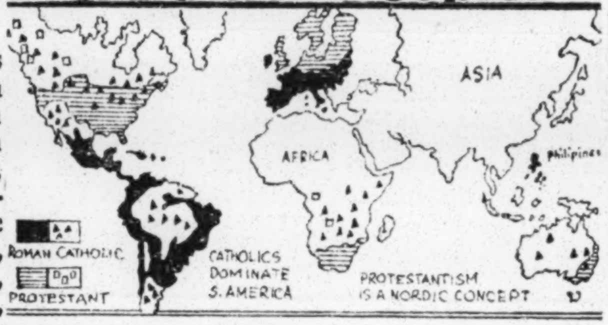
Dear to Latin Europe, but anathema to Nordic Europe . . . Catholicism is ever on the quest for new souls and new empires in a world where the old frontiers have been shrunken by 5 million square miles (due to communistic irruptions into Asia) since V-J Day.

Sat. 2-4-56

Today, in America, there exists an undisguised Nordic crusade against Papal Respublica Christiana, the most unique of human institutions since the first Pope (Saint Petrus) was consecrated in A. D. 64.

Indeed, in our day, when the original dream of the Holy See (for a mundane City of God: **Civitas Dei,** in Rome, administering the spiritual affairs of the global Republic of Christ: **Respublica Christiana**) burns almost as brightly as it did at the peak of Papal invincibility (circa A. D. 1075), in Saint Gregorius VII, Catholicism is replacing scores of thousands of American Catholic backsliders by millions of recruited souls from Negro America, Africa, Latin America, India, etc. Negroes have long been attracted by the encouraging Catholic position on color and creed. Papal enemies claim two-million U. S. Nordics have abandoned Catholic belief, since V-J Day. Papal friends claim 200,000 U. S. Negroes have become Catholics, within the outgoing decade.

Thus, a fortnight ago, in Ecuador, we noticed that several Catholic missionaries were murdered by Andean redmen, deep in the jungles of Ecuador.



ASIA
AFRICA
Phillipines
ROMAN CATHOLIC
PROTESTANT
CATHOLICS DOMINATE S. AMERICA
PROTESTANTISM IS A NORDIC CONCEPT

Our attention is invited for several sensational reasons.

We know those violent redmen must be a remnant of the pre-Christian era Andean builders of the Inca Empire which, at its peak, in 1450, was decapitated by Pizarro and his bloody Spanish Conquistadores. Is hatred for the white man indelibly graven into the pre-conscious of those redmen; a latency of bloody legend, outstretching across 555 years?

ARCHBISHOP PATRICK O'BOYLE (D. C.) AND PALS

It will be noted that none of the atomic-minded powers (the U. S. A., Russia, Britain, etc.) are real Catholic strongholds; and that, in case the H-Bomb depopulates North Europe and North America, Catholicism would be raised to resume its Hildibrandine march down the right road which the Tuscan Hildebrand (Saint Gregorius VII) with swords, forsook, in favor of the wrong road, in A. D., 1075.

If the flaming gas of the Hell Bomb ever consumes the Nordic world, Roman Catholicism (having won countless heathens unto Christ), once more will own global spiritual primacy.

Once more, Rome, the Eternal City, would be the center of the world and the Papacy (so at odds with the Nordic distaste for man-made human deity) might necessarily have to resume its long lost role as a civil as well as ecclesiastical **imperium in imperio.**

In the event that Latin Europe also became entangled in the threatened tossing of the implausible exchanges of atomis catastrophe, Islam, poised for just such an emergency, will certainly establish inclusive squatters' rights for the global carcass.

The incident which brings into focus the frenzied Catholic drive to gain hold upon human hearts, as never before, and increase its strangle-hold on South America, of course, was the recent slaying of five missionaries.

Between 1929 and 1949, population of the world increased by 600,000,000 souls and, believe it, 119,000,000 of them became Catholics! Missionaries did, and are doing, a splendid job for Pope Pius XIII.

Catholicism reigns supreme in South America, although the redman's vanished Viracochaism, an abortive religious ritual, was the primeval spiritual food known there. Finally, this search has led to a most fascinating question: why have only three of the world's many civilizations (the vanished Incaic, Indic, and the stunted Oceanic) originated south of the Equator?

When we know that civilized mankind flowered north of the Equator, as early as 4000, B. C., we must ask: why did man wait 2,500 years later before leaving civil footprints south of the Equator. In this valuable space, Feb. 25, we shall seek to find the truth thereof.

Meanwhile, the Catholics are marching toward 700,000,000 adherents and the fabled **Respublica Christiana.** Hildebrand's almost realized global dream, shared since his exile, in A. D., 1085, by the 121 intervening Popes, needs only the roar of atomic fury to hurl civilization (backwards?)—to A. D. 1075!

Bishop Who Opposed Bias Has Resigned

Daily World

Thurs. 3-22-56

Atlanta Ga.

WASHINGTON—(INS)— Bishop Jules B. Jeanmard, who last year excommunicated two women from the Catholic church in a racial dispute, ~~has resigned~~ his Lafayette, La., post.

P. 1

9

The apostolic delegate to the United States, the most Rev. Amleto Giovanni Cicogani, announced the resignation today. He said Bishop Jeanmard resigned "because of poor health."

Bishop Jeanmard, 77, excommunicated two Erath, La., women last November after they were accused of beating up a catechism teacher in an intebrated class at Our Lady of Lourdes church in Erath.

The decree of excommunication was lifted a short while later and Bishop Jeanmard announced that the two women had repented for their action.

The names of the two women were never disclosed by the Catholic church, but the victim, Mrs. Lula B. Ortemond, filed assault and battery charges against Mrs. Etta B. Romero and Mrs. Lota B. Menard. The two women are sisters.

The disturbance caused the church to stop classes, but thew were resumed under the same integrated plan a few weeks later.

Bishop Jeanmard will be succeeded by Auxiliary Bishop Maurice Schexnayer, 61, of Lafayette.

Bishop Jeanmard was appointed to the Lafayette post in 1918.

9 1956

CHURCH OF ENGLAND

First Negro Bishop Is Named By Jamaica Church

Daily World

Wed. 1-4-56

KINGSTON, Jamaica— (ANP) — Jamaica shook another star out of the nations' sky when at the close of its historic (1955) year, it elected as head of the Church of England here, one of its own native colored sons.

Atlanta Ga.

It took the island 300 years under British rule to emerge with its own Lodd Bishop, by electing Percival William Gibson, September-born headmaster of Kingston college, as head of the Anglican Diocese.

It has been acclaimed and astounding achievement in the island's national ambition, to gain self-government over the church of England in Jamaica, as much as it marches nearer on to self-government politically.

P. 1

Gibson, a stern, neat little unmarried man was first elected Suffragan Bishop of Kingston,—a city which he once loudly called—"the wickedest city on earth."

He called it the wickedest city because of its immorality, its injustice in dealing with the door, and the acute human sufferings which these who can do better cause to the unfortunates.

Notwithstanding, Gibson has now been elected as head of such a city and State, but not without opposition.

Opposition to his election was enforced by 19 persons who voted against a majority of 137, that he be elected. The stubborn 19 were led by the Rev. John Redmayne, Rector of Mandeville—a European climate mid-Jamaica township that is more English than England itself.

Rodmayne moved a motion that the election of Lord Bishop of Jamaica, should be left to the English Committee of Reference this comprises the Archbishop of Canterbury the Archbishop of York. the Bishop of London and the Archbishop of the West Indies, the Rt. Rev. Glaister Knight.

Church of England Honors Native Son In Historic Move

Call

KINGSTON, Jamaica.— (ANP) —Jamaica shook another star out of the nations' sky, when at the close of its historic (1955) year, it elected as head of the Church of England here, one of its own native colored sons.

P. 18

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Fri. 1-6-56

It has been acclaimed an astounding achievement in the island's national ambition, to gain self-government over the church of England in Jamaica as much as it marches nearer onto self-government politically.

Kansas City

Gibson, a stern, neat little unmarried man, was first elected Suffragan Bishop of Kingston, – a city which he once loudly called--"the wickedest city on earth."

"He called it the wickedest city because of its immorality, its injustice in dealing with the poor, and the acute human sufferings which those who can do better cause to the unfortunates. Notwithstanding, Gibson has now been elected as head of such a city and State, but not without opposition.

Oppostition to his election was enforced by 19 persons who voted against a majority of 137, that he be elected. The stubborn 19 were led by the Rev. John Rodmayno, Rector of Mandeville-- a European that is more English than England itself.

Rodmayno moved a motion that the election of Lord Bishop of Jamaica, should be left to the English Committee of Reference; this comprises the Archbishop of Canterbury, the Archibishop of York, the Bishop of London and the Archbishop of the West Indies, the Rt. Rvd. Glaister Knight.

This meant that Gibson could not be elected unopposed. Rev. Rodmayne's motion was seconded by the Rev. F. Dowlen. But later on, speeches made against the proposal by other Ministers of the Church, gave the 62-year-old Gibson, (A Bachelor of Divinity) an overwhelming majority.

Lord Bishop Gibson who received the King George V. Jubilee Medal in 1935, the King George VI, Coronation Medal 1937 and Queen Elizabeth Medal in 1953, succeeds Englishman Basil Montague Dale who returned to England about October 1955.

Ever since the island became a British possession in 1655, it had been governed by an English Governor and an English Lord Bishop at the head of the Church of England. The islanders and the whole British Caribbean area have therefore regarded it as a significant step forward, something that gashes bright beams of the night — approaching self-governing horizons.

9 1956

CHURCH GROUP TO VISIT RUSSIA

Herald Tribune
3-5-56
New York
N.Y.

Herald Tribune photo by Ted Kell

9

Protestant Church Leaders Going to Moscow

Members of deputation of American Protestant leaders, who will leave for the Soviet Union on Friday, studying a globe at meeting yesterday at the Gramercy Park Hotel. Left to right are the Rev. Walter W. Van Kirk, executive director of the department of international affairs of the National Council of Churches; Paul B. Anderson, associate executive secretary of the international committee of Y. M. C. A.'s; the Rev. Dr. Roswell P. Barnes, associate general secretary of the National Council of Churches; the Rev. Dr. Herbert Gezork, president of Andover Newton Theological Seminary; the Rev. Dr. Eugene Carson Blake, president of the National Council of Churches; the Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church in America: Bishop D. Ward Nichols, presiding Bishop of the First (N. Y.) Episcopal District of the African Methodist Eiscopal Church; Charles C. Parlin, of Englewood, N. J., a Methodist layman, and the Right Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church. The eleven-day visit will be made under the sponsorship of the National Council of Churches.

A group of Russian churchmen will visit the United States in June as guests of the National Council of Churches.

N.C. Church Council Urges Integration

Afro-American Baltimore, Md.

Sat. 2-4-56

9

P. 20

BURLINGTON, N.C. — The North Carolina Council of Churches adopted a report Wednesday night urging churches in the council to accept the Supreme Court's desegregation decision as the law of the land and realize an integrated public school system.

Submitted by the special committee on "Integration in Our Public School System," the report was adopted after two hours of discussion. The report, with additions, reaffirming a resolution adopted at the council's 1955 session, follows:

"**IN ITS ANNUAL** meeting of 1955 the North Carolina Council of Churches adopted a resolution in which the closing sentence declared:

"Now that the Supreme Court has spoken (regarding segregation in public schools), we urge that the churches as represented in the council accept the decision of the court as the law of the land and endeavor as fully as possible, in the spirit of Christ, to realize an integrated school system.'

* * *

"**THE COUNCIL REAFFIRMS** this action. Recent events and tendencies move the council to express itself further as follows:

"1. The maintenance of our state public school system is a paramount obligation of the people of North Carolina and any attempt to transform this system into any socalled private scheme of schools, regardless of the motivating considerations would inject tragic cleavages into our social structure and deprive our children of their rightful educational heritage.

"2. In our effort to maintain our public schools and at the same time comply with the decision of the Supreme Court in declaring segregation in public education unconstitutional, we may expect to encounter difficult problems.

* * *

"**UNLESS WE OF BOTH RACES** manifest patience, forebearance and good will, we cannot solve our problems constructively. In the nature of the case, implementation of the court's decision must take account of local conditions and must proceed at varying rates of speed.

"The more complex situations will require careful study and cautious procedure and cannot be transformed overnight.

"On the other hand, where racial ratios and other factors render local situations less complicated, more rapid progress may be expected.

* * *

"**BUT WHETHER THE** local situation be simple or complex, we as law-abiding citizens should begin, in good faith, the implementation of the Supreme Court's decision. Tactics of evasion are in effect disloyalty to the supreme law of the land.

"3. The council is convinced that the churches have it within their power to determine in great measure how successfully the people of North Carolina will make their transition to an all inclusive system of public schools.

"Only as the Gospel of Christian brotherhood becomes deeply rooted in the hearts of our people will they be moved to build together a superior educational structure which rises above racial considerations.

* * *

"**THEREFORE, WE CALL** upon the member churches of this council, as responsible moulders of public opinion and as witnesses to the Christian Gospel in modern society to accept the challenge for positive leadership that critical circumstances now afford and to proclaim with the confidence of men who speak the truth the scriptural message that all men are made in the image of God;

"That all men, through faith in Jesus Christ are given the power to become the sons of God and that all nations and races and kindred and tongues are sanctified by the indwelling Holy Spirit of God who fashions all things new after the pattern of the Perfect Man."

11TH
ANNIVERS

Call E.S.
Fri [illegible]-21-56
K.C.
Kansas City,
Mo.

PACIFIC COAST MINISTER AND WIFE TO HOLY LAND. — The Rev. Cornelius W. Arnold and his wife, Mrs. Alpha Arnold, are shown receiving a check given them by members of the 92nd Street Church of Christ, Los Angeles, to defray their expenses on a tour through the Holy Land. The scene is at a banquet in observance of the 11th anniversary of the church's founding by the Rev. Mr. Arnold. Mrs. Irma Randolph, musical director, was appointed by the congregation to hand the faithful couple the surprise gift. The Rev. and Mrs. Arnold will fly to Europe, then will visit Jordan, Lebanon, Syria, Cairo, Rome, London and Paris. The $100,000 properties of 92nd Street church, 1478 E. 92nd St., includes an apartment building, a Child Care Nursery, Charity Center and magazine offices. — Photo by Sheffield.

Joins Staff Of National Church Council

Call
E.S.
Kansas City

CLEVELAND, Ohio.—Herbert T. Miller, associate secretary of The Cleveland Church Federation since 1954, has received a call to join the staff of the Social Welfare department of the National Council of Churches of Christ in the U.S.A.

Fri
10-5-56

The official invitation came by wire from Washington, D. C., where the general board of the National council is in session.

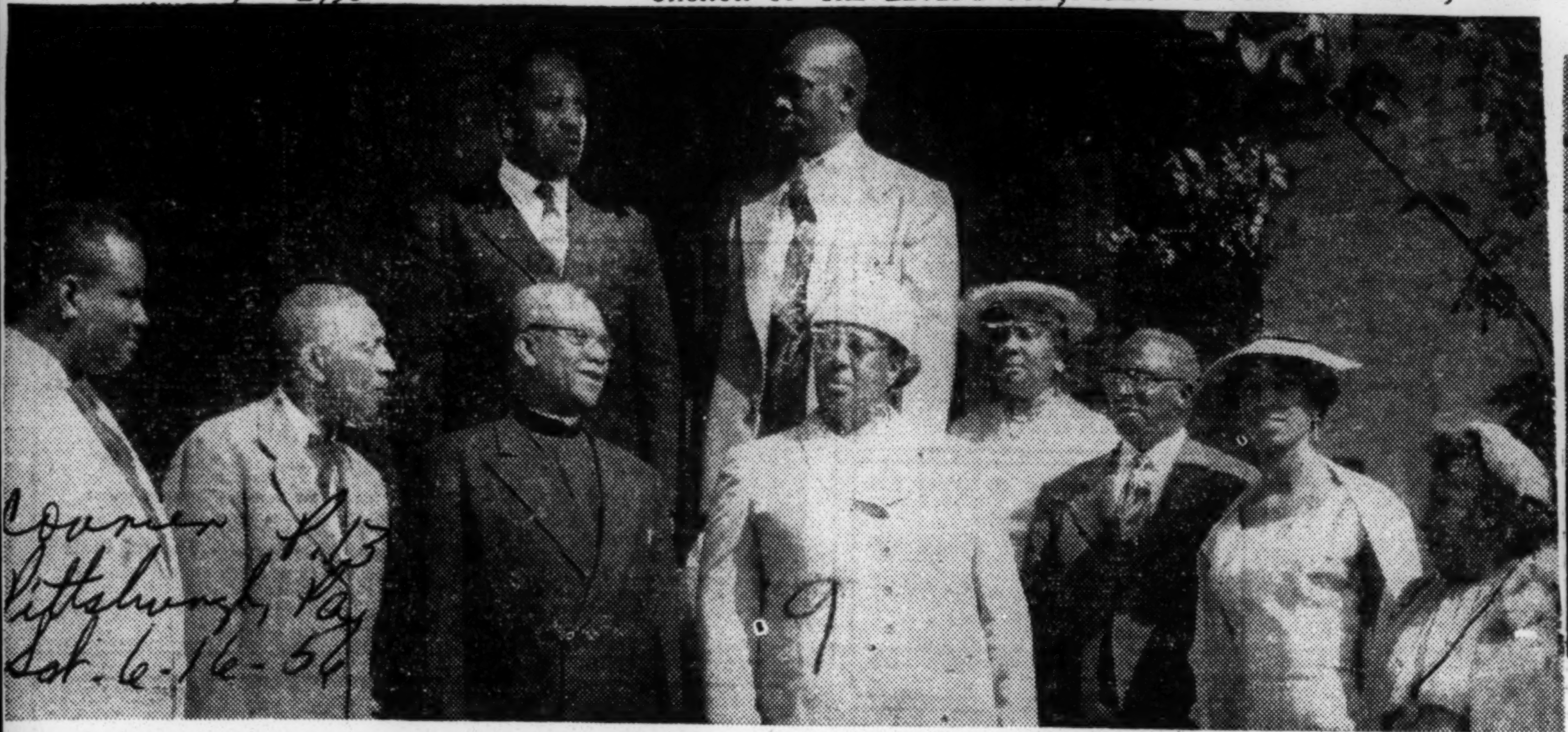
The Social Work department of the local Federation was told at its regular meeting on Wednesday that the offer would be forthcoming. In making the announcement, the Rev. B. Bruce Whittemore, executive secretary of the organization, told those present that while the Federation was reluctant to release Mr. Miller, it would be very unfair to stand in the way of his advancement to serve at the national level.

The board of directors of the Cleveland Church Federation will consider the associate secretary's resignation at its regular meeting on October 19.

Headquarters office of the National Council of Churches is at 297 Fourth Avenue, New York City.

Call
Fri
10-5-56

HERBERT T. MILLER



Courier P.13
Pittsburgh, Pa.
Sat. 6-16-56

9

Church Leaders—National leaders of the Church of the Living God, Pillar Ground of Truth, Inc., gathered in Nashville, Tenn., for the church's 1956 General Assembly. Left to right: Bishop L. L. Harrison, Nashville, newly named Bishop of Kentucky; Bishop A. V. Ware, Kentucky; Bishop G. G. Wilson, Cleveland; Bishop W. B. Hankerson, Detroit; Bishop M. L. Jewell, Nashville, senior Bishop and chief overseer; Bishop W. J. Burns, Detroit; Bishop W. L. Taylor, Florida; Bishop A. W. Taylor, Mississippi; Dr. Nettie Mae Harrison, first assistant to Bishop Jewell, and Bishop L. O. Ware, Kentucky.

BISHOP KEITH
. . . chief overseer

Jamaican Minist
Is Chicago Visit

Defender Sat. 6-16-56
Chicago, Ill.

Rev. Samuel George Hines of Jamaica, who is spending six months in the United States, is spending two weeks in Chicago while enroute to the international camp meeting of the Church of God in Anderson, Ind.

P.10

The guest of Rev. and Mrs. E. L. Barclay of 7120 Langley ave., Rev. Hines came to the states from London, Eng., where he has been living for the past two years and organizing work for the International Christian Fellowship.

The fellowship which is non-denominational, has been set up for the purpose of helping migrants to England to become integrated. In addition to Christians it brings together Moslems and those of other faiths and other races.

REV. SAMUEL GEORGE HINES

9

HOUSE OF GOD'S TEMPLE
. . . site of meet

Daily World
Atlanta, Ga.
Tues. 6-12-56
p. 1

NATIONAL LEADERS of the Church of the Living God, Pil'ar Ground of Truth, Inc., gathered here ar the Church's 1956 General Assembly include from left), Bishop L. L. Harrison, Nashville, newly named bishop of Kentucky; Bishop A. B. Ware, Kentucky; Bishop G. C. Wilson, Cleveland; Bishop W. B. Hankerson, Detroit; Bishop M. L. Jewell, Nashville, senior bishop and chief overseer; Bishop W. J. Burns, Detroit; Bishop W. L. Taylor, Florida; Bishop A. W. Taylor, Mississippi; Dr. Nettie Mae Harrison, first assistant to Bishop Jewell; and Bishop L. O. Ware, Kentucky.

General Assembly

Courier
Pittsburgh, Pa.
Sat. 7-21-56
p. 12

Bishop Keith Presides

NASHVILLE, Tenn. — The House of God Which Is the Church of the Living God the Pillar and Ground of the Truth Without Controversy, Inc., held its 53rd annual General Assembly in its beautiful temple located at 2005 Heiman St., Nashville, Tenn., with its chief overseer, Bishop M. F. L. Keith, presiding.

There were 1,500 delegates attending the General Assembly, representing 21 states and Alaska. This year's delegation, an increase of 500 over last year's, is cited as one of the many advancements made under the inspired leadership of Bishop Keith for the past 25 years.

Highlights of the accomplishments of the 1956 General Assembly were:

1. The appointment of two general elders to serve as Trial-Bishops. One was Elder H. L. Harrison of Knoxville, Tenn., who has served well for many years as general elder and at one time, served several years as recording secretary of the General Assembly. He was appointed to preside over Kentucky and California. The other was Elder C. B. Rampley of Chicago who has served as presiding elder and general elder for many years. He was appointed to preside over Illinois and Louisiana.

2. The ordination of two Trial Bishops: Bishop J. M. Mott of Andalusia, Ala., was ordained and appointed to preside over the Pensacola, Fla., and the Birmingham, Ala., Diocese; Bishop Lovie Stakley of Americus, Ga., ordained and appointed to preside over Americus Diocese; Bishop Joe Thomas of Brooklyn, N. Y., was ordained and appointed to preside over Massachusetts and Detroit No. 1 Diocese.

3. Received and adopted the report from the Supreme Executive Council on building a new child caring home. It was agreed that the new home site would be located in Chattanooga, Tenn., near the same place where the present home is located.

4. Received the financial report from the general secretary, R. D. Lewis, on religious education and our Child - Caring Institution. There has been $30,000 raised and spent for educational activities of the church in the past three years. There still remains in the general treasury $10,800 to be spent for this purpose.

■

There has been $12.490.30 spent for the House of God Home, the church's child-caring institution, during the past fiscal year.

All funds are raised by the official staff of Bishops, pastors and members of the church organization under the leadership of its chief overseer, Bishop M. F. L. Keith, by free-will offerings and donations from the members and the public. Ministers and staff members do not receive salaries, only free-will offerings and donations.

5. Received and adopted the report on Brotherhood and Americanism: **The General Assembly went on record as pledging to practice and preach the brotherhood of all mankind and to extend good-will and fellowship to those nations who are in fellowship with Almighty God and express sympathy for those countries who do not know and worship the true and living God.**

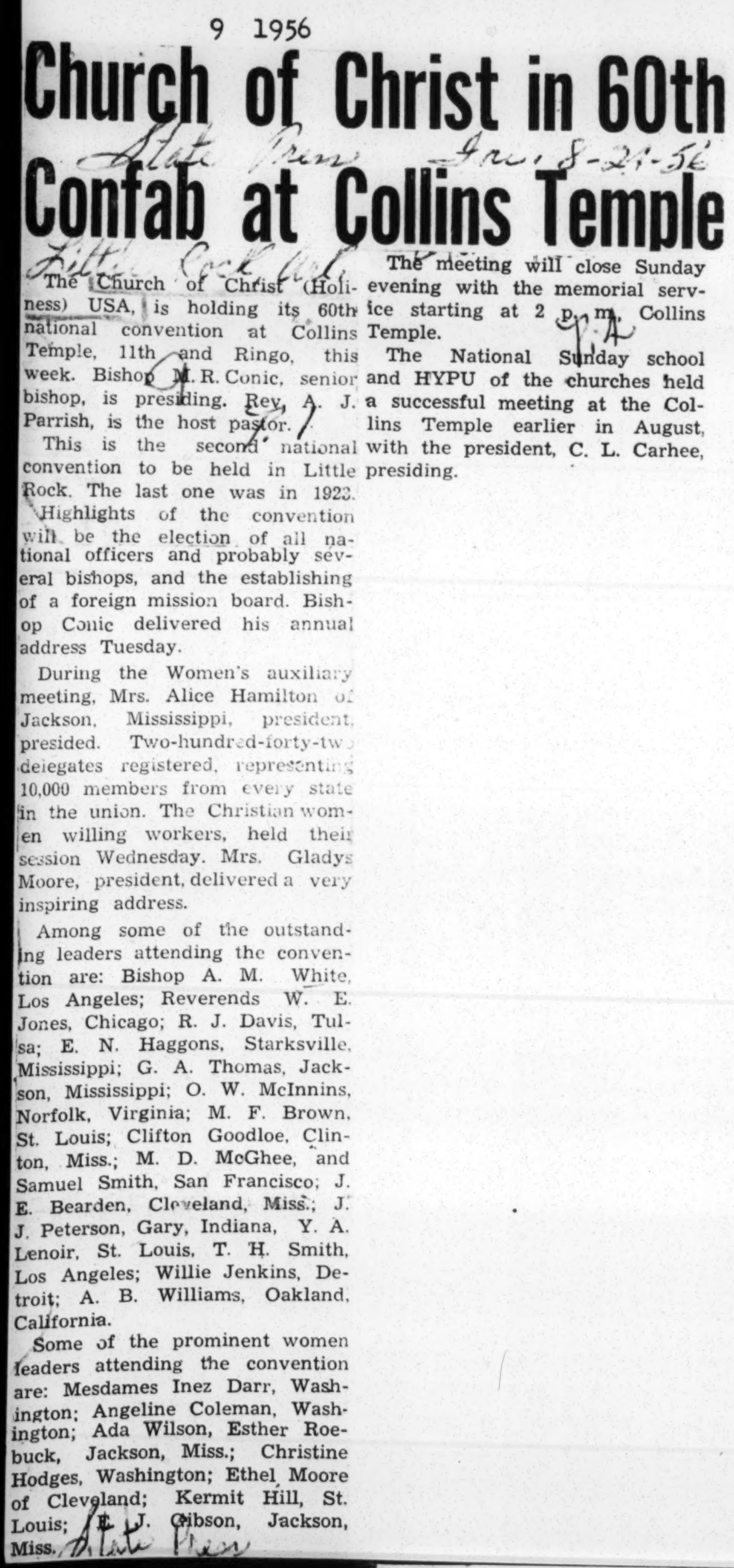
6. Received and adopted the report on dedication: Dedicated "our lives' 'to daily prayer and to fasting for at least two days weekly for Christian perfection, unity and world peace.

■

General and state staff officers of this church organization are as follows:

Bishop M. F. L. Keith, Chief Overseer, Chattanooga, Tenn.
Prof. R. D. Lewis, general secretary and personal secretary to Chief Overseer, Chattanooga, Tenn.
Bishop J. R. Lockley, Chief Helper, Philadelphia, Pa.
Bishop W. L. Nelson, Chief Helper, Ocala, Fla.
Bishop H. Avery, Chief Helper, Dayton, Ohio
Bishop J. W. Jenkins, Chief Helper, Montgomery, Ala.
Bishop W. H. Davis, Presiding Bishop, Baltimore, Md.
Bishop J. Thomas, Presiding Bishop, Brooklyn, N. Y.
Bishop G. Morgan, Presiding Bishop, Albany, N. Y.
Bishop R. Fagg, Presiding Bishop, St. Petersburg, Fla.
Bishop H. B. Gaulden, Presiding Bishop, Fitzgerald, Ga.
Bishop J. M. Mott, Presiding Bishop, Andalusia, Ala.
Bishop L. W. Early, Presiding Bishop, Palatka, Fla.
Bishop P. J. Fletcher, Presiding Bishop, Wilmington, Del.
Bishop J. M. Mannings, Evangelist Bishop, Saraseta, Fla.
Bishop L. L. Franklin, Evangelist Bishop, Ocala, Fla.
Bishop L. Stakley, Presiding Bishop, Americus, Ga.
Bishop E. D. Stakley, Presiding Bishop, Dawson, Ga.
Miss Dovie Shuford, Staff Secretary
Mrs. Pearlena Woolridge, Publicity Secretary
Rev. M. Noble, General Assembly Recording Secretary
Rev. E. M. Price, Publicity Secretary.

CHURCH OF CHRIST HOLINESS



9 1956

Church of Christ in 60th Confab at Collins Temple

State Press Fri. 8-24-56

Little Rock Ark.

The Church of Christ (Holiness) USA, is holding its 60th national convention at Collins Temple, 11th and Ringo, this week. Bishop M. R. Conic, senior bishop, is presiding. Rev. A. J. Parrish, is the host pastor.

This is the second national convention to be held in Little Rock. The last one was in 1923.

Highlights of the convention will be the election of all national officers and probably several bishops, and the establishing of a foreign mission board. Bishop Conic delivered his annual address Tuesday.

During the Women's auxiliary meeting, Mrs. Alice Hamilton of Jackson, Mississippi, president, presided. Two-hundred-forty-two delegates registered, representing 10,000 members from every state in the union. The Christian women willing workers, held their session Wednesday. Mrs. Gladys Moore, president, delivered a very inspiring address.

Among some of the outstanding leaders attending the convention are: Bishop A. M. White, Los Angeles; Reverends W. E. Jones, Chicago; R. J. Davis, Tulsa; E. N. Haggons, Starksville, Mississippi; G. A. Thomas, Jackson, Mississippi; O. W. McInnins, Norfolk, Virginia; M. F. Brown, St. Louis; Clifton Goodloe, Clinton, Miss.; M. D. McGhee, and Samuel Smith, San Francisco; J. E. Bearden, Cleveland, Miss.; J. J. Peterson, Gary, Indiana, Y. A. Lenoir, St. Louis, T. H. Smith, Los Angeles; Willie Jenkins, Detroit; A. B. Williams, Oakland, California.

Some of the prominent women leaders attending the convention are: Mesdames Inez Darr, Washington; Angeline Coleman, Washington; Ada Wilson, Esther Roebuck, Jackson, Miss.; Christine Hodges, Washington; Ethel Moore of Cleveland; Kermit Hill, St. Louis; E. J. Gibson, Jackson, Miss.

State Press

The meeting will close Sunday evening with the memorial service starting at 2 p. m., Collins Temple.

The National Sunday school and HYPU of the churches held a successful meeting at the Collins Temple earlier in August, with the president, C. L. Carhee, presiding.

9 1956

35th Annual Church of God In Christ Conference to Convene Here Aug. 7 to 17

Bystander P.1

Des Moines, Iowa

Thurs. 8-2-56

The 35th annual conference of the Church of God in Christ, state of Iowa, No. 1. will convene here August 7 to 17, at 1639 East University Avenue, with Bishop F. D. Washington, host pastor and presiding official.

9

Delegates are expected from many states throughout the country. Also expected are: Bishops A. A. Shields, L. H. Ford, C. H. Brewer, W. L. Morris, J. W. Graham; Supervisor E. Odom, E. Champers, V. Grant and J. Washington.

Pre-Musical

Services will begin at 12 o'clock noon daily. Youth service will start at 6:30 p. m.; and, general service at 8 p. m. Rev. B. Jones is state youth leader.

A pre-musical will be held Monday, August 6, 8 p. m., with talent of the city and the radio artist, Madam Earnestine Washington of Brooklyn, N. Y., and the Teverbaugh Harmonizers of Fayette, Mo.

Citizens Night is Wednesday, August 8. when prominent persons of Des Moines will speak. Among them will be the Rev. N. R. Olphin, minister of Corinthian Baptist Church; Rev: J. E. Hunter, president of the Interdenominational Ministerial Alliance; Attorney Archie Greenlee, president of Des Moines NAACP; Atty. J. B. Morris, editor of Iowa Bystander; Mrs. Clara Bayles, Child welfare worker of the State Department of Social Welfare of Polk County Welfare office; Mrs. Georgia Add, president of the Women's Society of Christian Service; Rev. O. Roberson, founder-director of the Des Moines Evangelist Group of Polk County, an associate minister at St. Paul AME Church; and Atty. Gertrude Rush.

Sunday, August 12, will be official day in honor of State Bishop Washington, with the annual sermon at 2 p. m.

Tuesday, August 14, will be Women's Day, with Supervisor A. B. Jones, presiding. A special program will be given.

Rev. George W. Jones is chairman of the Board of Elders.

Church Of God In Christ Backs NAACP Program

World

P. 6. Thurs. 10-11-56

Atlanta Ga.

NORFOLK, Va.—(ANP)—Officials and leaders of the Church of God in Christ adopted a resolution here last week in support of the program of the National Association for the Advancement of Colored People to have segregation wiped out of every area of life in the United States. The committee was headed by Dr Louie Driver of Los Angeles, Calif

9

The resolution said in part: "We propose to support the National Association for the Advancement of Colored People in its constant vigil to break down the opposition that has arisen and may arise against integration."

The resolution said further that the Church of God in Christ supports of the desegregation ruling of the court, and that "we shall not relinquish our efforts until total integration has been accomplished in the length and breadth of the country." It said the North and South are "under indictment" for segregation.

The Rt. Rev. Lawrence Williams, bishop for Maryland, was host pastor to the meeting.

The meeting officially opened at noon on Tuesday with a business session. Note was taken of the theme for the meeting which was "sacrificing for the Cause of Missions."

CHURCH OF GOD IN CHRIST

Resolution Supports NAACP

Church Of God In Christ Vows Aid On Integration

Journal and Guide

9

NORFOLK — Officials and leaders of the Church of God in Christ adopted a resolution on Saturday in support of the program of the National Association for the Advancement of Colored People to have segregation wiped out of every area of life in the United States. It was a statement of the church and politics. Dr. Louie Driver, Los Angeles Calif., was chairman of the resolution committee.

Ministers and lay leaders gathered at the Mother Church of God in Christ on Monday evening, Sept. 24, for the preconvention musical program which preceded the six-day Fellowship Conference of Foreign Ministers Board which opened on Tuesday

Sat. 10-6-56

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P. 14

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Norfolk Va.

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* * *

THE MEETING officially opened at noon on Tuesday with a business session. Note was taken of the theme for the meeting which was "Sacrificing for the Cause of Mission."

The welcome program was held at 8:30. Greetings were sent to the meeting by the Chamber of Commerce and Mayor W. Fred Duckworth. Welcome addresses were delivered by Dr. Lyman B. Brooks, director, Norfolk Division of Virginia State College; the Rev. W. B. Westbrook, president, Baptist Ministers Conference of Norfolk, Portsmouth and Vicinity; W. J. Kemp, Maurice Collette and others.

* * *

THE BOOKER T. Washington high school, choir sang under the direction of I Sherman Greene.

Mrs. Frances Wiggins, a missionary to Liberia, had charge of the mission workshop on display during the meeting. She was assisted by Miss Dorothy Webster, missionary to Haiti.

* * *

BISHOP ALVIN A. Childs of New York City, president of the Fellowship Conference delivered his address Wednesday evening. He presides over the Virgin Islands.

Mass singing was a highlight of the meeting each day. There were religious services and inspirational messages by local and out of town ministers every day of the meeting.

* * *

THERE WAS a business session on Saturday. The parade set for 1 p.m. Saturday, was cancelled due to bad weather Miss Frances Wiggins, of Detroit, Mich., delivered a message Saturday night.

Bishop Alvin A. Childs was on Sunday morning for a message, and Bishop Williams spoke briefly Sunday afternoon. Pentecostal service was held at 8 p.m.

In addition to leaders already mentioned, others attending the meeting were the Rt. Rev. Luther B. Hylton and the Rt. Rev. J. E. Watley, bishop of England, both of Chicago; the Rt. Rev. C. Peaker, South Bend, Ind., bishop of Panama; the Rt. Rev. W. G. Shipman, Buffalo, N. Y., national chairman of the National Assembly; Mrs. Frances Williams, missionary to Liberia; the Rt. Rev. Edward Martin, Norfolk, bishop of the Southern District of West Virginia; the Rt. Rev David C. Love, Richmond, bishop of Virginia.

Holy Convocation

Church of God Meet In Memphis Nov. 25

Courier p.23 Pittsburgh, Pa. Sat. 11-17-56

MEMPHIS, Tenn.—Prayer for peace will be the central theme of the 49th Holy Convocation of the Church of God in Christ, International, when it convenes Nov. 25-Dec. 15 at Mason's Temple, 958 S. Main St., in Memphis, with the church's 94-year-old founder and senior Bishop, C. H. Mason, presiding.

Bishop Mason

The announcement of the 1956 meeting released by Bishop L. H. Ford of Chicago, public relations director of the church, Bishop Ford pointed out that the first three days of the meeting, the the church will be led in fasting and prayers for peace and saving of souls, as a regular custom in the holy convocations.

Previous holy convocations of the Church of God in Christ have attracted nation-wide attention for its continuing all-day and all-night sessions that make up the 20-day spiritual feast.

■

CHURCH OF GOD in Christ delegations, Bishops and visitors from all over the world, are expected to start pouring into Memphis a week ahead of the opening date of the meeting.

In the last session delegates were on hand from Hawaii, England, Israel, India, Africa and the West Indies.

The meeting will be highlighted Sunday, Dec. 2, with an expected address from Edmund Orgill, Memphis Mayor, at the evening services.

Choir members from all over the country will form a mass choir under the direction of Mrs. J. O. Patterson of Memphis, assisted by Mrs. Anne B. Crockett of Chicago, for the special Sunday services.

Heading the women's division of the church is Mrs. Lillian B. Coffey of Detroit, national supervisor of the women's department. Bishop U. E. Miller, Detroit general secretary, and Bishop J. O. Patterson and Bishop A. B. McEwen of Memphis, host Bishops.

Church of God In Christ Plans 49th Convocation

Journal and Guide p.23

Norfolk, Va

BISHOP C. H. MASON
To Preside

MEMPHIS, Tenn. — Prayer for peace will be the central theme of the 49th Holy Convocation of the Church of God in Christ, International, when it convenes Nov. 25th thru Dec. 15th at Mason's Temple, 958 S. Mason street, in Memphis, with the church's 94-year-old founder and senior bishop, C. H. Mason, presiding.

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Sat. 11-17-56

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9 1956

CHURCH OF GOD

Church Of God Set For Its National Convention

Daily World Atlanta, Ga.
Aug. 8-21-56

The ~~33rd~~ annual session of the National Convention of the Churches of God — Holiness starts tonight August 21, 1956, 8:30 o'clock in the spacious auditorium of the host church, Bethlehem Church of God, 856 Hunter St. S .W. near Mayson-Turner Avenue. Bishop K. H. Burruss, of Atlanta, is president of the convention and will preside at all sessions.

The convention extends through Tuesday, August 28. There will be business and committee meetings each morning and afternoon. All evening sessions, which begin 8:30 o'clock, are open to the public, when devotional services and gospel sermons will be preached by visiting ministers of the convention. The combined choirs of the church will sing each night under the direction of Messrs. W. G. Valentine, James C. Taylor, W. J. Taylor and G. A. Burruss.

Delegates to the convention hail as far South as Louisianna and as far west as California and as far North as Buffalo, N. Y., also Panama and the Virgin Islands. Many outstanding gospel ministers will preach. Led by Bishop K. H. Burruss, one who astounds the most scholarly theologian wtih his knowledge of the Bible, a few of the ministers expected to be heard include Elders H. J. Blakely, New Orleans, La., A. B. Robinson, Asheville, N. C. Charles Allen, Detroit, Mich., T. P. Burruss, Atlanta: William Oliver, College Park, Ga.; C W. Reid, Atlanta., J. D. Burruss, Washington, D. C. Daniel Woods and Arthur Glenn, both of Atlanta.

Mrs. Charles Allen, Chicago, heads the Women's organization of the convention, known as The Sisters Willing Workers. They will have charge of the sessions all day ment, headed by Mrs. Clara Colon Friday. The children's department, headed by Mrs. Clara Collier, Atlanta, will be represented during this annual session. Bishop Burruss and the convention invite the general public to worship with them each evening.

BISHOP K. H. BURRUSS

9 1956

CHURCH OF OUR LORD JESUS CHRIST OF THE APOSTOLIC FAITH

3,000 Expected In Petersburg

Defender Chicago, Ill.

Sat. 8-11-56

WASHINGTON, D. C. — More than 3,000 delegates and members vocation of the Church of Our Lord Jesus Christ of the Apostolic Faith to be held in Petersburg, Va., Aug. 13-26.

Dr. Smallwood E. Williams, pastor of Washington's Bible Way church, announced last week that the conclave will be held at the Bethesda church in historic Petersburg with Overseer John S. Beane as host pastor.

Dr. Williams, national executive secretary of the faith, said that the highlight of the six-day confab will be an address by Bishop R. C. Lawson of New York City on, "Great Doors of Business Opportunties in Africa." Bishop Lawson is senior prelate and founder of the Apostolic Faith.

The faith, 100,00 strong with members in 27 states, promises to have a convocation outstanding in preaching, Bible teaching, divine healing, and study of prophecy.

Overseer Beane reported that housing and entertainment for those attending the convocation will be furnished by the Virginia State college and private homes. The Church's 80-foot, air-conditioned cafeteria will provide meals for members, and they will have newly renovated lounges, offices, and auditorium.

Convocation officials reported that this year's annual reports will be the largest in their history.

9 1956

CLEVELAND CHURCH FEDERATION

Defender P. 10
Chicago, Ill.
Sat. 7-7-56

IERBERT T. MILLER, assoiate secretary of the Cleveand Church Federation is conratulated by Maury Berke, irector of the United States ivil Service Commission and ice president of the Cleveland Community Chest. Miller successfully led the churches of Cleveland in a 100 per cent participation in the recent $8,700,000 Community Fund campaign of Cleveland.

Call P. 20 Kansas City, Mo. Fri. 9-7-56

PARTIAL GROUP OF CME DELEGATES.— Shown in the above picture are some of the many delegates who attended the sessions of the Kansas-Missouri Annual Conference of the Christian Methodist Episcopal church, which recently closed at Cleaves Memorial Temple, 2222 Marion Street, Denver Colo. The sessions of the Conference were presided over by Bishop J. Arthur Hamlett, LL.D., senior bishop of the CME church and Dr. J. W. Johnson, presiding elder of the Kansas district of the CME church. Dr. Johnson, acting for Bishop Hamlett, announced the presiding elders and pastoral appointments at the closing sessions of the conference Sunday night. Doctors E. P. Murchison, editor of the Christian Index, Chicago, Ill., and L. Q. Brown, general secretary of the Board of Christian Education, were two of the top ranking visitors at the conference. Doctors J. M. Pettigrew, Chicago; W. H. Amos, Detroit; Amos Ryce II, St. Louis, and E. M. Dozier, Detroit presiding elder, were also among the visitors.

CME Conference Closes Session In Chicago

Defender Sat. 10-13-56 Chicago, Ill.

P. 17

The recent sessions of the Southeast Missouri and Illinois conference recently closed at Lena A. Hamlett CME temple, corner of Hamblin and Douglass blvd., with Bishop J. Arthur Hamlett, senior bishop, presiding.

CHURCH REPORTS

The St. Paul church, Chicago, where Dr. Jasper M. Pettigrew pastors, reported 114 adults and 34 young people added to the membership. One of the major additiins of the current year was the purchase of a new organ at a cost of $5,470 and five new lots nearby at a cost of $25,000.

Lane Tabernacle church, St. Louis, under pastorate of Dr. Amos Ryce, II, reported an increase of 89 adults and 28 young people added to the church. Lane also installed a $16,000 air conditioner for the comfort of owrshippers. Already Lane ranks as one of the most outstanding St. Louis churches.

$3,183,000 CHURCH

The St. John church, Detroit, where Dr. W. H. Amos is pastor, reports that the church has a property valuation of $3,183,000. Insurance is carried amounting to $327,900 on church property.

Dr. Amos' report showed 168 adult and 68 young people added to the church during the conference year. The church also reported a total membership of 1,284. The annual Mammoth Tea brought a total of $27,378 raised for general church operation.

The church also operates a Girl Scout troop and is one of the local Scout centers.

NEW CHURCH PURCHASE

Dr. W. J. C. McLis, Milwaukee, reported a new church in process of being purchased. The new church plant is worth $150,000. The membership of the Milwaukee church was increased to 700 persons. The Milwaukee minister is the first Negro to become a vice-president of the Milwaukee Inter-racial Interdenominational alliance.

Dr. Holman W. Evans, pastor of Israel church, Gary, Ind., reported a total of $6,550.40 into the conference. The valuation of the Israel church is $150,000. The church parsonage is valued at $35,000. The Israel membership is 1,267.

REPORTS $145,000

Dr. N. H. Humphreys, of Jamison Memorial in St. Louis, reported having $45,000 for the year. A total of $22,500 was reported alone on debts and improvements. Jamison Memorial has 28 active organizations and one of the largest women's Bible classes in the CME church.

Dr. R. V. Johnson, pastor of Carter Metropolitan church, Detroit, reported a total of $40,800 raised for all pnrposes during the annual conference year. New members added to the church numbered 97. The church was renovated at a cost of $10,000 which includes a new pulpit set.

ADDS 45 MEMBERS

Dr. R. M. Dickey, pastor of Scruggs Memorial, St. Louis, reported a total of approximately $30,000 raised during the conference year. New members were 45.

The highlight of the conference was the announcement of major appointments.

MAJOR APPOINTMENTS

Among the major appointments announced Sunday night are:

Chicago district — W. L. Liddell, presiding elder; St. Paul, Jasper M. Pettigrew; Carter Temple, S. J. Laws; Milwaukee—St. Matthew, W. J. G. McLin; Jubilee Temple, Chicago, Robert L. Potts; Mt. Carmel, Chicago, T. C. Lightfoot, sr.

St. Louis district — B. S. Gregg, presiding elder; Lane Tabernacle, St. Louis, Amos Ryce, II; Pilgrim Temple, East St. Louis, M. H. Borens; Scruggs Memorial, St. Louis, F. M. Dickey; Jamison Memorial, N. H. Humphreys; Parish Temple, St. Louis, E. V. Wade.

Detroit district — E. M. Dozier, presiding elders; St. John, Detroit, W. H. Amos; Carter Metropolitan, Detroit, R. V. Johnson; Grace Chapel, Detroit, R. O. Langford.

Champaign district — J. C. Clay, presidinf elder; St. Luke, Champaign, M. A. Crowder; Israel Metropolitan, Gary, Holman W Evans.

Accreditation Assured for Tyler School

$300,000 Endowment Raised By CMEs Saves Texas College

Courier P. 13

TYLER, Tex. — More than 20,000 Christian Methodist Episcopal Church members of Texas are jubilant over raising $300,012.12 endowment funds to meet a requirement that meant the very future existence of Texas College (enrollment 500) located in this East Texas town, known as the "City of Roses."

The Southern Association of Colleges and Secondary Schools required of 31 private Negro colleges across the South an endowment of $300,000 or more as a condition for continued accreditation. This amount would be invested in bonds and interest from such investment would be used to boost salaries of teachers in these schools.

Sat 12-29-56

THE TEXAS Conference of the CME Church under the leadership of Bishop Henry P. Porter, now serving his eighth year as head, accepted the challenge two years ago.

In a statement at the conclusion of the drive Bishop Porter said, "When the assignment came, I had confidence that it would be met because the Texas people have never failed."

Dr. D. R. Glass, president of Texas College, said that "This will enable us to get the teachers that are needed and required and hold people we already have."

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ONLOOKERS POINT out that the people raised the endowment while meeting the normal obligations of a growing school.

A $275,000 Home Economics building was completed and equipped during the courses of the endowment drive.

A $350,000 student union building will be the next major project for Texas College, according to Dr. D. R. Glass.

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Call P.13
Kansas City, Mo.
Fri. 8-3-56

CME YOUTH CONFERENCE HOLDS MEETING.— Shown here is a group of some of the delegates at the CME National Youth conference, held last week, in Memphis Tenn. The Mt. Olive Cathedral church was the host church. Dr. Henry C. Bunton was host pastor. Bishop J. Arthur Hamlett was host bishop. Dr. L. O. Brown is the general secretary, under whose auspices the National Youth Conference was held. Bishop B. Julian Smith, who was the general secretary of the Board of Christian Education several quadrenniums prior to his election to the bishopric of the CME churh, is the president of the Board of Christian Education. "We're proud of the fine showing made by our young people," said Dr. Brown. "The future is ever bright," said Bishop Smith. "When we have such marked and spirited interest portrayed by the yong people in the church, the future is always bright. I'm greatly encouraged at the splendid showing our young people are portraying in the church's welfare," said Bishop Smith.

CME Youth Conference Elects New Officers

Defender Chicago, Ill. P.18
Sat. 8-11-56

9

MEMPHIS — Rev. Maurice Cherry was elected president of the National Youth conference of the Christian Methodist church last week during the annual convention of the conference at Mt. Olive Cathedral here.

Other officers are Elaine Wade, first vice president; Dorothy Reid, recording secretary; Wilmetta Hudson, assistant secretary; Claudette Jackson, corresponding secretary; Jene Gelen, third assistant secretary; Jaunice Steen, treasurer; Paul Brigham, chaplain and Jean Groubbs, Victoria Tate and Oliver Young, reporters.

The following were elected members of the directors council: Mrs. Jesse J. Moore, president; Mrs. Evelyn Hood, recording secretary; H. D. Webb, assistant recording secretary; Mrs. Claire Bailey, chairman of by-laws and study commission; Rev. C. D. Coleman, national director of leadership education; Lucille Randall, vice president; Mrs. Daisy Lee Cole, reporter; Rev. George Williams, jr., parliamentarian.

Officers of the Christian Youth Fellowship are Benny Phillips, president; James McAlister, vice president; Charlie Botton, recording secretary; Wanda Bradley, corresponding secretary; Gloria Todd, treasurer; Harrine Collier, reporter; Hallie Whittenburg, and Jackson Ross, chairman of the bylaws committee.

Officers of the national superintendents council are Booker Brown, pres.; Mrs. Isabella Thomas, first vice pres.; Samuel Germany, second vice president; Mrs. Bennette H. Bone, secretary; Mrs. Vashti Bonner, corresponding secretary; Mrs. Mayme Wesley, treasurer; J. W. Dickey, parliamentarian; H. D. Webb, chaplain and Mrs. Rosa B. King, reporter.

CME Conference Draws More Than 3,000 At Sessions In Denver

Call P.20
Kansas City, Mo.
Fri. 9-7-56

DENVER, Colo. — The 75th annual session of the Kansas-Missouri Conference of the Christian Methodist Episcopal church closed here Sunday night in what has been called "A blaze of Glory," after six days of great activity at the Cleaves Memorial CME church, 2222 Marion St. Dr. L. L. Barnes was the entertaining pastor of the host-church. Bishop J. Arthur Hamlett, LL.D., the senior bishop of the Christian Methodist Episcopal church, was the general chairman and moving figure of the week's activities.

The more than 3,000 delegates and visitors came from a wide area, primarily to attend the Kansas-Missouri conference sessions, and likewise to take in the colorful and cool Colorado and Denver climate and the invigorating atmosphere. Numerous persons were here a week in advance of the sessions and several remained over for the next week-end. Seven or eight states were represented among those in attendance at the annual conference: Georgia, Tennessee, Missouri, Kansas, Nebraska, Iowa, Illinois and Michigan were well represented in the big delegation.

Bishop Hamlett delivered five scintillating, brief and pungent sermonettes at the beginning of each day's sessions. Bishop Hamlett was likewise the preacher at the Sunday morning service before a mammoth audience. Seldom has Denver been so strenuously and effectively stirred as on the occasion when the distinguished episcopate delivered the five sermonettes and the special sermon Sunday morning. There was great rejoicing at the conclusion of the distinguished clergyman's sermonettes and his masterly sermon Sunday morning before an overflow audience.

34 Years Of Past Reviewed

The 34 years of the history of Cleaves Temple was briefly reviewed at the opening session Tuesday. Bishop Hamlett, who is a product of the Kansas-Missouri conference, himself, from which he was elevated to the bishopric of the CME church in St. Louis, Mo., in 1922, reviewed historically the denomination's beginning and brought the big conference delegation up-to-date in presenting the speaker of the opening session—Rev. C. E. Chapman, now the presiding elder of the Missouri district. "A lot of water has gone over the dam since 1922," was the comment as the big audience of delegates and visitors thought back through the intervening years. Rev. Chapman preached the opening sermon of the conference sessions Tuesday evening at 7:30 o'clock.

Following the administration of the Holy Eucharist to several hundred people, the conference roll was called by Rev. C. P. Raines, Topeka, Kas. One minister of the conference, Rev. I. Z. Grissom, had passed during the year. Due notice was taken of his death and a special committee on condolence was named and a brief review of his life and labors was held Sunday evening at 6:30 o'clock. Several ministers spoke and participated in the brief memorial service. Rev. L. H. Mhoon Mexico, Mo., was the presiding official during the memorial services.

The secretarial staff elected consisted of: Rev. C. P. Raines, chief secretary; R. E. Phifer, assistant secretary; Dr. S. J. Mashaw, representative of the Christian Index official organ of the CME church; Rev. L. H. Mhoon, special representative for the Plaindealer, Kansas City, Kas., and Dr. A. Ralph Davis, special representative for Heart to Heart, official organ of the Third Episcopal district. Various committee assignments were read by Dr. J. W. Johnson, presiding elder of the Kansas district. Bishop Hamlett gave important announcements as to the operation of the conference week and urged that everybody would "be present and on time."

Former Pastors Present

Three former pastors of Cleaves

Temple were present: Rev. C. E Chapman, Rev. John M. Exum and Rev. Joseph A. Johnson. Doctors Exum and Johnson have completed their studies for advanced degrees—Dr. Exum at Iliff School of Theology at the University of Denver, and Dr. Johnson has the distinction of being the first Negro student at Vanderbilt university: he has recently completed requirements for the Doctorate degree at Vanderbit. Dr. Barnes, present pastor of Cleaves Temple recently completed the requirements for the Master's degree at the Iliff School of Theology. Doctors Johnson and Exum were speakers on a special program each day during the conference sessions—Dr. Exum each morning and Dr. Johnson as noonday preacher.

Reports from the ministers of the conference—embracing Kansas, Missouri, Iowa, Nebraska and Colorado, showed there had been a mar[illegible] degree of improvement in the numerical strength of the conference. Mammoth reports were made by Drs. John M. Exum Jamison Temple, Kansas City Mo.; A. Ralph Davis, Cleaves Temple, Omaha; J. H. Henderson Bowers Memorial, Kansas City Mo.; S. J Mashaw, St. Peter Temple, Kansas City, Kas.; L. L Barnes, Cleaves Temple, Denver; R. Edward Reid, Holsey Temple, St. Joseph, Mo.; L. H. Mhoon, St. Paul, Mixico, Mo.; A. W. Bishop, Russell Chapel, Columbia, Mo.; A. Montgomery, St. Matthew, Wichita, Kas.; C. P. Raines, Lane Chapel, Topeka; B. T. Whitlow, Holsey Chapel Newton, Kas., and numerous others

"We've had a great year," said Bishop Hamlett. "The response of the ministers and their congregations has been helpful and inspiring to say the least. I believe these reports are the best we've had in the past 75 years of the conference's history. Small wonder it is that the Kansas-Missouri conference has been called 'The Ideal Conference of the CME Church' by the leaders of the CME church" Bishop Hamlett remarked.

A partial list of the distinguished visitors included Dr. and Mrs. E. P. Murchison and daughter, Chicago; Doctors W. H. Amos, Detroit; N. H. Humphreys, St. Louis; E. M. Dozier, Detroit; Amos Ryce II, St. Louis; L. Q. Brown, general secretary of the Board of Christian Education, Washington, D. C.; Jasper M. Pettigrew, Chicago; Joseph A Johnson, Nashville; Chester A. Kirkendoll, president of Lane college, Jackson, Tenn.; Rev. and Mrs. B. J. Boyd, Flint, Mich.; Rev. Ernest M. Pettigrew, Evanston, Ill., and Mrs. J. C. Martin, wife of the late Bishop J. C. Martin, Memphis, Tenn.

The closing sermon was delivered Sunday evening at 7:30 o'clock by Rev. L. H. Mhoon, Mexico, Mo.

CME Appointments announced

The presiding elders and pastoral appointments were announced at the closing session Sunday evening following special resolutions. The list of appointments, announced by Dr. J. W. Johnson, presiding elder of the Kansas district, acting for Bishop Hamlett, follows:

Missouri district, C. E Chapman, presiding elder; Jamison Temple, Kansas City, Mo., John M. Exum; Cleaves Temple, Omaha, A. Ralph Davis; Bowers Memorial, Kansas City, Mo., Joseph H. Henderson; St. Paul, Mexico, Mo., L. H. Mhoon; Russell Chapel, Columbia, Mo., A. W. Bishop (temporary); Grissom Temple, Sedalia, Mo., Harley L. Wilson; Holsey Temple, St Joseph, R. Edward Reid; St. John, Richmond, Mo., C V. Bowie; Washington Chapel Parkville, Mo, J. W. Jenkins; First CME church, Des Moines, Iowa, J. H. Clark; Warrensburg, Mo., to be supplied; Vandalia, Mo., M. C. Bynum; Rosser-Simpson Memorial, Harry Price; Lincoln, Mo., J. B Shane; Sioux City, Iowa, P. H. Yates; Lincoln, Nebr., to be supplied; Keokuk, Iowa, J. W. Simpson; Springfield, Mo., A. Henry; Harrisonville, Mo., Victor R. Brown; Warsaw Mission, to be supplied; Pleasant Hill and Holden, to be supplied; Montserrat and Knobnoster to be supplied; Dresden and LaMonte, to be supplied; Centerview and Strasburg, to be supplied; Jefferson City mission, to be supplied; Greenwood and Lee's Summit, to be supplied; Syracuse and Ottoverville, to be supplied.

Joint Board of Finance: J. A. Hamlett Jr., special appointments: District Missionary president, Mrs. Sarah Brown; District president of Lay Activities, Charles Carter; District Board of Christian Education, Mrs. Carolyn McDonald; District president of Youth Activities, Miss Ludine Terry; executive director of the Christian Service Center, Mrs. Thelma N. Watson; District director of Youth Work, Mrs. Gladys Morgan; District director of Children's Work, Mrs. Ophelia Logan; District director of Adult Work, Mrs. Gertrude Murray. Ministers to be provided for are R. T. Taylor and C. T. Neely.

Kansas District, J. W. Johnson, presiding elder, St. Peter Station, Kansas City, Kas., S. J. Mashaw; St. Matthew Wichita, A. Montgomery; Goodwill Temple, Kansas City, Kas., A. W. Kelly; Johnson Tabernacle, Wichita, J, W. Johnson; Lane Chapel, Topeka, C. P. Raines; Holsey Chapel, Newton, Kas., B. T. Whitlow; St. John, Hutchinson D. P. King; St. James, Leavenworth, Kas., J. S. Turner; Wesley Chapel, Coffeyville, Kas., H. P. Pettis; Lane Chapel, El Dorado Kas., C. S. Gaines; Macedonia, Fredonia, Kas., D. A. Williams; Graves Chapel, Paxico, Kas., to be supplied; Independence and Parsons, D. W. Rowe; Baldwyn and Lawrence, to be supplied; Wellington - Caldwell - Medicine Lodge, W. S. Briggs; Arkansas City-Winfield-Sedan, W. S. Briggs; Junction City and McPherson, D. A. Maxwell; Salina-Minneapolis, D. A. Maxwell; Manhattan-Abilene, Rice Fitzpatrick; Pratt-Dodge City-Kingman, Rice Fitzpatrick; Pittsburg-Oswego-Baxter Sp[illegible], D. W. Rowe; Hays-Russell-Hill [illegible] supplied: Ottowa-Iola, to [illegible] plied; Emporia, Kas., to be [illegible] plied; Chanute-Paola-Osawatomie, W. B. Pride; Joplin-Springfield-Carthage, Mo., W. B. Pride. Missionary lecturer, Mrs. Lena A. Hamlett.

Joint Board of Finance, A. Montgomery and Percy Carter; member emeritus—J. J. Lindsay.

Annual conference president Mrs. Lillian Fisher; annual conference attorney-at-law, Myles C. Stevens; District Missionary president, Mrs. Ethel Long; district evangelist, Mrs. G. O. McMullin; district director of Youth Work, Leonard Wesley; district director of Christian Education, Mrs. T. A. Lightfoot; district director of Adult Work, Mrs. Grace E Gill; district lay leader, N. V. DePriest; in the hands of the Presiding Elder, S. D. Southall. To be provided for is D. L. Smith.

Denver District, J. L. Gardner, presiding elder; Cleaves Memorial, Denver, L. L. Barnes; Escue Chapel, Larned, Kas., C. H. Holland; Lane Chapel, Pueblo, Colo., J. L. Gardner; East Denver Mission, M. V. Thrower; Colorado Springs, Colo., E. L. Hodge; Cheyenne, Wyo., Boston Perkins; Great Bend and Hoisington, J. A. Harris; Rocky Ford, Colo., to be supplied; Canyon City, Colo., to be supplied.

Joint Board of Finance, L. L. Barnes.

District Missionary president, Mrs. Mary Spikner, and district president of the Board of Christian Education, Mrs Mildred Hall.

CME's Give Up 'Colored' Tag

Defender P. 1
Sat. 1-21-56

The Colored Methodist Episcopal church has officially changed the name of the denomination to the Christian Methodist Episcopal church. Chicago, Ill.

The General Conference of the CME church which met in Memphis, May, 1954, overwhelmingly passed a resolution to change the term "colored" to "Christian".

C.M.E. Church Officially Drops 'Colored' in Name

Call. Fri. 1-20-56

Kansas City

JACKSON, Tenn.— (ANP)— The college of bishops of the CME church, in session here recently, changing the name of the denomination from the Colored Methodist Episcopal church to the Christian Methodist Episcopal church. M.

An announcement accompanying the statement declared that the council took the action after a tabulation of votes from the 40 annual conferences of the denomination showed that more than three-fourths of the total membership polled favor the change. P. 5

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Last week's action put into effect a resolution passed at the church's General Conference at Memphis, Tenn., in May, 1954. The resolution asked that the term "Colored" be dropped from the official name of the denomination because it denotes racial segregation.

Dr. Channing H. Tobias, a leading member of the denomination read the resolution at the Memphis meeting. Dr. Tobias is also a ranking official of the NAACP.

The statement issued by the college of bishops read:

"The general conference of the CME church held in Memphis, Tenn., May 5-17, 1954 passed a resolution by more than a two-thirds majority, to change the name of the Colored Methodist Episcopal Church to the Christian Methodist Episcopal Church.

"By action of the judiciary court of the CME Church the measure was sent to the several annual conferences for ratification.

At the mid-winter meeting of the college of bishops in Jackson, Tenn., Jan. 3, a tabulation of the votes taken in the several annual conferences of the church, revealed that the measure had passed-by more than the required three-fourth majority of the members of all the annual conferences.

"In the light of the above actions of the general conference, and of all of the annual conferences of the church, the college of bishops of the church hereby declares that the name of said church is changed from that of the Colored Methodist Episcopal Church to that of the Christian Methodist Episcopal Church..."

The statement was signed by Bishop J. Arthur Hamlett, senior bishop, and eight other prelates.

The CME Church has a membership of approximately 450,000. It was established in 1870 as an independent denomination, after Negro Methodists severed their relations with the Methodist Episcopal church, South.

The CME Church has nine conferences and 121 districts covering the United States. It supports five large colleges, a seminary, a connectional hospital and a preparatory school.

CMEs Laud Miss Lucy

Daily World
Atlanta, Ga.

KANSAS CITY— (INS) — Miss Autherine Lucy has been commended by the Winter Council of the Christian Methodist Episcopal Church for "her insistence upon being accorded her Constitutional Right to an Education at the University of Alabama."

Fri. 2-17-56

The Revs. C. E. Chapman of Kansas City; A. Ralph Davis of Omaha, and C. P. Raines of Topeka prepared the statement which added: "Time will show whose side is right, and law and order will prevail eventually." P. 19

While condemning the Young Negro Woman's oponents as "a serious and direct reflection upon Alabama and its record," the statement praised Gov. James E. Folsom (D) of Alabama for his "desire to do the the right thing."

Also commended was Sen. Harley Kilgore (D) West Va., for having called upon the attorney general to investigate the Alabama rioting.

CME Bishops Seek Dignity

Courier P. 7
Sat. 5-26-56

KNOXVILLE, Tenn. — Nine Bishops of the Christian Methodist Episcopal Church have called for "recognition of their true dignity as children of a common Father" in highlighting the 1956 session of the General Board of the CME Church.

Pittsburgh, Pa.

The Bishops declared, "Colonialism and colorism, age-old twin vices that have harassed and harried untold millions around the globe, are now under sentence of death.

"We are part of a restless and disturbed world. Our problems affect all people of every race and the solution must inevitably involve the total population of the world."

National Youth Conference Attracts 2,000 Delegates To Annual Session

Call Kansas City, Mo.
Fri. 8-3-56

MEMPHIS, Tenn.— The National Youth conference of the Christian Methodist Episcopal church drew more than 2,000 delegates to the 1956 session held here at Mt. Olive Cathedral CME church, Linden and Lauderdale. The Youth conference, which was in session six days, drew delegates from as far West as California, Washington and Oregon, as far East as Massachusetts, New York and the Eastern Atlantic border states, as far South as Florida, and as far North as Ohio, Illinois and Minnesota. P. 13

Dr. Henry C. Bunton, minister of the Mt. Olive Cathedral, was the host to the big delegation of young people. Bishop J. Arthur Hamlett, senior bishop of the CME church, was the host bishop. Dr. L. Q. Brown, Washington, D. C., general secretary of the Board of Christian Education of the CME church, was the chief executive officer of the big gathering. "We've never had a more uplifting and stimulating gathering," said Dr. Brown. The president of the Board of Christian Education, Bishop B. Julian Smith, said: "We're greatly encouraged by the big interest and attendance on the part of the youth of the CME church. The future looks exceedingly bright by reason of the fine exhibit of leadership displayed by the young people." Bishop Smith, who for 18 or 20 years was the general secretary of the board under whose auspices the sessions were held, said: "The future of the CME church never looked better."

CME

Building Personality Is Theme

The general theme of the CME Youth conference was "Building Personality." The general theme was minutely described and the speakers were listened to with rapt attention. Four bishops of the CME church addressed the young people. Eight of the nine active bishops of the CME church were present: Bishops J. Arthur Hamlett, Kansas City, Kas.; H. P. Porter, Louisville, Ky., W. Y. Bell, South Boston, Va.; Luther Stewart, Hopkinsville, Ky.; Bertram W. Doyle, Nashville, Tenn., A W. Womack, Indianapolis, Ind.; B. Julian Smith, Chicago; and J. Calude Allen, Gary, Ind.

Bishop J. Arthur Hamlett, senior bishop of the CME church, and host bishop of the National Youth Conference, in an address Monday evening, said: "A real leader is one who is above the average, and may appear to be ahead of his time. He is one who has ability and the vision to stand in the present and in the midst of the crowd and see what is, and what ought to be. He is one who has the courage to tell what he sees; more than that, he must be able to show others what he sees. The real leader is one who is willing to live and work for what he thinks should be done; and he is willing to pay the price for achieving. He maybe misunderstood, misrepresented and even persecuted, but he must stand firmly by his convictions and influence others to do the same."

Bishop W. Y. Bell, South Boston, Va., who holds the Doctor of Philosophy degree from Yale university, delivered a series of addresses Tuesday, Wednesday, Thursday and Friday at special sessions attended by the entire group of delegates representing the nine Episcopal districts of the CME church. Seldom has a speaker been so keenly listened to by an audience. Bishop Bell's series of addresses were pronounced among the big "standouts" of the week's activities. The learned prelate was vociferously applauded at the completion of each address. His addressees made such an impresion that he was interviewed by the Memphis Commercial Appeal and lenghty reports were carried concerning his addresses, both by The Commercial Appeal and The Press Scimitar as well.

The address by Bishop B. Julian Smith and the sermon by Bishop J. Calude Allen also drew widespread comment on the part of the big delegation. Seldom, if ever, has there been such a wealth of inspirational and penetrating illustrations made by speakers as was displayed and portrayed at the CME Youth conference. Bishop Luther Stewart was the speaker Saturday. His vision of leadership was eminently portrayed. Bishop B. W. Doyle delivered a challenging message Thursday night - a message that evoked prolonged applause and much praiseworthy comment.

Big Interest in Elections

There was keen competition among the young people in the selection of the leaders of the National Youth Conference for future sessions. The Georgia delegations were very pronounced and unanimous in their voting. The following were named: National Youth conference-Rev. Maurice Cherry, president; Miss Elaine Wade, 1st vice president; Miss Dorothy Reid, recording secretary; Miss Wilmetta Hudson, assistant secretary; Miss Claudettee Jackson, corresponding secretary; Miss Jene Gelen, 3rd assistant secretary; Miss Jaunice Steen, treasurer. Reportorial staff-Misses Jean Grubbs, Victoria Tate, and Mr. Oliver Young. Chaplain-Paul Brigham.

Officers of the Directors Council elected: Mrs. Jessye J. Moore, president, Oklahoma City; Mrs. Evelyn Hood, recording secretary, Atlanta, Geogia; H. D. Webb, assistant recording secretary, Shreveport, Louisiana; Mrs. Claire Bailey chairman of By-Laws and Study Commission, Detroit, Mich.; Rev. C. D. Coleman, National Director of Leadership Education and Youth Work in the CME church, Jackson, Tenn.; Miss Lucille Randall, vice president, St. Louis; Mrs Daisy Lee Cole, reporter, Hattiesburg, Miss.; Rev. George Williams Jr., parliamentarian, Winston Salem, N. C.

The following constitute the list of officers of the Christian Youth Fellowship: Benny Phillips, president, Los Angeles; James McAlister, vice president, New York, N. Y., Charlie Botton, recording secretary, Oakland, Calif., Wanda Bradley, corresponding secretary Oklahoma City, Okla.; Gloria Todd treasurer, Little Rock, Ark; Harrine Collier, reporter, Memphis; Hallie Whittenburg, Oklahoma City and Jackson Ross, chairman of By-Laws Committee, Detroit, Mich.

Officers of the National Superintendent's council elected were: Booker Brown, president, Tulsa, Okla; Mrs. Isabella Thomas, 1st vice president, Holly Springs, Miss Samuel Germany, 2nd vice president, Birmingham, Ala.; Mrs. Bennette H Bone, secretary, St. Louis, Mo.; Mrs. Vashti Bonner, corresponding secretary, Dayton, Ohio; Mrs. Mayme Wesley, treasurer, Macon, Ga.; J. W. Dickey, parliamentarian, Memphis, Tenn; H. D. Webb, chaplain, Shreveport, La.; and Mrs. Rosa B. King, reporter, Overton, Texas.

Various Discussion Group

..There were the following discussion groups: Youth Worship program — Miss Elaine Wade, chairman: E. Pettigrew, recorder; L. Reddick, R.O. Bass, Bishop B. Julian Smith, consultants. The Church School — Miss Hilda Anna Kirkendoll, chairman; Mrs. Frances Alexander, recorder; Mrs. E. W. F. Harris, M. Harrison, Bishop J. C. Allen, consultants. Christian Youth Fellowship — Mance Jackson, chairman; N. Thomas, recorder; Miss Jessye Moore, Mrs. Rena A. Brannon, J. E. Robinson, consultants. Social Recreations and Creative Activities — A. R Davis, chairman: N. Linsey, recorder; L. H. Pitts, J. H. Henderson, Mrs. Marie Penn, consultants. Christian Family Life — Amos Ryce II, chairman: C. H. Shyne, recorder; Mrs. L. O. Crofton, Mrs. R. T. Hollis, J. M. Exum, consultants. Christian Life as a Vocation — Mrs. Winnie Lou Hill, chairman; J. R. Cole, recorder; Mrs. A. M. Miller, Mrs. Alice Grant, B. J Gamble, consultants.

Through Consecrated Leadership — In Church Management and Pastoral Counselling — Bishop H. P. Porter, chairman; F. D. Adams, recorder; C. N. Reed, C. L. Finch, J. A. Davis, F. T. Jeans, consultants. In the Church and Public Relations — M. L. Darnell, chairman, G. C. Jay, recorder; C.E. Chapman, E. P. Murchison, Bishop J. A. Hamlett, consultants In Audio-Visual Programs — W. H. Amos, chairman; R. L. Calhoun, recorder; G. L. Hays, G. W. Washington, W. L. Graham, consultants.

In Drama Pageantry and Music — Dr. Capitolia Dent, chairman: Mrs. M. Q. Bluster, recorder; W. J. Colvin, Misses Antonette Chase, Thelma V. Jackson, consultants Religious Heritage — J. C. Clay, chairman; S. Mallard, recorder; J. C. Colclough, L. R. Kibler, O. R. Jackson, consultants. Active Discipleship—J. L. Tolbert, chairman: Eunice Cocker, recorder; J. M. Pettigrew, R. C. Thomas, W. Y. Bell, consultants. World Brotherhood In Economic Freedom—Mrs. Thelma N. Watson, chairman; L. L. Barnes, recorder; John Glenn, L. Rucker, Bishop F. L Lewis, consultants. In Equal Educational Opportunity—M. C. Merriweather, chairman; I. H. Naylor, recorder; M. C. Pettigrew. L. A. Storey, Bishop Luther Stewart consultants, First Class Citizenship—U. k. MicKinnon, chairman; J. T. Lightfoot, recorder; P. R. Shy, J. C. Coles, Bishop A. W. Womack consultants.

Building Personality Under Christ Through Supervised Christian Nurture — C.D. Coleman, chairman; Booker Brown, recorder; G. H. Carter, R. H. Hightower, Chester A. Kirkendoll, consultants.

The big CME Youth Conference delegation voted high commentations and appreciation upon Dr. Henry C. Bunton and the members of the Mt Olive Cathedral for the "very fine and hospitable method" in which the big delegation was housed and entertained.

Dr. J. B. Boyd, general secretary of the Board of Superannuated Preachers, widows and orphans, was highly commended for the part he played in caring for the big delegation. High compliments were also paid to Doctors N. T. Walker, L. A. Storey, D. W. Browning, D. S. Cunningham, and numerous others for their big parts in housing and caring for the C.M.E. delegation here through the week.

Bishop B. Julian Smith, presiding bishop of the Eighth district and the president of the Board of Christian Education under whose auspices the conference was held, delivered a stirring and challenging message at the closing session, Sunday at the Mt.Olive Cathedral. A huge audience heard the distinguished Chicagoan.

The following churches had large delegations at the National Youth Conference: St. Paul church, Chicago, led with 37 present; Carter Metropolitan, Detroit, had 33; Lane Tabernacle, St. Louis; Scruggs Memorial, St. Louis, St. John, Detroit, led among the individual churches in the number of delegates sent to the National Youth Conference.

9 1956

CONGREGATIONAL CHRISTIAN CHURCHES

Dr. Julian Heads Social Act Unit

Defender Chicago Ill.

Sat. 7-7-56

OMAHA, Neb. — The Council for Social Action of the Congregational Christian Churches elected Dr. Percy L. Julian, Chicago chemist, as chairman and he became the first member of his race and the first layman to head the Council.

The election took place in the closing session of the biennial General Council of the Congregational Christian Churches which concluded Wednesdav with the installation of a new moderator, George Hastings of Grant, Neb., who will serve for the next two years as the chief elective officer of the denomination.

P.L.

Other officers elected by the Council for Social Action were Tilford E. Dudley, Washington, D.C., vice-chairman; Mrs. F. P. Brasseur, Cleveland, secretary; Robert H. Marshall, Holyoke, Mass., treasurer.

EXECUTIVE COMMITTEE

Mrs. Charles E. Bingham, Westwood, New Jersey; Rev. Myron W. Fowell, Boston; and J. Stuart Russell, Des Moines, were elected members of the executive committee of the Council.

DR. PERRY JULIAN

Dr. Julian, 57, is president of Julian Laboratories of Franklin Park, Ill., research and manufacturing chemists. He was born in Montgomery, Ala.

He graduated as valedictorian from DePauw university, Greencastle, Ind., and received a master's degree in chemistry from Harvard university and the doctor of philosophy degree from the University of Vienna, Austria.

TAUGHT CHEMISTRY

Dr. Julian taught chemistry for five years at DePauw university and for six years headed the chemistry department of Howard University, Washington, D. C. For 18 years prior to 1953 he was director of research of the Glidden Company, Chicago.

Dr. Julian is one of the most prolific inventors among modern organic chemists and holds more than 100 patents. He holds eight honorary degrees.

Dr. Julian won the Spingarn Medal in 1947. He was "Man of the Year" by DePauw University in 1948, and "Chicagoan of the Year" in 1949. Dr. Julian lives in Oak Park, Ill.

Church Decides To Support Segregation Issue Court Case

Advertiser P.1-B

By GEORGE W. CORNELL

OMAHA, Neb., June 28 (AP)—Moving into an arena rarely entered by a church denomination, Congregational Christians here nailed down their decision to back a court case on the segregation issue.

Fri. 6-29-56

Officials said they knew of no other national church body that has taken such action in modern times.

Montgomery, Ala.

"This is our supreme opportunity to give witness, to be true prophets—to put up or shut up," said the Rev. Edward A. Hastings, Tacoma, Wash.

"We've talked for years about our concern in this matter, but we've never had a real issue with which to come to grips."

At the close of a week-long meeting, the church's General Council instructed its executive committee to carry on a case against the local American Legion post on the grounds it discriminated against a Negro delegate.

LEGAL ACTION

"If a church can make social pronouncements, then it's perfectly legitimate for a church to take legal action," said Dr. Douglas Horton, long-time church leader and dean of Harvard University Divinity School.

To start the financial arrangements rolling, a collection plate was passed, raising $500. Delegates then directed the committee to pursue the case, and take "appropriate steps," for other fund-raising to meet expenses.

Involved in the case is A. Houston Gordon, Chicago Legionnaire and delegate, who assertedly was refused a room—for which arrangements had been made at the Legion Club—after the club learned he was a Negro.

Delegates sought unsuccessfully this week to get City Prosecutor Charles Fryzek to file a complaint under the state's civil rights statutes.

He said that in his opinion the Legion's "refusal of accommodations" to Gordon was "not against the law," because the Legion Club is not a public hotel but a private hostelry.

Church leaders said their lawyers had advised the law requiring equal treatment of races at public establishments was applicable in the case because the Legion had advertised rooms for rent.

In other final actions, the church council:

1. Authorized setting up of a Washington, D.C., office for the Church Council of Social Action.

2. Urged federal aid to public schools "in such a way as to encourage implementation of the Supreme Court rulings on integration."

STATEHOOD URGED

3. Recommended statehood for Alaska and Hawaii.

4. Called on Christians to vitalize their evangelistic influence in their lives, home, community and work.

5. Condemned the "accelerated use of alcoholic beverages," and asked reduction or elimination of liquor advertising in magazines and on the air.

Ashby Bladen, a Montclair, N.J., business executive was elected the new chairman of the church executive committee, and Mrs. Judson Fiebiger, Grinnell, Iowa, vice-chairman.

CHURCH ASKS END OF HOUSING BIAS

Times P.24-C

Non-Segregated Practices in Buying and Selling Supported by Council

Wed. 6-27-56

By GEORGE DUGAN

Special to The New York Times.

New York, N.Y.

OMAHA, Neb., June 26—The General Council of the Congregational Christian Churches called on church goers here today to "support non-segregated practices in selling, buying and leasing property."

Its action came on the adoption of a resolution on racial integration presented late this afternoon to more than 1,500 council delegates representing 1,350,000 church goers.

The resolution also urged "real estate agents, builders, mortgagors and Government housing agents to follow non-discriminatory practices in their businesses."

Last month in Philadelphia, the Presbyterian Church in the United States of America took similar action in regard to discrimination in the real estate field. The Presbyterians called on church goers whose homes were up for sale to make them available to all qualified purchasers without regard to race.

Past Pledges Supported

The Congregational resolution also urged churches in localities where the racial composition of the population was changing to extend their ministries to "all the people" in the area and to welcome them into membership.

It then reaffirmed past pledges to "work for a nonsegregated church in a nonsegregated society."

A resolution on faith and freedom, also approved by the delegates, condemned communism as a "world-wide conspiracy directed by the Soviet Union." It called on churches and church members to study the nature of communism and to "resist its encroachments upon the freedom of men."

The same resolution took issue with the procedures of "certain" Congressional investigating committees.

It also deplored the "practice" of barring persons from employment for the sole reason that their names had been associated with so-called subversive organizations.

It added that "evidence that Communists were active in an organization is not proof that the organization was, as such, subversive nor that all individuals in it were disloyal."

Next Parley Is Set

Earlier today the National Association of Congregational Christian Churches of the United States announced that it would hold its next annual meeting in October in Wauwatosa, Wis.

The association was formed last November to serve the "ongoing life of those Congregational Christian churches which do not wish to enter the merger with the Evangelical and Reformed Church.

Last Saturday, after more than thirty hours of continuous session, the General Council voted to merge with the Evangelical and Reformed body by a vote of 1,310 to 179. Opponents of the merger have made it clear, however, that they have not given up the fight.

The announcement of the meeting in Wisconsin was made by the Rev. Dr. Arthur Acy Rouner, pastor of the Cadman Memorial Congregational Church in Brooklyn, and associate moderator of the association. He long has been a vigorous opponent of the merger.

The United Church is expected to be formally constituted in Cleveland next June.

The new church to be known as the United Church of Christ, will be ~~one of the~~ largest Protestant denominations in the nation with more than 2,000,000 members. It will be exceeded only by the Methodist, Southern Baptist and Protestant Episcopal Churches. The new body will rank roughly in line with the Presbyterian Church in the U. S. A., the United Lutheran Church and the Lutheran Church-Missouri Synod.

Text of Church Resolution

Times P.24

Wed. 6-27-56

Special to The New York Times.

OMAHA, Neb., June 26—Following is the text of a resolution on racial integration adopted here today to the General Council of the Congregational Christian Churches:

New York, N.Y.

We the voting members of the 1956 General Council of the Congregational Christian Churches, reaffirm the actions taken by five previous General Councils in pledging ourselves to work for a nonsegregated church in a nonsegregated society.

We declare our belief that the gospel of Jesus Christ is for all men without distinction as to race or color. We further believe that the church is by its nature a fellowship whose only test for membership is the individual's faith in the Lord Jesus Christ and the intent to follow Him.

Recognizing that our deeds do not fully match our words, we humbly rededicate ourselves, and call upon all members of our churches to rededicate themselves, to the unfinished task of achieving a racially integrated society. We call upon the boards, conferences and conventions, seminaries, colleges, institutional homes, and local congregations of our fellowship to follow practices consistent with clear policies of non-discrimination.

In consonance with these principles we urge that the resources of experience, leadership and finances in our fellowship be made available to those churches, schools, colleges and denominational agencies that are endeavoring to move towards racial inclusiveness. We further urge that the Executive Committee of the General Council, in cooperation with the Southeast Regional Council, set up consultations with representatives of the appropriate conventions and conferences looking to their early integration on geographical rather than racial lines.

We urge that the Division of Higher Education and the American Missionary Association initiate a consultation with responsible officials of the colleges affiliated with the denomination to examine all aspects and degrees of racial discrimination and to seek their elimination.

Progress Report Asked

We request a report of progress made in the biennium to be presented to the 1958 General Council.

We note with gratification that our nation, through decisions made by its highest court, is now committed to eradicate segregation, based on race, from public services and institutions, including schools and colleges.

We recommend the National Association for the Advancement of Colored People and other organizations that have employed the judicial processes provided under our Constitution to ~~define~~ and enlarge the scope of human rights for all our citizens.

We further commend the spirit in which the pastors and church members in Montgomery, Ala., are struggling for non-discriminatory treatment in the buses of that city.

It is our firm conviction that the constitutional rights of all persons to engage in free and open discussion of all the issues in race relations must be assured, along with the right to vote and to join organizations of their own choice, without becoming the objects of economic reprisals, threats or acts of violence.

We recognize that the problems of racial integration confront our people in all sections of the country. Residential segregation makes integration difficult in neighborhoods, schools, churches, and other associations even where individuals are willing to accept persons on their merits. Patterns of restriction based on race are maintained in the housing market. Attempts are often made to justify these restrictions on the basis that neighborhood integration depresses economic values. We call attention to authoritative studies indicating that property values in mixed neigborhoods stabilize at the same level as those prevailing in comparable all-white neighborhoods.

An Appeal to Builders

We pledge ourselves to support non-segregated practices in selling, buying, and leasing property, and we call upon our fellow Congregational Christians to do likewise. We urge real estate agents, builders, mortgagors, and Government housing agents to follow non-discriminatory practices in their businesses.

We urge churches in localities where the racial composition of the population is changing to extend their ministries to all the people in the area and to welcome them into membership. We urge conferences, conventions, and boards to encourage such churches with counsel and financial resources.

We are grateful for progress in equal and nonsegregated employment opportunities, achieved more easily in a time of full employment. We accept the responsibility to help in consolidating these notable gains, and to expand them as rapidly as possible in all parts of the nation.

We recognize that, at the present time, some of our local congregations face extreme difficulties in teaching and practicing racial integration. Humbly acknowledging shortcomings in this respect even where circumstances are relatively favorable, we assure our fellow-members who are in particularly difficult situations, of our sympathetic understanding. United in Christ, let us encourage and strengthen each other in faith and obedience while we labor, with God's help, to achieve a nonsegregated church in a nonsegregated society.

Church Sues Legion Post For Barring Of Delegate

Sat. 7-7-56
P. 1

Norfolk, Va.

Special to Journal and Guide

OMAHA, Neb. — For the first time in modern times a national church organization decided here last week to go into court with a suit on a segregation case. The Congregational Christian Church was aroused to action after a Negro delegate to the convention was denied a room by the Omaha American Legion Post.

Journal + Guide

"This is our supreme opportunity to give witness, to be true prophets - to put up or shut up," said the Rev. Edward A. Hastings of Tacoma, Wash., in commenting on the case. He added:

• • •

"WE'VE TALKED for years about our concern in this matter, but we've never had a real issue with which to come to grips."

A. Houston Gordon, a war veteran and delegate from Chicago to the General Council of the Congregational Christian Church, had reserved a room at the American Legion Club, but when he arrived to claim it, was turned down.

* * *

DOUGLAS County Attorney Eugene F. Fitzgerald declined to take action in the case, charging jurisdiction lay with the city. The City of Omaha had already rejected a request for action against the club. The city in rejecting the plea for action by Ralph Adams, attorney for the national Association for the Advancement of Colored People, contended that the Legion Club is not a public inn.

Spokesmen for the NAACP have indicated they may take the case to the State Supreme Court.

• • •

MEANWHILE, the General Council of the Congregational Christian Church, at the close of a week-long meeting, instructed its executive committee to carry on a case against the local American Legion post on the grounds that it discriminated against a Negro delegate.

Journal + Guide

Dr. Douglas Horton, veteran church leader and dean of the Divinity School at Havard University, said:

P. 2

• • •

"IF A CHURCH CAN make social pronouncements, then it's perfectly legitimate for a church to take legal action."

Right on the spot the leaders launched a campaign for legal funds. A collection plate was passed, and $500 was raised. Delegates then directed the committee to pursue the case, and take "appropriate steps" to raise sufficient money to handle it.

Negro to Tell Reds Of Desegregation

Evening Star
Washington, D.C

BERLIN, July 9 (AP)—A blind Negro arrived yesterday with 22 other Americans en route to Moscow where he hopes to convince the Russians the United States is trying to solve its own race problem.

Mon. 7-9-56

He is George W. Eggleston of Martinsville, Va. The party will spend 10 days in Moscow and Leningrad.

P. 11-A

'The Russians will be watching me because of the race [illegible] Mr. Eggleston, a 31-year-old graduate student [illegible] University in Washington, D. C.

"But by being with this group I will show them that this race problem is being solved by desegragation and people being together.

Mr. Eggleston is a member of a study group representing the Council for Social Action of the Congregationalist Christian Churches. Drawn from laymen and churchmen from all over the country, the delegation is on a six-weeks swing through Europe to talk to persons in all walks of life.

The Rev. Hermann F. Reissig, Forest Hills, N. Y., leader of the delegation, said Mr. Eggleston "is having the time of his life."

After visiting Russia, the group will go to Finland, Sweden, the Netherlands and Britain.

Congregationalists Hit Race Bias

Democrat + Chronicle

OMAHA, June 26 (AP)—Congregational Christians today called for an end to racial discrimination in the housing market.

Wed. 6-27-56

The church's General Council asked steps to "promote racial inclusiveness" in denominational colleges and other institutions.

Rochester
N.Y.
P. 9

Delegates representing 1,350,000 Christians also took these other actions:

1—Declared no federal officer "should be given power" to adjudge organizations or citizens as subversive.

2—Urged congressional committees to "safeguard the civil liberties" of witnesses, including giving them the right to face any accusers.

3—Condemned special "loyalty oaths" as a requirement for employment, residence in public housing or other citizen privileges.

4—Asked American leadership in achieving a "substantial reduction of armaments" with "safeguards against evasion of agreements."

5—Opposed "any intensification of nuclear weapon tests that would constitute a threat to world confidence in our peaceful intentions. . ."

6—Called for larger American programs of aid to economically depressed areas.

The council pledged its "support of nonsegregated practices in selling, buying and leasing property," and urged real estate agents to do the same.

It also asked that church support be extended to colleges, churches and other agencies that "are endeavoring to move toward racial inclusiveness."

This represented a modified version of an originally stronger resolution that would have made "racial nondiscrimination" a criteria to determine eligibility of colleges and other agencies for aid.

Congregational Christians now help support 22 colleges, some of which do not admit Negro students.

Dr. Thomas Anderson, Atlanta, Ga., urged the revised phrasing, saying it "leaves a certain latitude."

First Steps Taken

Afro-American P. 4
Sat 7-7-56
Baltimore, Md.

The Congregational Christian Church meeting in Omaha last week voted that not only should there be integration in all churches but that true Christians should "move toward racial inclusiveness" in all facets of life.

On the same day, Dr. Barnett R. Brickner, president of the Central Conference of American Rabbis, urged a meeting of Catholic, Protestant and Jewish groups to guide laymen toward complete desegregation.

What has alarmed church groups is the shocking statement of Fisk University President Charles Johnson that '11 o'clock on any Sunday morning still remains the most segregated hour in the nation's week."

Christians became ashamed to note that labor unions, athletic, social and professional groups and the United States armed forces had taken over the leadership in the movement toward integration while the church, which is the moral and spiritual leader of the people, brought up the rear.

They continued to preach the fatherhood of God and the brotherhood of man and practiced the most rigid kind of racial segregation.

In conferences held since the Supreme Court's school decision two years ago, Baptist, Episcopal, Congregational, Lutheran, Presbyterian and Catholic denominations have passed well-meaning resolutions.

But resolutions represent only talk. It remained for the Congregational Christian church to implement their verbal stand by putting up money to file a law suit.

That, in the language of the street, is putting money where your mouth is. We would like to see more church groups taking the same kind of positive action.

9 1956

CHURCH MERGER ARGUED

Time 4-13-C

Congregationalists Discuss the Plan Opposed by Some

New York

The executive committee of the General Council of the Congregational Christian Churches met yesterday with members of that denomination who oppose a plan for its union with the Evangelical and Reformed Church. The committee plans to recommend the union to the council at its next session, June 20 to 27.

Shore 8-5-56

9

The Rev. Dr. Raymond B. Walker of Portland, Ore., chairman of the committee, said the meeting was called to discuss the differences in viewpoint between those who favor and those who oppose the plan of union. He added that he sought "maximum agreement among ourselves" regarding "what these proposed procedures may mean for the future life and work of the various parts of our fellowship." Suggestions were received for alternative procedures and revisions of the plan.

The United Church would be the seventh largest Protestant denomination in America.

Pastors exchange pulpits, plan merger

Afro-American P. 5
Sat. 4-21-56
Baltimore, Md.

BROOKLYN — (ANP) — In preparation for their merger in 1957, 400 ministers of the Congregational Christian Churches and the Evangelical and Reformed Church exchanged pulpits last Sunday in a nationwide "get-acquainted" action.

In the event were several interracial exchanges. In one, the Rev. James G. Grant, minister of the Congregational Christian Church in Jamaica, Queens predominently colored, visited the pulpit of the Rev. Norman W. Schollenberger of St John's Evangelcial and Reformed Church in

The Rev. Schollenberger preached at his church in Jamaica.

* * *

THE REV. JEFFERSON ROGERS of Plymouth Congregational Christian Church Washington, a colored church, exchanged pulpits with the Rev. Harold Hollinger of Calvary Evangelical and Reformed Church, also of Reading.

When their congregations are combined they will rank seventh among Protestants and be known as the United Church of Christ. There are 1,310,572 Congregationalist and 775,000 Reformists. Reading, Pa.

Seek Support Of School Ruling

Chicago, Ill.
Defender P4

NEW YORK — (ANP) — The Council for Social Action of the Congregational Christian Churches has received a grant of $31,480 from the Fund for the Republic for educational work in race relatins, it was announced by Dr. Ray Gibbons, executive director of the Council.

Sat. 6-9-56

The grant covers a two-year period and will be administered jointly by the Council for Social Action and the Commission on Christian Social Action of the Evangelical and Reformed Church.

In explaining the type of work they hope to carry out Dr. Gibbons pointed out, "We are convinced that there is more support among church members for obedience to the Supreme Court ruling on segregation than is at present apparent.

We hope to find ways of encouraging such favorably disposed individuals to become more vocal and more active in asking for honest efforts to implement the decision of the Supreme Court.

APPEAL TO CONSCIOUS

"We hope to appeal to the consciences of church members as a leverage for change," Dr. Gibbons continued, pointing out that church bodies above the local congregational level have almost unanimously taken action upholding the moral rightness of desegregation and in favor of integration in church and school life.

"Statements of such actions by church bodies must be made known and interpreted to lay members and ministers," Dr. Gibbons added.

A unique feature of the proposed plan to be car   ut by the two church groups is that the major part of the work is to be done by women.

The churches propose to employ one white woman and one Negro woman, who can work effectively with small informal groups and on a person-to-person basis and who can also find ways of increasing communication between white and Negro sections of communities in the South.

N. C. AND VIRGINIA

Under present plans the work will be concentrated in North Carolina and Virginia.

The Congregational Christian Churches and the Evangelical and Reformed Church have been active in race relations work for a number of years.

Outstanding among their various projects have been the scholarship programs for Negro and Indian students, institutes and other educational programs in race relations, research and preparation and distribution of authoritative material on the subject.

Church Group Eyes Upheaval Of Segregation

Advertiser P. 1-A
Wed. 6-27-56
Montgomery, Ala.

OMAHA, Neb., June 26 (AP) — Moves to help drive segregation out of colleges and to remove racial discrimination in the housing market were before the Congregational Christian General Council today.

A proposed resolution would ask denominational boards to make the "racial nondiscrimination" a criteria to determine the eligibility of colleges and other agencies for financial aid.

Another proposal would pledge "support of nonsegregated practices in selling, buying and leasing property," and urge real estate agents, builders and others to do the same.

Congregational Christians now help support 22 colleges, some of which no not admit Negro students.

The resolution, drawn up by the church's council of social action, says:

"We support the inclusion of the policy and practice of racial nondiscrimination and integration as one of the criteria to be used to determine eligibility of colleges, denominational agencies and local churches for missionary aid."

The move came at a time when the church is broadening its higher education activities to bring about closer relationships between Christian philosophy and college programs.

To handle this program, a special division, with an expanded budget and headed by the Rev. Dr. Philip M. Widenhouse of New York, was announced.

In the resolution, the new division is asked to convene a special conference of campus administrators to consider any existing segregation practices and seek steps to end it.

The resolution against "patterns of restriction based on race" in the housing market parallels a similar stand taken recently by the Presbyterian Church in the U.S.A.

The resolution said the segregation practices in buying and selling homes creates residential color lines that make "integration difficult in neighborhoods, schools, churches and other associations..."

If the United States still had the 1900 tuberculosis death rate, about 300,000 more Americans would die of the disease every year than do actually die of it.

9 1956

CONGREGATIONAL

Washington Churchmen

British-Born Rev. Elmes Helped End Racial Bar

Post + Times Herald P.24 Sat. 3-17-56
Washington, D.C.

Kenneth Dole
Staff Reporter

The Rev. Arthur F. Elmes of People's Congregational Church, 4704 13th st. nw., shows his British origin in sedateness of manner and polished language.

Sitting at his desk at the church, looking younger than his years in a tweedy sports jacket, he gives an impression—entirely erroneous—of being somewhat removed from the tensions and turmoil of the world.

His elegant diction enchants his congregation.

Born in Antigua, British West Indies, the son of a humble carpenter, he won a government scholarship. At Mico College, Kingston, Jamaica, he studied to be a teacher. Then in 1916, he came to the United States.

After working for a while in New York, he acumulated enough capital to enroll at Howard University. He spent two years there as a resident student, earning the degree of bachelor of divinity.

Having grown up in a conservative church, he found, at this time, that he "needed room to stretch." The Congregational Church offered most appeal. He liked its liberal theology, also its forward stand in social action, particularly race relations.

So he entered the Congregational ministry and was called to a church in Wilmington, N. C. He met and married Kathryn May Hooper there. They have two children, Mrs. Kathryn Elmes Parker and Arthur Edwin Elmes.

Mr. Elmes came to People's Church in 1926, and resumed his studies at Howard. He obtained his second degree there, an AB in education, magna cum laude, in 1931.

With his theological learning, with his memory crammed with poetry and spiritual quotations, one might imagine Mr. Elmes more preoccupied with the next world than this. Yet it was a doughnut he sought that shot a hole in racial discrimination in Washington restaurants.

On Feb. 22, 1950, with two other Negroes he entered the serving line at Thompson's Restaurant, 725 14th st. nw. He put a doughnut on his tray, then a carton of milk. At this point the restaurant manager accosted him and took his tray. "We don't serve Negroes," he said.

They didn't then but things are different now.

The Supreme Court decision outlawing discrimination in District restaurants foreshadowed its school decision. Now the minister is concerned with the latter.

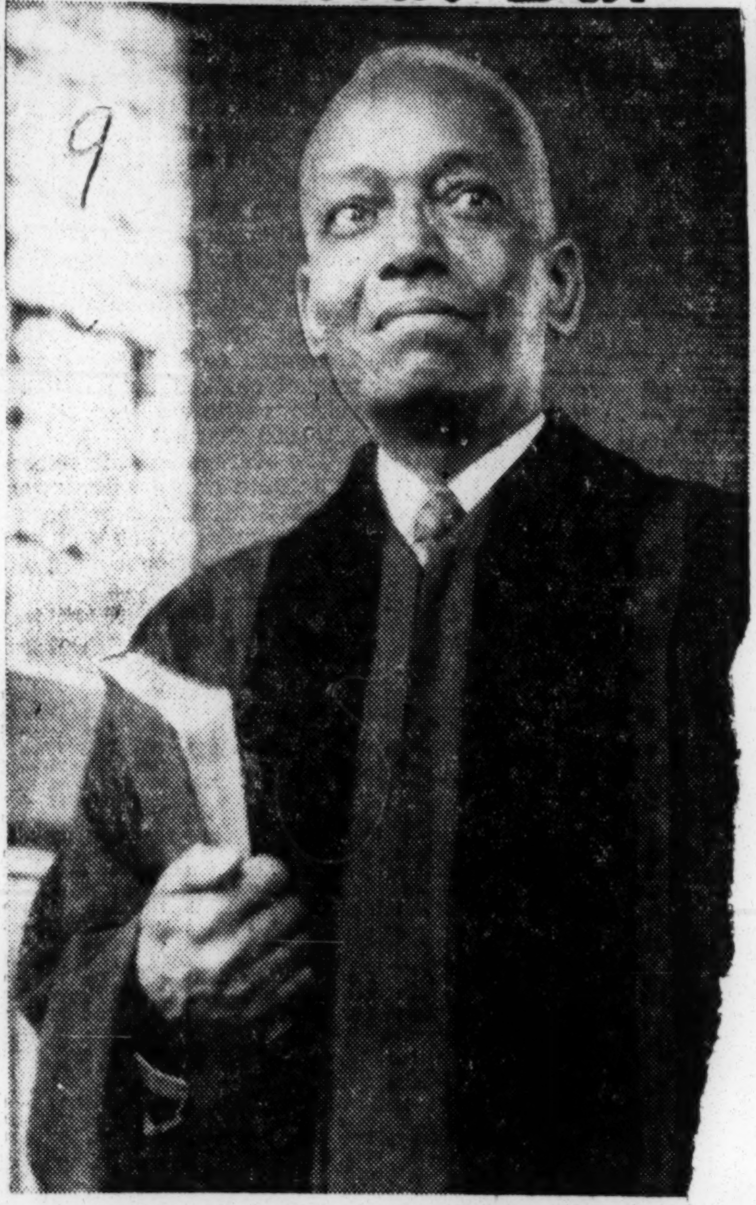
Most Southerners, he feels, concede that schools will be integrated some time. The question is, how fast can one step follow another without stirring up violence. From the opposite point of view, how slowly can integration proceed and meet the demands of Federal justice.

Extremists on both sides, he says, have been making the noise, while the moderates have been quiet. Now is the time for them to come to the fore, he thinks.

"The next step," in his opinion, "is to discover in each community how the better elements of both races can put their thinking together to sustain the law."

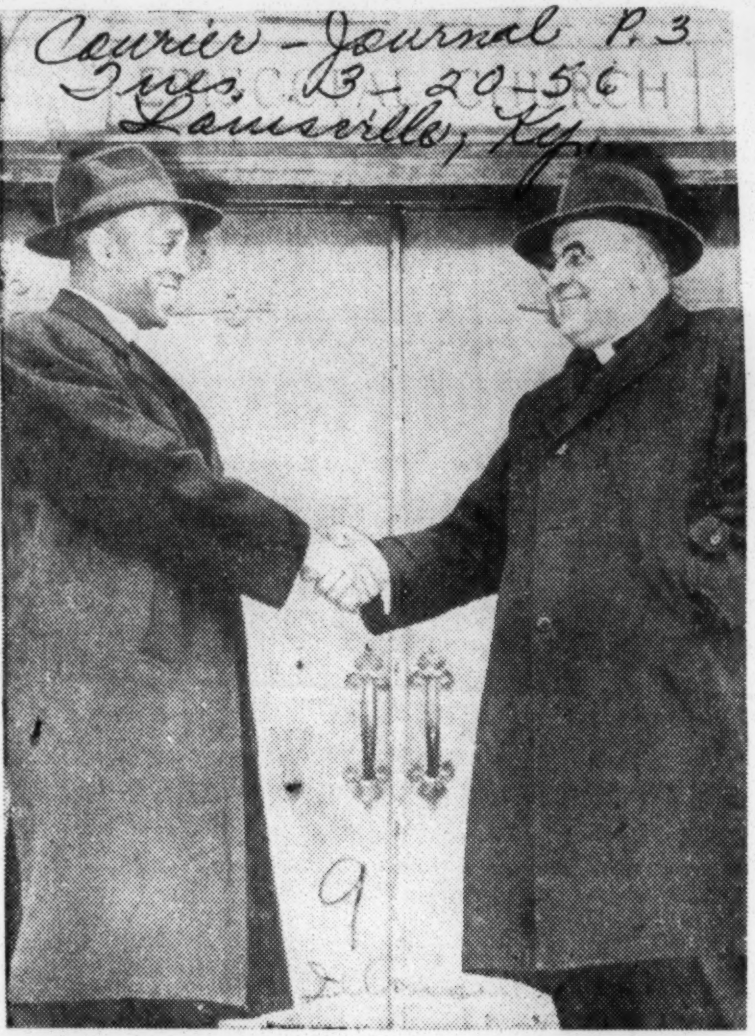
Lacking "any particular wisdom" on a terminal date for the timetable, he thinks it should vary "according to the community."

He is convinced that "whenever honest people come together with good intent they will find the means to accomplish their purpose."



By Wally McNamee, Staff Photogr

REV. ARTHUR F. ELMES
. . . pastor of People's Congregational Church



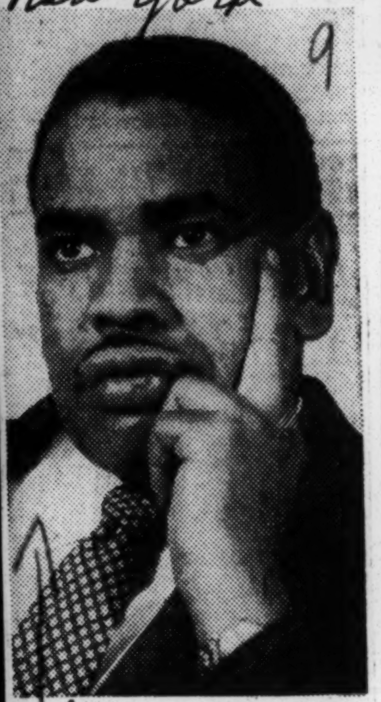
Courier-Journal P.3
Tues. 3-20-56
Louisville, Ky.

Associated Press Wirephoto

MERGER PLANNED . . . Congregations of the Rev. Kenneth Curry, left, rector of the Negro St. Simon The Cyrenian Episcopal Church, and the Rev. John H. Tredrea, rector of the white Church of The Holy Communion, plan to merge April 8. The St. Simon church will be closed. Both churches are in Maywood, a Chicago suburb.

Brooklyn Church to Get New Pastor Tomorrow

Times P. 11-C
New York



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The Rev. J. Archie Hargraves

Sat. 6-16-56

One of New York's oldest Negro ~~churches~~, Nazarene Congregational at 506 McDonough Street, Brooklyn, will intall a new minister at 8 P. M. tomorrow.

He is the Rev. J. Archie Hargraves, a member of the staff of the Chicago City Mission Society since 1951. In 1948, after graduation from Union Theological Seminary, Mr. Hargraves, with two classmates, established the interdenominational East Harlem Protestant Parish. He continued this work in Chicago by developing a series of "inner city" projects on the West Side. Two years ago, he founded the West Side Christian Parish of Chicago that extended over an area of five square miles.

The installation sermon will be preached by the Rev. Dr. David Barry, executive director of the New York City Mission Society.

First Negro to Represent Mo. Confab at 'Chi'

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State Press P. 1
Fri. 11-23-56
Little Rock,
Ark.

Rev. Walker

The Reverend Charles C. Walker, pastor of the First Congregational church, has been unanimously elected to represent the Missouri Conference of Congregational churches on the board of visitors to the University of Chicago Theological seminary during the week January 21 through January 25, 1957.

State Press P. 1

When any of the ministers visit, he is obligated to see firsthand the needs of the seminary and to report those needs back to the conference. He is also expected to speak at various classes in the seminary, relating to them any phase of his work which he feels necessary and important.

The election of Mr. Walker marks the first time that any Negro minister has ever been granted this privilege from the conference, and it also marks the first time that the seminary has ever received a Negro minister in that particular category.

COSMOPOLITAN COMMUNITY CHURCH (ILLINOIS)

9 1956

WOMAN PASTOR PUTS LIFE INTO S. SIDE CHURCH

Daily Tribune.
Chicago, Ill.
Sat. 6-30-56

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BY ROI OTTLEY

Dr. Evans

Dr. Mary G. Evans, the only Negro woman pastor of a major south side church, Cosmopolitan Community, is often called an apostle of a new kind of working religion. In 25 years as a minister, she has carried forward a social action program.

Until she launched her community activities, the congregation had adequate facilities for worship. But she soon became convinced that a sanctuary was not enough. She told her people, "Our hope rests with the very small children."

Builds Community House

Thus, in 1949 a community house, called the Faith House and situated adjacent to the church, was erected for $238,000. Its facilities are open to all in the neighborhood.

The four story, white tiled building contains a gymnasium, which can be converted into an auditorium, club rooms with built-in kitchen units, and administrative offices. The dramatic, athletic, music, crafts and social activities for young people are supervised by volunteers.

Under Dr. Evans' direction, a day nursery also is conducted for pre-school children of working mothers, and a free clinic for dental care, pre-natal advice, and examinations for diseases of the eye, ear, nose, and throat, with a registered urse in attendance. Across the street, the church operates two playgrounds, for toddlers.

Church Free of Debt

When Dr. Evans, whose only compensation is a once-a-month offering, was called to Cosmopolitan in 1931, the church was $36,000 in debt and had 100 members. Today the church is without debt and has 900 members, who observe a tithing system in liquidating current expenses.

The evangelist was born in Washington, D. C., Jan. 13, 1891, the youngest of four girls. Her father, Alfred Green, died in her infancy. Her mother, Lucy, died when she was 10.

Dr. Evans was reared by her mother's sister, Mrs. J. J. Evans, wife of an Evanston minister. She attended elementary school in Evanston, high school in Chicago, and afterward enrolled at Wilberforce university, Xenia, O., where she was graduated in 1911. While attending Wilberforce, she was also a student at the old Payne Theological seminary. Dr. Evans took further training at Butler and Columbia universities, and at the University of Chicago.

Prior to coming to the nondenominational Cosmopolitan, she was pastor of Wayman Chapel A. M. E. church and St. John A. M. E. church, both in Indianapolis, and was the first Negro national student secretary of the Y. W. C. A.

9 1956

Church Canvass Chosen Winner Of Achievement Award

World Tues. 1-31-56

Birmingham Ala.

(N. Y.)—DES MOINES, Ia.—The Des Moines United Church Canvass sponsored by the Des Moines Area Council of Churches has been chosen winner of the 1956 award of the National United Church Canvass for outstanding achievement by the 29 participating churches. P. 1

9

The annual award is made to the community whose United Church Canvass is judged most praiseworthy in the nation, spiritually, cooperatively and financially.

Last year many Des Moines churches joined together for the first time to carry out their canvasses, with the result that $150.000 more than the previous year was pledged for financing their programs —This represented an increase of 20 percent.

The citation will be presented by an official of the National Council of the Churches of Christ in the USA to Joe E. Fugate, who has served as general chairman of the Des Moines United Church Canvass. Fugate is a well known estate insurance agent, president of the board of trustees of St. Andrew's Evangelical United Brethren Church and a teacher of the largest Sunday School class in that church.

Presentation of the hand-lettered, framed parchment scroll will be made at a dinner by 75 church leaders at Bishop's Banquet Room, Monday night, January 30, by Dr. Arthur O. Rinden, New York, on behalf of the United Canvass Committee of the National Council's Joint Department of Stewardship and Benevolence, of which Dr. Rinden is director. The National UCC ship and Benevolence, of which Committee which chose Des Moines represents many denominations. The Rev. Marvin C. Wilbur, New York, of the department of stewarship of the Presbyterian Church, USA, is committee chairman.

In announcing the forthcoming award, Dr. Rinden said the workers of the Des Moines UCC, made up of business and community leaders from the various participating churches, plunged into the canvass whole-heartedly and worked long and tirelessly.

A series of meetings with church leaders of the different denominations were first held in order to present in detail the idea and functioning of a United Church Canvass, which has worked out so successfully in many eastern states and in communities throughout the country —Thereafter a city-wide, inter-church committee was formed and a series of training sessions held for committee chairmen. Special training was given the canvassers from each church, concluding with a mass meeting attended by nearly 500.

Newspapers, radio and television stations used illustrated feature stories and scripts on the progress of the canvass. Posters and leaflets containing pictures of the work of each separate denomination and the chart of its expenditures and needs were given wide distribution.

The theme of the United Church Canvass over the entire United States for 1955 was, "Thank God through Your church." Individuals were invited to 'give as God has blessed you' each week throughout the year. On Canvass Sunday, last November 13, the largest possible attendance was urged for the special stewardship service, at the conclusion of which canvassers were consecrated and ministers preached special Canvass Sunday sermons. Luncheons were served at the churches for the canvassers, who then went forth to visit the homes and receive pledges of weekly conrtibutions.

According to the Rev. Dr. John D. Clinton, executive secretary of the Des Moines Area Council of Churches, the United Church Canvass program, at which each church solicited support from its own members only for its own use, created spiritual awareness and recognition of church needs for expanded activities at home and around the world. Des Moines church leaders are especially happy that their united effort was so successful and they are now anticipating that even more churches will participate in the 1956 canvass.

'By combining deep Christian concern with an effective plan for fund raising,' said Dr. Clinton, "churches are strengthened spiritually and are better able to undergird their programs."

9 1956

COVINGTON MINISTERIAL ASSOCIATION (VIRGINIA)

Dr. Robinson heads mixed ministerial assn. in Va.

COVINGTON, Va. — Dr. M. F. Robinson, pastor of First Baptist Church, was elected 1957 president of the Covington Ministerial Association at the group's Dec 10 meeting.

The Covington Ministerial Association has a membership of 25, only three of them colored.

Dr. Robinson has been a resident of Covington and pastor of First Baptist Church for six years. Prior to coming here, he served in the Armed Forces for four years. He fought against the Japanese.

Afro-American
p. 5
Baltimore, Md.
Dat. 12-29-56

HE IS A 1938 graduate of Tuskegee Institute with a B.S. in business administration, holds a bachelor of divinity degree from Virginia Union University of Richmond, Va. and a doctor of divinity degree from Selma (Ala.) University.

The minister formerly was a teacher at Baldwin County Training School in Alabama, was secretary and treasurer of Selma University and has had extensive experience in public relations.

Active in the NAACP Civil rights program, he is a working member and chairman of the NAACP membership committee and a member of the executive board.

* * *

DR. ROBINSON married the former Miss Jessie Wilhite of Mobile, Ala., in 1941. They have two children, a daughter, 12, and a son, two years. Mrs. Robinson also attended Union University.

Dr. Robinson directed the recently completed $50,000 church building program.

Dat. 12-2

DR. M. F. ROBINSON

9 1956

D.C.

Defender P. 7 Sat. 4-14-56 Chicago, Ill.

INTERRACIAL TEAM of religious educators which conducted Religious Emphasis week observance at North Carolina College. Seated left to right: Mrs. J. Warren Hastings, vice president of the Washington, D. C., Federation of Churches; Dr. Everette F. S. Davies, director of religious activities and professor of philosophy and sociology, Virginia State College; and Miss Anne Gardner, Danforth, graduate worker, East Carolina College, Greenville, N. C. Standing: Dr. Richard I. McKinney, chairman of the Department of Philosophy, Morgan State College, Baltimore, Md.; the Rev. Harry Smith, minister to Presbyterian students, University of North Carolina, Chapel Hill, N. C.

Disciples To Convene In Kansas City, August 20-26

f. 17

Kansas City, Mo.

FORT WORTH. — "Recruiting, Training And Sustaining The Ministry" will be the theme of the National Christian Missionary Convention, Disciples of Christ, Aug. 20-26 in Kansas City, Mo.

Disciples from 26 states and the District of Columbia, will be in attendance, at the West Paseo Christian church, where the assembly sessions will be held, according to Rev. S. S. Myers, host pastor. Co-operating with the West Paseo church, more than 28,000 Disciples in Kansas City, joined in the invitation to the national assembly.

Rev. R. H. Peoples, pastor of Second Christian church, Indianapolis, Ind., and president of the national convention, will open the sessions with his inspirational address, Monday evening, Aug. 20.

F.M. 7-27-56

Dr. James Robinson Social Action Speaker

Dr. James Robinson, Church of the Redeemer, New York City, will be guest speaker Tuesday, Aug. 21, when the Social Action committee will sponsor a Civil Rights rally. Dr. Robinson has delivered the Lyman Beecher Lectures at Yale university.

This session will launch the year of observance of the 40th anniversary of the national convention. Mrs. J. C. Mosley, YWCA worker, Jackson, Miss., will present a pageant, depicting the history and work of Disciples among Negroes.

Simultaneous workshops will be held throughout the convention and leaders will highlight the departmental work each day.

Departmental Leaders

Rev. R. L. Jordan, pastor Forest Christian church, Detroit, Mich., is first vice-president. Mr . Lenora Rolla, associate dean of women, Jarvis Christian college, Hawkins, Texas is second vice-president and presiding officer of the Christian Women's Fellowship. Rev. Alfred C. Stone, Cincinnati, Ohio is third vice-president and presiding officer of the Bible school department. Miss Lois Mothershead, Little Rock, Ark., student of Phillips university, is fourth vice-president and presides over the Christian Youth Fellowship, and S. W. Hylton, Roanoke, Va., is fifth vice-president and head of the Christian Men's Fellowship.

Rev. F. T. Floyd, Louisville, Ky., and Rev. John R. Compton, Cincinnati, Ohio are co-presidents of the Minister's Fellowship. The Ministers Wives and the Ushers Fellowships have scheduled activities on the convention program.

In addition, speakers and resource leaders who will appear on the program are: Dr. J. E. Walker, Memphis, Tenn.; Mrs. Almita S. Robinson, director, Job Opportunities Project, American Friends Service committee, Dallas, Texas; Jay R. Calhoun, director of Ministerial Services, United Christian Missionary society, Indianapolis, Ind., and Richard Lentz, director of Family Life Education, UCMS.

Miss Ruth Reynolds, director of Children's Work and Miss Velma Dreese, associate executive secretary of Christian Women's Fellowship will assist with workshops. Rev. John Smith, pastor of the East Annie Street Christian church will preach one of the daily sermons.

8,000 Church Delegates Gather To Discuss Racial Barriers

Advertiser Mon. 9-24-56

Montgomery Ala.

DES MOINES, Sept. 23 (AP)—One of the nation's largest annual church gatherings, the International Convention Assembly of Disciples of Christ (Christian Churches) opens here Friday with more than 8,000 delegates scheduled to consider topics ranging from church union to racial barriers.

f. P. 3-a

The assembly is a mass meeting of representatives from local Christian Churches in the United States and Canada. There now are more than 8,000 such Disciples of Christ Churches with nearly two million members. Local churches are autonomous but cooperate in national Disciple programs.

UNITED LIFE

"The greatness of our assembly may prove to be our deeper commitment to a program of united life and action for the future," says Dr. Riley B. Montgomery, Lexngton, Ky., president of the Indianapolis, Ind., executive secretary of the convention, says the Des Moines assembly—to be held in Veterans Memorial Auditorium which will seat up to 15,000 persons—will be the largest ever held by the church. It will end Oct. 3.

The assembly will hear reports from 16 national Disciple agencies and pass on significant resolutions and recommendations. It is an advisory body but is the most inclusive of all disciple meetings. Resolutions to be considered already have been reviewed by the Committee on Recommendations, a group of approximately 200 representatives elected by state conventions.

High on the list is one which asks the assembly to reaffirm action taken at Buffalo, N.Y. in 1947 authorized the Disciples' Council on Christian Unity to continue to explore possibilities of sharing in the movement toward union of the Congregational Christian and the Evangelical and Reformed Churches.

DISARMAMENT

Other resolutions to be presented to the assembly call on the government to "continue patiently the search for disarmament," oppose universal military service, ask members of the church to look toward "encouraging the development of neighborhoods where persons may live without racial barriers," and urge support for adequate financing of the public schools.

The proposed resolution on public education drawn by the Department of Social Welfare of the United Chrstian Missionary Society, also says:

"We support without equivocation the Supreme Court's decision outlawing discrimination in the public schools. We protest all effort to establish privately controlled schools designed to support enforced segregation. . "

SURVEY OF RACES

Also reported is the result of a Disciples of Christ survey regarding inclusion of all races in local church membership. The report shows 464 congregations of the church which are in some degree "racially mixed," an additional 997 congregations that say they would welcome a person of another race as a member, and 191 congregations which say they would not welcome persons of other races. About one-third of 6,652 congregations returned questionaires in the survey.

States which rank highest in Disciples of Christ membership are Indiana, Missouri, Illinois, Ohio and Kentucky.

Church urges end to racial barriers

Afro-American Baltimore;

Sat. 10-13-56

DES MOINES, Iowa—The Disciples of Christ Church reiterated its stand on racial segregation here last week by calling for an end to racial barriers. Some 8,000 churches are in the denomination.

f. 19

The group also reaffirmed its frequently expressed objective —"a nonsegregated church in a non-segregated society."

Baltimore Md.

IN A SERIES of pronouncements, the church stressed at its annual assembly "a painful awareness" that the pattern of discrimination in church and society was changing "too slowly."

The group called for the "examination" of local real estate practices in regard to segregated housing and "encourage developments where persons might live without racial barriers."

* * *

"THERE IS hardly a community in the land where colored persons and other minority groups are free from discriminatory practices," the assembly said, adding:

"It's also true that in many communities church leaders have suffered personal and professional loss because of their work on behalf of racial justice and understanding."

International Assembly of Disciples An Impressive Interracial Event Here

Bystander Thurs 10-4-56

Des Moines Iowa

Thurs 10-4-56

By WM. K. FOX

The 9,441 persons who recently attended the annual meeting of the International Convention of Christian Churches (Disciples of Christ) which closed here Wednesday at Veteran's Memorial Auditorium made an impressive interracial, as well as intercultural, assembly.

"We heard the call for all Christians to come," said Dr. E. J. Dickson of Indianapolis, Ind., "and we are here." The convention convened Sept. 28 through Oct. 3.

Mr. Dickson is the executive secretary of a service agency pointed toward many of the small Negro congregations.

Orientals and Spanish speaking members of the Protestant body were in significant participation. However, several of the feature events highlighted contributions made by American Negroes.

Main Speaker

Dr. Cleo Blackburn, director of Flanner House in Indianapolis, Ind., and president of Jarvis Christian College, Hawkins, Texas, was the main speaker for the luncheon dinner under the joint sponsorship of the National Benevolent Association and the Department of Social Welfare.

He also delivered a climax message to the general assembly on the last day of the meeting Wednesday.

The convention spotlight fell on Goodwill Ambassador, Mrs. Rosa Page Welch of Chicago, Ill., as she sang the major solo on the opening night. She followed with other performances at smaller meetings. She has recently returned from a tour of South America.

Locally, the host church committees had the membership of the Rev. Jesse Hawkins, and Mr. and Mrs. Alfred Edwards. Mrs. Edwards sang in the 300-voice Iowa Christian Church Choir.

On Program

Negroes were not only on the program of this convention, they were elected to strategic policy-making units within the church's organizational structure.

Rev. H. R. Peoples, pastor of Second Christian Church of Indianapolis, Ind., and Rev. W. K. Fox, pastor of the Centennial Christian Church, St. Louis, Mo., were elected to the Board of Managers of United Christian Missionary Society. This body determines the educational and mission policy and program for the church.

Mrs. A. B. Barnes, social worker from Los Angeles, Cal., was a retiring Negro member of the Board of Managers.

Rev. Mr. Fox is also the assistant editor for the Christian-Evangelist, the church's official national weekly.

Other Delegates

Other Negro Christian Church members attending the convention were: Mrs. Maude Davis, Taylor, Tex.; Mrs. Elbie Titus, Dallas, Tex.; Rev. R. Wesley Watson, Kansas City, Mo.; Rev. and Mrs. L. L. Dickerson, Columbus, Ohio; Mrs. R. H. Peoples, Indianapolis, Ind.; Rev. and Mrs. S. S. Myers, Kansas City, Mo.; Mrs. Cleo Blackburn, Indianapolis, Ind.; Rev. R. L. Jordan, Detroit, Mich.; Cletus Wilson, Vandalia, Mo.; Mrs. Lenora Rolla, Fort Worth, Texas; Mrs. Graft C. Carter, Bluefield, W. V.

Also Mrs. Mattie Beard, Kansas City, Kas.; S. B. Wallict, Muskogee, Okla.; Rev. L. F. Sledge, Kansas City, Kas.; Mrs. S. P. Walker, Dallas, Texas; Dr. E. M. Norris, Hawkins, Texas; Mrs. Ada Thomas, Dallas, Texas; Reverends Charles Webb and Lorenzo Evans, Misses Sarah Blackburn and Anna Belle Jackson, Indianapolis.

The International Convention will be held in Cleveland, Ohio, next year.

Preach at D. M. Churches

Among the visiting Christian Church ministers who were guest ministers in Des Moines churces last Sunday were the Revs. Emmett Dickson of Indianapolis, at St. Paul AME, R. H. Peoples of Indianapolis at Burns Methodist, W. K. Fox of St. Louis at Bethel AME, R. W. Watson of Kansas City, Mo., at Union Baptist and S. S. Myers of Kansas City, Mo., at Corinthian Baptist.

A group of the Negro visitors held a get-together Tuesday evening at dinner at Bishop's Cafe.

Convention of Disciples Of Christ At Auditorium To Bring 9,000 Visitors

Bystander

Des Moines, Iowa

Thurs. 9-27-56

A number of visiting Negro churchmen are expected here this week end for the International Convention Assembly of Disciples of Christ (Christion Churches), which opens at Veterans Memorial Auditorium Friday and continues through Oct. 3.

About 9,000 persons are expected to attend the convention, largest to be held in the new auditorium since it was opened three years ago.

Dr. Gaines M. Cook, executive secretary of the International Convention, said he expects the Des Moines assembly to be the largest ever recorded by the denomination.

A vanguard of church officials and leaders began arriving here this week for five days of preliminary meetings before the opening convention session Friday night.

Largest of the pre-convention meetings will be those connected with the United Christian Missionary Society, missionary and educational agency of the denomination.

300-Voice Choir

Highlighting the opening session Friday night will be the address by Dr. Riley B. Montgomery, president of the convention and president of the College of the Bible, Lexington, Ky.

An opening processional will be held by a 300-voice Iowa choir, followed by state and provincial presidents of the church. Suspended over the platform will be a giant mobile symbolizing the convention theme "Spokesmen for God."

Approximately 400 elders and deacons from Des Moines Christian churches will take part in a convention communion service at 4 p.m. Sunday, Sept. 30, when 150 local Boy Scouts will usher.

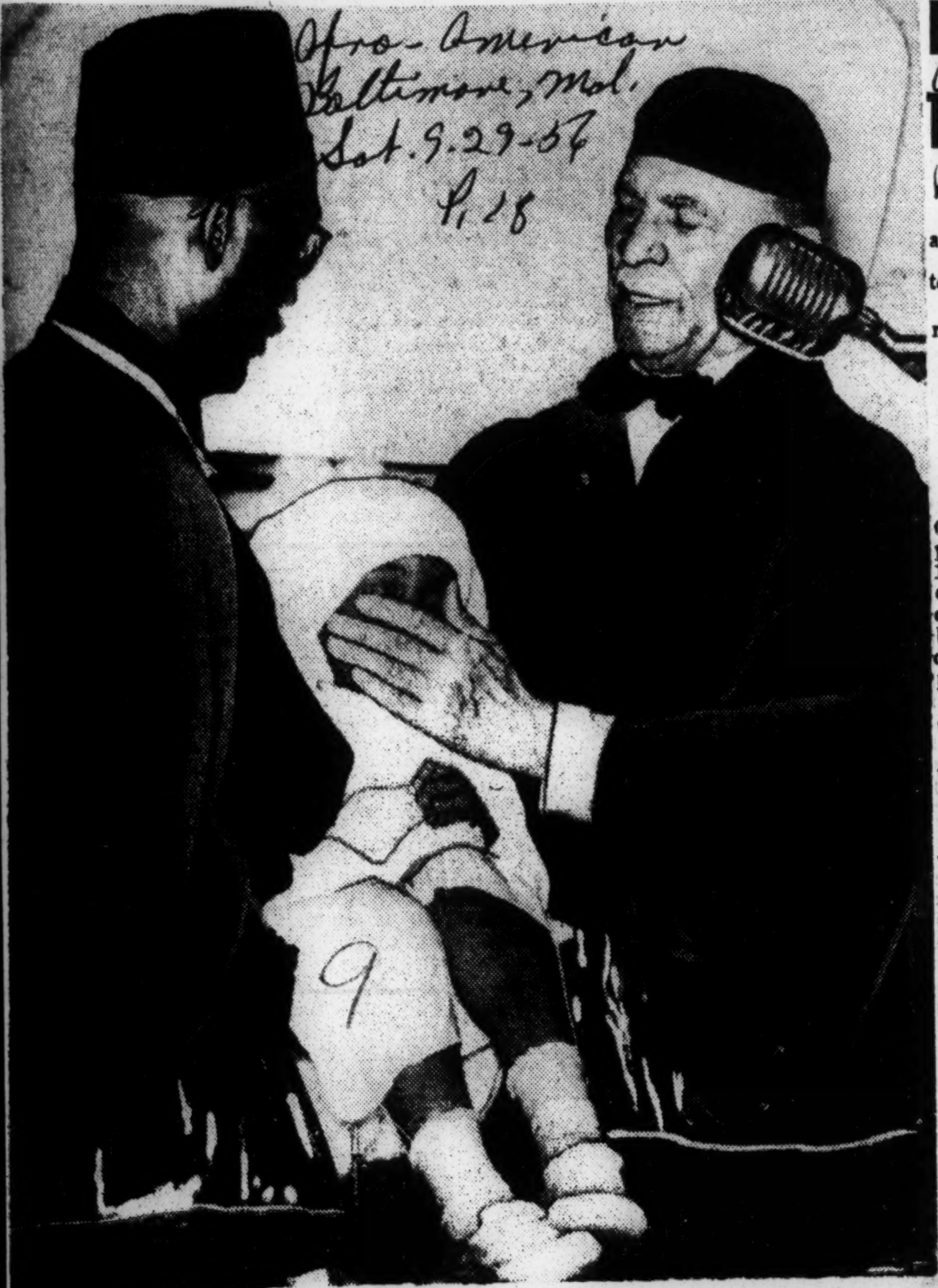
Racial Report

Important business to be considered by the convention during its six days of sessions includes a comprehensive survey report of racial practices of Disciples of Christ churches; a resolution concerning Christian unity; items concerning the church's social welfare program; and a plan to provide funds to assist Puerto Rican Disciples in the New York City area.

Outsanding guest sqeakers will include Dr. Roland H. Bainton, professor of church history, Yale Divinity School, New Haven, Conn.; Harold E. Fey, editor of the Christian Century; Herman N. Morse, secretary of the Board of National Missions, Presbyterian Church, U. S. A.; Dr. Eugene Carson Blake, president of the National Council of Churches of Christ; Eugene Nida, representative of the American Bible Society; and Craig R. Smith, assistant vice-president of the Hanover Bank, New York City.

Bystander

Thurs 9-27-56



Afro-American
Baltimore, Md.
Sat. 9-29-56
P. 18

9

I BLESS THEE — Elder Solomon "Lightfoot" Michaux is shown at Griffith Stadium, Washington, where he conducted mass baptismal services for 125 members of his Church of God in Christ. He is assisted by Elder George Matthews (left) of Baltimore, Md.

Elder Michaux baptizes 125 members at pageant

Afro-American P. 18
Baltimore, Md.
Sat. 9-29-56

WASHINGTON

"As God can turn a grain an ear of corn.

"Or change another grain into wheat.

"I know God can resurrect my body from the grave".

Elder Solomon Lightfoot Michaux, leader, Church of God in Christ, gave this analogy before 18,000 persons who attended his "Glory of God" pageant held Sunday at Griffith Stadium.

9

The spectacle, "The Second Coming of Christ", was grippingly portrayed by a cast of 150 members. The famed Elder Michaux chorus of 156 voices combined with the 30-member "Happy am I" band to render spirituals throughout the pageant.

This was the fifth and last of this year's religious spectacles.

FOLLOWING the resurrection portrayal, more than 125 members of the Elder's seven churches were baptized at mass ceremonies held at at a huge water-filled tank erected over the home plate area of the baseball diamond.

The program began with the precision marching of the huge chorus. Each member marched onto the field clad in white-satin robes and hats. Each carried a small American flag.

The mass choir, led by the Elder, sang "God Bless America" as they waved their flags in unison.

A woman depicting the Statue of Liberty was unveiled in the middle of the field. She held aloft a torch. Above her, the spotlights scanned a huge picture on which was the inscription: "Our peace-loving President and wife.

"NO MAN can serve his country without serving God". Elder Michaux told the gathering.

"Let your love continue until you meet God, then he will take care of you. Doesn't the Bible say: Though you die you may live again?"

The resurrection scene began in darkness. The lights were dimmed in the vast stadium. With seven blasts of a trumpet and a drum crescendo, a replica of the Star of Bethlehem sparkled atop a 200-foot light tower in left field.

Then a huge image of Christ was lowered from the light tower covered by a canopy adorned with clouds.

HALFWAY down the tower the huge image stopped, 50 white-robed members, portraying the dead, cast aside their tombs and hailed the coming of Christ.

SPIRITUALLY moved by the gripping portrayal, the attending throng thundered its applause in appreciation.

As the choir sang "Lead Me to the Cross' a huge canopy spread beneath the light tower was removed, revealing 12 "angels welcoming the return of the dead.

Following this spectacle, the church members to be baptized marched onto the field in single file. Each wore white garments and white religious hats.

They were led by 12 "angels" bearing clarions to sound the call to God.

* * *

ELDER MICHAUX personally baptized each of the church members. Each received a vial containing "water of the River of Jordan." He was assisted by Elder J. Calhoun, Philadelphia; George Matthews, Baltimore, Md; James Taylor, Newport News, Va; and Joseph Wills, Anne Arundel County, Md

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U. S. Says He Owes Nearly $16,000

Elder Micheaux Sued for Taxes

Courier P. 2
Pittsburgh, Pa.
Sat. 11-10-56

WASHINGTON—A suit for $15,761 in back taxes has been filed in the United States District Court against Elder Lightfoot Solomon Micheaux, "Happy Am I" evangelist and radio minister of 1712 R St., NW, by U. S. Attorney Oliver Casch, representing the Federal Government.

9

The suit was filed against Elder Michaux as president of Mayfair Mansions, Inc., 3819 Jay St., N. E., and the Northeast Management, Inc.

The Government alleges the money is owed on taxes from July 31, 1948, through 1951 as a result of contract the management entered into with the Northeast management giving the latter 5 per cent of ail rent collected.

Mayfair now owes $21,791 for such services, the petition states. The Government also seeks a total of $19,843 be recovered from the firm for taxes and interest.

9 1956

DUTCH REFORMED CHURCH

RELIGION TODAY

Advertiser

African Segregatio
By Dutch Reforme

Fri. 6-22-56

Montgomery, Ala.

By HERMAN R. ALLEN

WASHINGTON, June 21 (AP) — Most of the leading religious denominations in this country have taken stands in favor of racial desegregation — at least at the top levels, although many local churches have not complied.

In South Africa, where racial questions are broadly similar to those here, the Dutch Reformed Church continues its position in favor of complete segregation.

The Dutch Reformed Church is by far the largest and most influential in South Africa. It represents the Afrikaans-speaking white population, 57 per cent of white Christians.

What is the thinking behind the Dutch Reformed position in South Africa? A visiting South African minister, Dominie Johannes Reyneke of the Groote Kerk (Great Church) of Pretoria, gave some answers this week.

GUEST PREACHER

Reyneke came to this country unofficially to receive a doctor of divinity degree at Union College, Schenectady, N.Y., and was here as a guest preacher at the Episcopal cathedral.

"In the first place," he said in an interview discussing some of the points brought out in his sermon, "it definitely is not the intent of our church to oppress or suppress the African. Our leaders have said more than once we should make friends rather than potential enemies. Our whole policy is directed toward better race relations."

As background for his church's policy, Reyneke explained that the black African population is divided into nine language groups, each virtually a nation, with its own way of life. Only about a fourth of these Africans live in or around cities.

"Our belief," he said, "is that national churches function more efficiently than interracial communions.

"We feel that Christianity should not denationalize a people but that the nationalism of that people should be Christianized. We feel that they should worship in the language of the people. They should have their own leadership and not be spoon-fed by a mother church.

STRONG PROGRAM

"And so our aim is to make the African churches self-supporting, self-propagating and independent of the white churches. If the African churches were integrated into white churches, Africans would always occupy — as things stand now — an inferior position of leadership."

1955 DISCIPLES CHURCH ROLLS RISE 15,000

Daily Tribune
Mon. 2-13-56
P. 4
Chicago, Ill.

Membership in Canada, U. S. Is 1,905,835

The gain in membership of Disciples of Christ churches in the United States and Canada last year was approximately 15,000, the yearbook of the denomination just published shows.

The church now has 1,905,835 members and 8,031 churches. Church school enrollment in this country and Canada as reported in the yearbook is 1,253,201.

59,000 by Baptism

It reveals that 59,859 persons became members by baptism and 62,677 were enrolled by transfer of membership.

Illinois, with 158,218 members and 625 churches is one of the leading states in membership. Other leaders are Indiana, Missouri, Ohio, and Kentucky.

Contribution Division

Disciples of Christ churches in Illinois reported per capita contributions of $5.16 to missionary causes and $47 for local expenses in 1955. Nationally, per capita giving for missionary efforts was $6.88, an increase of $1.62 over 1954.

Total donations for all causes last year amounted to nearly 64 million dollars, approximately three-quarters of a million more than in 1954.

DISCIPLES OF CHRIST HIT LEGAL GAMBLING

Commercial Appeal
P. 6

State Parley Delegates Open Crusade

P. 17
Sat. 4-21-56

POLL TAX IS ASSAILED

Memphis, Tenn.

By The Associated Press

ROGERS, Ark., April 20.—Legal gambling Friday joined the state poll tax, racial segregation and alcoholic beverages as a target of the ~~Disciples of~~ Christ state convention.

At the closing business session of the 74th annual meeting, delegates approved a resolution commending efforts to prohibit any form of legal gambling in Arkansas through a constitutional amendment.

Amendment Sought

An interdenominational group, the Arkansas Christian Citizens Council, is campaigning for an amendment to outlaw legal gambling.

The only legal gambling in Arkansas at present is pari-mutuel betting at Oaklawn Park, a horse race track at Hot Springs. A proposed dog racing track at West Memphis also would offer pari-mutuel betting.

The convention Thursday urged political candidates to refrain from stirring up "fear and hatred" by using issues which divide one race from the other." It also recommended "orderly compliance" with the United States Supreme Court's rulings against racial segregation.

Other resolutions passed during the four-day convention called for an end of the poll tax because it is "undemocratic, unchristian and unfair," and condemned any loosening of state liquor dispensing laws.

President Elected

The Disciples of Christ denomination also is known as the Christian Church.

The Rev. James W. Rainwater of Blytheville was elected president for the 1957 convention. It will be held at Hot Springs.

The Rev. B. H. Armstrong of Scott became the first Negro to be elected to the board of managers of the Arkansas Christian Missionary Society.

The registration of 1,674 was described by convention officials as the largest in the 74-year history of the meeting.

Church Makes Grant To Expand Racial Culture

Daily World
Atlanta, Ga.
Sun. 5-6-56
P. 4

INDIANAPOLIS, Ind.-- A grant in the amount of $15 000 to be used in expanding the program in racial and cultural understanding, has been received ~~by the churches~~ of the Disciples of Christ (Christian) from the Fund for the Republic, it was announced here today.

The grant was awarded to the Department of Social Welfare of the United Christian Missionary Society of the Disciples of Christ. The Department of Social Welfare is one of fourteen departments at the Society, the missionary and Christian education agency of the Disciples.

Barton Hunter, Executive Secretary of the department, explained that the grant would be used in two major areas:

To provide leadership and consultation to churches in metropolitan areas that face racial, cultural and economic changes in their neighborhoods.

To explore with Disciples of Christ churches ways to develop community education and action programs that draw upon the community's resources for the solution of racial problems.

The Fund for the Republic is a corporation established by the Ford Foundation in late 1951. It is a separate, independent corporation whose object is to advance understanding of civil liberties. The Fund has authorized research grants to worthy causes since 1952. This is the first such grant awarded to the Disciples of Christ.

It was started by Mr. Hunter that his department has been invited by

It was stated by Mr. Hunter that the Christian Church Commission of Greater Kansas City (through which 60 Disciples of Christ Churches work together) to explore with them the ways to assist those churches that are located in changing neighborhoods. A plan for a research-action project is now being developed by the department and the Commission, he explained

Mr. Hunter further stated that the Kansas City research project in addition to giving aid to the churches in that area, "should indicate principles and techniques by which churches in other metropolitan areas can be similarly assisted.'

Disciples of Christ have 843 811 members in 4,082 congregations in the 17 states where public schools had been segregated by law, Mr. Hunter explained.

"We have felt the need to intensify our efforts to respond when called upon by those congregations," he said.

"The program we have in mind will include the following field program: working with the offices of Disciples of Christ state and area executives in planning for educational programs in race relations for the churches of the area; visits to communities where Disciples have both Negro and white congregations to explore what can be done in these communities in cooperation with the leadership of churches; enlisting qualified persons of each race for special training programs," Mr. Hunter further stated.

The Disciples of Christ now number 1,905,835 in 8,031 churches in the United States and Canada.

Disciples Given $15,000 For Race Relations Work

Journal + Guide
P. 19
Sat. 5-12-56
Norfolk, Va.

INDIANAPOLIS, INd. — A grant in the amount of $15,000 to be used in expanding the program in racial and cultural understanding, has been recevied by the churches of the Disciples of Christ (Christian) from the Fund for the Republic, it was announced here last week.

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CHURCH ATTACKS RACIAL BARRIERS

Times

Objective of Non-Segregated Society Is Reaffirmed by the Disciples of Christ

P. 16

By GEORGE DUGAN

Special to The New York Times.

Wed. 10-3-56

New York, N.Y.

DES MOINES, Oct. 2—The 8,000 churches of the Disciples of Christ denomination ~~in this~~ country and Canada were called upon today to "encourage the development of neighborhoods where persons might live without racial barriers." They also were asked to "examine" local real estate practices in regard to segregated housing.

These requests were included in a series of pronouncements on social issues adopted by the annual assembly of the denomination. That on race stressed a "painful awareness" that the pattern of discrimination both in society and the church was changing "all too slowly."

"There is hardly a community in the land," it asserted, "where Negroes and other minority ethnic groups are free from discriminatory practices. It is also true that in many communities church leaders have suffered personal and professional loss because of their work on behalf of racial justice and understanding."

This pronouncement reaffirmed the church's frequently expressed objective "of a non-segregated church in a non-segregated society."

In other pronouncements, the assembly:

¶Urged the Government to keep open channels of communication with other nations and to "continue patiently the search for disarmament despite the many difficulties and disappointments that frequently accompany such negotiations."

¶Reaffirmed the church's opposition to permanent universal military service and training.

¶Opposed the provision of public funds for the support of parochial schools.

¶Protested efforts to establish privately controlled schools designed to support enforced segregation and discrimination.

Tonight the Rev. Dr. Eugene Carson Blake, president of the National Council of the Churches of Christ in the U. S. A. and chief administrative officer of the Presbyterian Church in the U. S. A., described two "major world-wide contests."

He described the first as "the political and economic contest in which the protagonists are the United States and our associated powers and the Soviet Union and her satellites" and the second, in his judgment, "even more crucial in the long run than the first one."

"This is the contest between Marxist materialism and faith in God," he said. "This contest is also world-wide. In this contest the Christians and churches in the Soviet Union are our allies and the winning of the battle demands a big church—a bigger concept of the Christian Church than most of us have held."

Disciples Of Christ To Meet In National Convention, Kansas City, August 20-26

State & Independent P.G.

Nashville, Tenn.

Indianapolis, Ind., July 14, 1956—"Recruiting, Training, and Sustaining the Ministry," will be the theme of the National Christian Missionary Convention, Disciples of Christ, August 20-26 in Kansas City, M

Fm. 8-3-56

Disciples from 26 states and the District of Columbia will be in attendance, at the W. Paseo Christian Church, where the assembly sessions will be held, according to Rev. S. S. Myers, host pastor. More than 20,000 Disciples in the city, joined the W. Paseo Church in the invitation and are cooperating in the entertainment of the National Assembly.

Rev. R. H. Peoples, pastor, Second Christian Church, Indianapolis, Ind., and president of the National Convention will open the sessions with his inspirational address, Monday evening, August 20th.

Dr. James Robinson, Social Action Speaker

Dr. James Robinson, Church of the Redeemer, New York City, will be guest speaker Tuesday, August 21st, when the Social Action Committee will sponsor a Civil Rights Rally. Dr. Robinson had delivered the Lyman Beecher Lecture at Yale University.

This session will launch the year of observance of the 40th anniversary of the National Convention. Mrs. C. C. Mosley, YWCA worker, Jackson, Miss., will direct a pageant, presenting the history and work of the Disciples among Negroes.

Simultaneous workshops will be held throughout the convention and leaders will highlight the departmental work each day. Miss Ruth Reynolds, Director of Children's Work and Miss Velva Dreese, Associate Executive Secretary of Christian Women's Fellowship will assist with the workshop.

Departmental Leaders and Officers

State & Independent

Rev. R. L. Jordan, pastor Forest Christian Church, Detroit, Mich., is 1st vice president. Mrs. Lenora R[illegible]a, Associate Dean of Women, Jarvis Christian College, Hawkins, Texas, is 2nd vice president and presiding officer for the Christian Women's Fellowship. Rev. Alfred C. Stone, Cincinnati, Ohio is 3rd vice president and presiding officer for the Bible School Department. Miss Lois A. Mothershead, Little Rock, Ark., student at Phillip's University, is 4th vice president and presided over the sssions of the Christian Youth Fellowship. S. W. Hylton, Roanoke, Va., is 5th vice president, and head of the Christian Men's Fellowship.

Rev. F. T. Floyd, Louisville, Ky., and Rev. John R. Cramton, Cincinnati, Ohio are co-presidents of the Ministers' Fellowship. The Ministers Wives and the Ushers Fellowships have scheduled activities on the convention program.

In addition, speakers and resource leaders who will appear on the program are: Dr. J. E. Walker, Memphis, Tenn.; Mrs. Almita S. Robinson, Director, Job Opportunities Project, American Friends Service Committee, Dallas, Tex.; Jay R. Calhoun, Director of Ministerial Services, United Christian Missionary Society, Indianapolis, Ind., and Richard Lentz, Director of Family Life Education, CMS.

'RACIALLY MIXED,' CHURCHES REPORT

Times

Disciples of Christ Survey Cites Attitude of Local Groups in 40 States

P.G.

By GEORGE DUGAN

Special to The New York Times.

DES MOINES, Sept. 29—The Disciples of Christ denomination reported here today that 464 of its local congregations in forty states were in some degree "racially mixed."

New York N.Y.

The Protestant denomination, more familiarly known as the Christian Church, has a membership of 2,000,000 in the United States and Canada. Today's report was based on a survey involving 2,051 of its 7,000 congregations. It brought out these additional findings;

9-30-56

¶Three hundred and sixteen of the mixed congregations have members of two or more races.

¶One hundred and forty-eight have members all of one race but have persons of two or more races participating in some phase of the church program.

¶Nine hundred and ninety-seven congregations reported that they welcome a person of another race as a member.

¶One hundred and ninety-one replied that they would not welcome persons of other races as members.

¶All eight graduate schools supported by the denomination reported that they had regularly enrolled students of more than one race and each school included at least one Negro student.

¶Twenty-one congregations i the South reported that at least one Negro was enrolled as a church member. The states involved were Florida, Kentucky, Maryland, Louisiana, Oklahoma, Texas and West Virginia. This also applied to the District of Columbia.

Survey Based on 2-Year Study

The survey noted that 30 per cent of the questionnaires returned were from churches located in communities that have residents of one race only.

The two-year study was made by the Department of Social Welfare of the Church's United Christian Missionary Society. It was one phase of a program designed to implement the goal of making all Disciples of Christ Churches racially inclusive in membership. This goal was expressed in resolutions passed by the last five conventions of the denomination.

According to the survey, the total number of persons of each ethnic group in churches reporting two or more races in their membership were Japanese, 753; Indian (American), 433; Negro, 631; Chinese, 237; Spanish-American, 754; Korean, thirty-three, and others, 181. This last category included forty Caucasians in predominantly Negro congregations, eighteen Puerto Ricans, eighteen Filipinos, five Hawaiians, and 100 undesignated.

The Rev. Lewis H. Deer, national director for Social Education and Inter-Cultural Relations of the church, hailed the survey as the first of its kind to take into consideration the racial characteristics of the communities where the churches are located.

He also said the study went a long way to challenge a wisely held belief that the 11 A. M. worship service on Sunday was the most segregated hour in the week.

The convention voted to accept the report and commended it for study to the churches. It also urged further explorations to implement the goal of a nonsegregated church.

In another action today, the delegates voted to accept a new, official name for the denomination's convention organization. Henceforth it will be called the International Convention of Christian Churches (Disciples of Christ). The change was made to avoid public confusion since most Disciple congregations are known locally as Christian Churches.

9 1956

Church integrates

Afro-American
Baltimore, Md.
P. 5

HOLYOKE, Mass. — St. Lukes Mission is being abolished after 14 years. Its congregation is being integrated into St. Pauls Episcopal Church.

St. Pauls, a white congregation, established the mission 14 years ago in Holyoke's South End. The decision was voted by St. Pauls vestry after a request from 30 St. Luke members.

Episcopalians Meet

News + Observer
Raleigh, N.C.

Integration: Slow Pace Asked

By JANE HALL.

By an over-whelming voice vote, delegates to the 140th annual convention of the Episcopal Diocese of North Carolina yesterday adopted as the convention's own Bishop Edwin A. Penick's personal position regarding integration — gradualism.

Thurs. 5-10-56

A few vigorously cried noes came from one corner of The Church of the Good Shepherd here, where the two-day convention was held. The convention ended yesterday afternoon.

P. 1

On Tuesday, the opening day, both Bishop Penick and Bishop-Coadjutor Richard H. Baker of Greensboro had declared themselves as personally in favor of a gradualist approach to the problem of integration.

Only one voice was raised in position to gradualism during the moments before the vote came—that of the Rev. James T. Dees of Statesville. "I am opposed to gradualism because I feel that it commits me ultimately to integration," he said. Dees offered a substiute motion — that the convention take no action on integration at this time — but he was ruled out of order.

Last night, the Rev. Mr. Dees issued this statement:

"I am disappointed that the convention voted to accept the bishop's position on gradualism because it is my considered opinion that it is contrary to the will of the overwhelming majority of the people in the church. Gradualism is simply creeping integration. I believe the people do not want it. I wonder if the delegates realized what they were voting for."

In other action yesterday, the delegates adopted the largest budgets in diocesan history, totaling $280,067.11 for 1957.

St. Luke's Episcopal Church in Salisbury will be host to the 1957 convention, it was announced.

News and Observer

An effort to change the canons in order to permit women to serve on vestries—now strictly a male prerogative—was overwhelmingly defeated on a motion to table the matter. There was no discussion.

The resolution came to the floor through the Committee on Canons and was submitted by the delegation from the Chapel of the Cross.

The committee made no recommendation to the convention regarding adoption or rejection. A similar resolution was offered to the committee by the delegation from St. Mark's in Mecklenburg County.

P. 3

The report of the Committee on the Bishops' addresses was presented by the Rev. Moultrie Moore Jr. of Charlotte. It commended the bishops for their "understanding and insight into the issue (integration) uppermost in our minds and prayers at this time."

Thurs. 5-10-56

The report recommended the adoption of Bishop Penick's suggestion regarding the creation of a standing committee, composed of members of both races, to make a continuing study of the issue of integration and report annually to the convention. In the motion offered, the bishop was authorized to appoint a committee of 12 for this purpose. It was adopted by a large majority; the noes this time were fewer in number and less vigorously cried.

Another item in Bishop Penick's address recommended by the committee, and unanimously adopted, calls for the appointment of a standing committee to make plans for, accept gifts and promote the idea of a home for the aged into a reality. The committee will report annually to the convention.

Still other items recommended by the Committee on the Bishops' addresses, and unanimously approved by the convention, included:

Commendation of the Bishop Coadjutor for his continuing interest in bringing young men into the ministry; empowering the Executive Council to raise $46,000, the diocese's share for the completion of the chapel at Sewanee by 1958; and a rising vote of thanks to Arthur Tyler of Rocky Mount for his chairmanship of last year's successful $500,000 Development campaign.

The report of the special committee charged with considering a portion of the 1955 report of the Executive Council was received and filed.

The portion of the 1955 Executive Council's report, which was studied by the committee.

"Urges members to accept, in the Christian spirit and brotherhood of man, the decision of the Supreme Court of the United States invalidating segregation in public schools, and to work with school authorities and with parents, pupils and the public at large in an effort to effect an orderly transition to an integrated public school system in the Diocese of North Carolina."

In its report, the special committee said that the 1955 report was for the purpose of informing the convention of the council's action in connection with the court's decision and of its other activities and neither requested nor required action on the part of the convention.

A motion was made, and adopted, asking that this portion of the 1955 Executive Council's report be received and filed, along with other items in the report, as an expression of the Executive Council as then constituted.

The Episcopal Maintenance Budget for 1957, which was adopted yesterday, totals $58,100.60, or an increase of $6,452 over the 1956 budget. It includes a new item of $4,000 for group life and health insurance for the active clergy.

In the course of discussion, Lay Delegate T. C. Darst Jr., of Southern Pines offered an amendment to increase the bishops' salaries by $2,000 each. Currently, the bishop receives $10,000 a year and the bishop coadjutor $8,000.

Bishop Penick, however, told the convention he felt that the budget had been carefully drawn by the highly competent Department of Finance. To increase it, he pointed out, would throw the whole budget out of balance, particularly in regard to the salaries of other clergy and especially the salaries of the missionaries.

"I couldn't be more in accord," exclaimed Bishop-Coadjutor Baker.

The bishop vacated the chair and the chairman of the standing committee took over. Arthur Tyler, chairman of the Department of Finance, told the convention that his department unanimously favored an increase for the bishops but felt that the new item for group insurance for the clergy, plus heavy capital fund improvement expenses, made such increases impossible. Since this was the sentiment of the convention, the amendment failed.

The church program budget for 1957 was amended to include $500 for Kanuga and $100 for Catawba College. The total budget, as adopted, amounted to $221,366.51, or an increase of $10,344.11 over last year.

Those attending the convention also voted unanimously to build a student center at Duke University sometime in the next two years. Land for the project will be donated by Duke.

The report of the committee to study work among the Negroes was adopted. The report recommended that:

The diocese establish a definite program for the recruitment of Negro clergy; that a diocesan program to increase the interest of the Negro laity in its congregations be formulated and vigorously pursued; that further financial assistance be given by the diocese to congregations which give promise of progress for the future; that where congregations give no promise for the future they be discontinued.

With reference to camps, the report said that based on testimony of Negro leaders presented to the committee, it appears certain that Negroes will not attend a segregated camp at the present time. The report recommended that:

The Division of Camps and Conferences, in keeping with the policy of the church as recently enunciated by the National Council, pursue the possibility of conducting a camp for all races, with the hope that this eventually might materialize some time in the future.

Five organized missions were admitted into the convention and the event marked a "first" in diocesan history. The organization of St. Luke's and St. Andrews in Durham, and Christ and St. Andrews in Rocky Mount is the first time in the history of the diocese that two missions have been started simultaneously in each of two cities.

All four were admitted into the convention, and the fifth admission was St. John's in Charlotte.

The election of delegates and of members to the various boards and committees of the diocese occupied most of the delegates' time at the convention's closing session yesterday.

Dr. S. Bishop To Retire on June 16, 1957

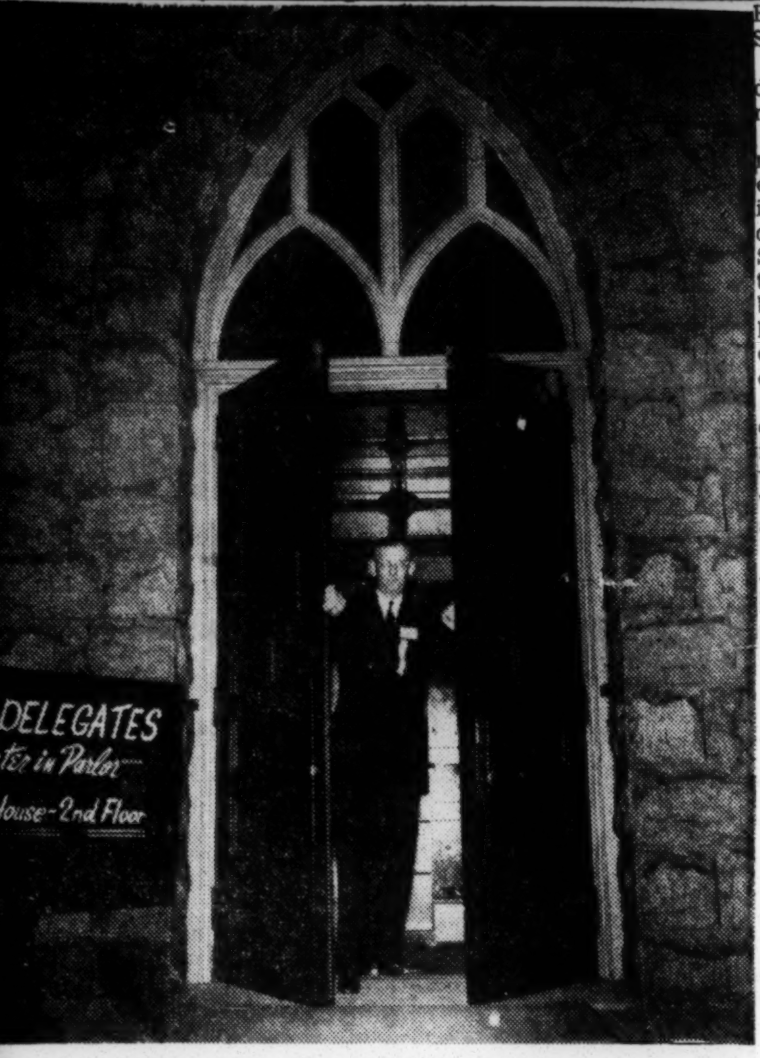
Courier P. 5
Sat 10-20-56
Pittsburgh, Pa.

NEW YORK, N. Y. — Gloom fell over the parishioners of St. Philip's Protestant Episcopal Church on Oct. 7, when Dr. Shelton Hale Bishop, rector of the church since 1933, announced in his sermon that he would retire June 16, 1957.

Dr. Bishop succeeded his late father in 1933, who became rector of the church on June 1, 1886. At the time of Dr. Bishop's retirement in 1957, father and son will have served as rector of the church for 70 consecutive years. If the periods in which the elder Dr. Bishop was rector emeritus and his son a curate were included, the two would have an aggregate service in one parish of 85 years.

Before coming to New York to assist his father, the younger Bishop pastored the Church of the Holy Cross in Pittsburgh.

St. Philip, with 3,871 parishioners, is the largest Protestant Episcopal congregation in the country. Dr. Bishop plans to move to Hawaii as a missionary after retirement.



ALL OVER—The last ballot had been cast, the last report had been given, the last prayer had been said and the Rev. James McDowell Dick, rector of The Church of the Good Shepherd, closed the doors of the church yesterday as the delegates to the 140th convention of the Episcopal Diocese of North Carolina left for home. The convention began in the local church Tuesday. The Rt. Rev. Edwin A. Penick, bishop of the diocese, presided.

Dean Pike Assails 'Class Church' Idea And Brands It Theological Repugnant

Times Mon. 10-15-56

New York

Dean James A. Pike, in a sermon at New York Cathedral (St. John the Divine), registered a omplaint yesterday. It was this:

The Protestant Episcopal Church has somehow gained the reputation of being a "class church," attended by "the right sort of people" who went to the "right" schools and belong to the "right" country clubs. It oozes respectability.

P. 30-C

He went on to ask: How did this reputation begin? Where did it start?

It did not start in England, he said, for there the Anglican Church is the church of the very poor as well as the very rich, acking representation only in the middle class.

But Episcopalians were among the first to arrive in this country and they "managed quickly," Dean Pike said. He added that they became the elite and remained the elite, looking with disdain upon the missionary efforts of the other Protestant denominations.

"There is an old saying," he recalled, "that when the covered wagon went West, the Methodists went West. When the stagecoach went West, the Presbyterians went West. And when the Pullman cars were padded—but why go on?"

But whatever its origin, Dean Pike said, the notion of a class church is theologically repugnant.

"Ours is not a church of Anglo-Saxons," he said. "Our prayer book is printed in over 100 langauges. The largest Protestant Episcopal church in the United States is predominantly Negro."

The congregation at the cathedral is interracial and multinational,

The dean told of a letter he had received recently from a Southern minister urging his brethren in the North to speak more softly on the issue of integration. The Southerner wrote that the position against segregation taken by the Northern clergy would hinder the appeal of the Southern church to "the better class of Anglo-Saxons."

To this Dean Pike said: "Church on earth is supposed to be an image of heaven. Some of us who have qualms about mixing with people will have a lot of adjusting to do."

At 4 P. M. yesterday Dr. Earl A. Loomis Jr. addressed the annual St. Luke's Hospital Service. He spoke on the relationship between psychiatry and theology.

9 1956

EPISCOPAL

RACE ISSUE STIRS EPISCOPAL CLASH

Times P. 25

New York

Florida Bishop Sarcastically Assails New York Diocese for Deploring 'Terror'

Fri. 3-9-56

CALLS FOR 'FIRST STONE'

Reply Denies Being 'Without Sin' and Outlines Efforts to Combat Bias Here

By STANLEY ROWLAND Jr.

A controversy over race relations between leading Protestant Episcopal forces in New York and Florida came to light yesterday.

The New York Diocese has repeatedly condemned race discrimination in statements that are in line with the call for brotherhood among the races issued by the chiurch's general convention last year.

On Dec. 22 a statement issued by a unit of the New York Diocese deplored several murders and the attending situation in Mississippi as a "reign of terror."

Bishop Henry L. Louttit of the Diocese of South Florida wrote in reply on Feb. 18 that "we in the South who are struggling with the problem of racial relation tensions have read with great interest your courageous stand on the matter of the 'Till Case' [The murder of the Negro boy Emmett Till]and other unfortunate by-products of racial tension existing in Mississippi.

"'He who is without sin among you, let him cast the first stone.'"

No Stand on Segregation

The letter in no way supported segregation, neither did it champion integration. It was sent to the Department of Christian Social Relations of the New York Diocese. That department speaks with the approval of Bishop Horace W. B. Donegan of New York.

Bishop Louttit said further: "Now that you have so adjusted the social order in New York that it approximates the Kingdom of God and have time to help solve the problems of the rest of the country, we should be deeply grateful if you would tell us your methods, plans and procedures that we might share them with our peoples that we too can get our own affairs in order and have time to help solve the problems in the rest of the country and of the world."

The Department of Christian Socal Relations replied last Monday that it was not without sin. "We are very far from having solved the problem of race relations in New York," it said.

But it emphasized that the Christian must speak prophetically on social issues and evils everywhere. It chided Bishop Louttit for the "assumption" that one must live in a perfect society in order to deplore evils elsewhere, and rejected his "second assumption" that New York is ignorant of race relations problems.

New York Situation Depicted

The reply pointed out that there are 800,000 Negroes in New York City, compared with 603,000 in all of Florida, and continued:

"We have some 15,000 Negro communicants in the diocese. Negroes serve on the Standing Committee, the Board of Trustees of the Cathedral, the Council of the Diocese, the Diocesan Woman's Auxiliary, and share in the total life of the Church."

The letter to Bishop Louttit gave an outline of methods used to combat racial discrimination in New York. It told of state laws against discrimination in employment, housing, restaurants and hotels, education and transportation and public facilities.

It cited Negroes serving as judges and other officials in the city, and reaffirmed the policy of diocesan churches being "open to all people of all races."

In a formal statement released this week, the Department of Christian Social Relations upheld as nonpartisan and nonsectional the Supreme Court decision outlawing segregated schools.

It recognized the "fears" and need for calmness in the South, nad asserted that racial problems in the North and the South could be solved only by recognizing "a brotherhood in Christ that is stronger to unite than are race and color to divide."

Negro and White Churches to Merge

Star P. 3-A

Mon. 3-19-56

Washington

CHICAGO. Mar. 19 (AP).—Two Episcopal congregations, one Negro, the other white, have announced plans to merge the first Sunday after Easter.

The Rev. Kenneth Curry, rector of the Negro St. Simon the Cyrenian Episcopal Church, said yesterday, "The action was taken for the good of the church.

D.C.

"We felt it would be more sensible for the two congregations to worship together at the same church," he said. The St. Simon Church will be closed after the merger with the Church of the Holy Communion. Both churches are in suburban Maywood.

The decision to abandon the St. Simon Church was made by the Right Rev. Gerald Francis Burrill, bishop of the Episcopal Diocese of Chicago, after a recommendation of the diocesan council.

Archdeacon

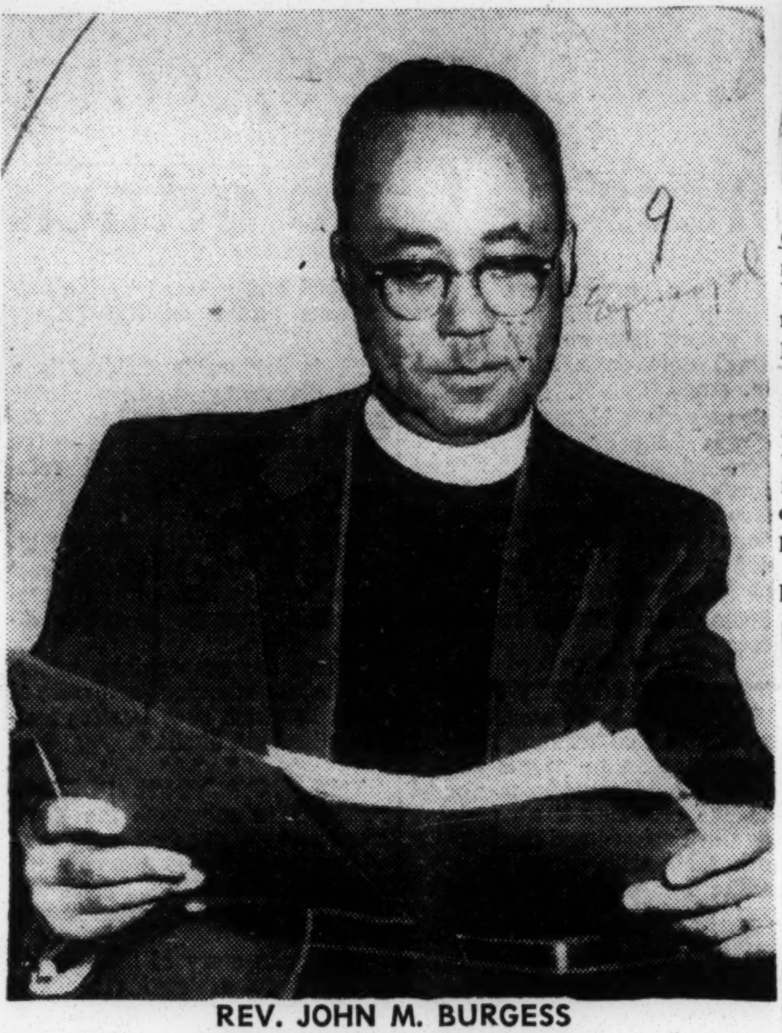
9

Journal & Guide

Sat. 4-21-56

Norfolk, Va.

REV. JOHN M. BURGESS
Archdeacon Of Boston



9

Episcopal

REV. JOHN M. BURGESS
Named to high church post

Afro-American P. 5

Former Howard chaplain new Episcopal archdeacon

Sat. 4-21-56

Baltimore, Md.

BOSTON —The Rev. John M. Burgess, canon of Washington Cathedral and Episcopal chaplain at Howard University, has been appointed archdeacon of the Episcopal Church in the Boston area

The first of his race to serve in that capacity, he will direct the charitable activites of the Episcopal city mission.

He will supervise the Episcopal charities in Suffolk County, including 13 missions and aided parishes.

* * *

HE WILL also preside at Archdeaconry meetings and assist Bishop Norman Nash.

The Rev. Mr. Burgess is a native of Grand Rapids, Michigan, and was graduated from the University of Michigan where he also received his master's degree in sociology.

In 1934 he graduated from Episcopal Theological School in Cambridge and was ordained the following year.

* * *

BEFORE GOING to Washington, the 47-year-old clergyman, served as rector at St. Philip's Church in his home twon for four years and at St. Simon of Cyrene Mission in Woodlawn, Ohio.

In Washington, he is president of the Board of Examing Chaplains which examines all ministerial candidate applications.

The Rev. Mr. Burgess, who will assume his duties here in June is married to the former Esther Taylor of Fredericton, N.B.; they have two children.

Negro Named To Episcopal Post In Massachusetts

Advocate P. 1

Jackson, Miss.

Sat. 4-14-56

WASHINGTON, D. C., April 9—Canon John M. Burgess, first Negro clergyman on the staff of Washington Cathedral has been named Archdeacon of the Episcopal diocese of Massachusetts.

The Right Rev. Norman Nash, Episcopal Bishop of Massachusetts appointed Burgess to the post in which he will supervise 13 missions in Boston and administer the charitable activities of the Episcopal City Mission in Boston.

Advocate P. 7

Sat. 4-18-56

He will be the first Negro to hold the Arch deacon post.

NEGRO PAIR TO WED IN CATHEDRAL HERE

Commercial Appeal P. 25

Episcopalians Grant Use Due To Lack Of Church

Thurs. 6-7-56

Because Negro Episcopalians in Memphis are temporarily without their church, a Negro couple will be married in St. Mary's Episcopal Cathedral tonight.

Memphis, Tenn.

They are L. Alec Wilson, managing editor of the Tri-State Defender, Negro newspaper, and Imogene A. Watkins. The ceremony will be performed by Rev. St. Julian A. Simpkins Jr., rector of Emmanuel Episcopal (Negro) Church.

Rev. Simpkins said permission to perform the ceremony in the cathedral had been granted because his church, under construction, at 425 Cynthia Place, will not be ready for services until about Oct. 1.

Another "First"

P. 1

Colored Churchman New Archdeacon Of Boston

Journal + Guide Sat. 4-21-56

Norfolk, Va.

NEW YORK—(ANP) —For the first time in the history of the Episcopal Diocese of Massachusetts, a Negro has been named Archdeacon of Boston. He is the Rev. John M. Burgess, Canon of the National Cathedral in Washington, D. C. and Episcopal Chaplain in Howard University since 1946.

Canon Burgess, who will assume his new duties in June, succeeds the Rt. Rev. Raymond Adams Heron, Suffragan Bishop of Massachusetts from 1938-54, who recently retired. In his new post, Canon Burgess will supervise the 13th Episcopal mission churches in the Boston area and administer the work of the Episcopal City Mission there.

Journal + Guide

BORN IN GRAND Rapids. Mich., in 1909, Canon Burgess holds a B. A. and a M. A. from the University of Michigan and a B. D. from the Episcopal Theological School in Cambrige. Mass. Ordained a deacon in 1934 and a priest in 1935, he has served churches in Grand Rapids, Mich., and in Cincinnati, Ohio.

A member of the Bi Racial Committee for Negro Work of the National Council of the Protestant Episcopal Church, Canon Burgess is married and has two children.

Chicago Episcopalians fill new integrated church

Afro-American P. 6

Sat. 4-21-56

CHICAGO (ANP) — The Episcopal Church of the Holy Communion was filled to capacity Sunday morning.

Extra chairs had to be set up as white members of the Holy Communion congregation turned out in large numbers to greet new members.

What made the event exceptional was that the new members were all from the former St. Simon the Cyrenian Episcopal Church, a colored congregation, and the Holy Communion Church was all white — until Sunday.

Baltimore, Md.

THE CHURCH IS located in suburban Maywood and some 172 worshippers were present for the 11 a.m. communion. The average attendance has been about 70.

Earlier this year, the two churches decided to move when both began plans for enlarging their respective edifices. The St. Simon Church was begun in 1937 within the Holy Communion parish.

Sunday, Rector John H. Tredrea, surveyed the congregation and remarked:

"I am very pleased and happy with the response. I am firmly convinced that the representatio[illegible] morning indicates tha[illegible]nbership is with us. "[illegible]d a representative group from St. Simon Church, too."

Women in Church Posts Favored By Episcopal Diocese Vote Here

Times New York

Wed. 5-9-56

By DAVID ANDERSON

The election of women as church wardens and vestrymen and as delegates to diocesan conventions of the Protestant Episcopal Diocese of New York was approved yesterday. However, a change of such importance requires two consecutive endorsements, so final action must wait until next year.

The change was approved at the 175th diocesan convention in Synod Hall, 110th Street and Amsterdam Avenue. The Right Rev. Horace W. B. Donegan, Bishop of the New York Diocese, described it as "a forward step of profound significance in the life of this diocese."

The votes in favor of women's participation were carried by almost 2-to-1 margins. The results were interpreted as assuring final approval in 1957.

White, blue and green ballots for the clergy, laity and mission personnel, respectively, had spaces for voting for "Vestry" and "Delegates." On the vestry vote the clergy went 128 for and 61 against the admission of women, while the laymen were 78 for and 45 against, making the total count 206 in favor to 106 against. The delegate vote ran: clergy, 126 to 63; laymen, 74 to 40; the total, 200 to 103.

Church wardens are elected from the vestries.

A year ago the women lost by an over-all count of 45 votes on the vestry issue and by 63 votes for the right to be delegates. Four years ago the women won by narrow margins only to lose out the following year. The dispute has been going on since 1934.

The Rev. Edward O. Miller, rector of St. George's Church, Stuyvesant Square, introduced the enabling resolution. He told the assembly that forty-two dioceses had women vestrymen and one other hal admitted them as delegates. There was no voice raised against the motion.

Times N 27

"In the light of the vital contribution to the church made by women, and the recognition they receive in all other areas of our social, business and professional life, I hope there will be no further postponement," Bishop Donegan said in his address to the convention earlier.

Wed 5-9-56

"Let me remind you," he added, "that this legislation does not in any way require a parish to have women on the vestry and to send women delegates. It is not mandatory."

Shifting populations, obsolete churches and the demand for new ones were termed by the bishop a "situation fraught with urgency" calling for vision and strength.

"I believe it will shocw you, as it did me, to learn that no new church for a newly gathered congregation has been built in Manhattan or the Bronx for thirty-five years," he said. Similarly it was sixty-nine years on Staten Island, fifty-six years in Dutchess County and seventy-three years in Putnam County.

"The honest fact is that we are not keeping pace," the prelate declared. "We are simply holding the line. The most congested spot in America is East Harlem from Ninety-sixth Street to 125th Street east of Madison Avenue where twelve new housing projects are either completed or under way."

Sixty per cent of the city population, 4,000,000 persons, are reportedly without any church affiliation. Bishop Donegan saw in this "the greatest evangelistic opportunity ever known here."

"In Westchester and Rockland Counties we are experiencing such rapid population growth that our existing churches are not even now meeting the needs of their communities and we have no churches in many localities which will be heavily populated within five to ten years," he asserted.

To mobilize the diocese to cope with this challenge, the Bishop asked that steps be taken to provide churches, rectories and parish houses where people now are and where they will be in 1970. A survey of suburban areas has been ordered.

The convention authorized an expenditure of $10,000 to study requirements of a five-year plan. A report is to be submitted next year, including an estimate of funds needed. Preparations for a major financial campaign in the spring of 1958 will now be started.

Colored Women Unite With White Episcopalians

Journal Sat. 4-21-56

Wilmington N.C.

On Thursday, April 12th at St. John's Episcopal Church, Fayetteville, the Woman's Auxiliary to the National Council of the Diocese of East Carolina in Convention, unanimously voted to abolish the Convocation of Colored Church workers and admitted that body into the Convocations of Edenton and Wilmington, respectively.

P. 1

This action was taken on a resolution proposed by the Colored Convocation, which had already been approved by the Executive Board of the Woman's Auxiliary last February of which Mrs. Walker Taylor is president.

Speaking in favor of the resolution at the Convention was the Rt. Rev. Thomas H. Wright, Bishop of the Diocese, and Mrs. Henry J. MacMillian, a former president of the Body and a former member of the Executive Council of the National Church. Members of the committee which drew up and signed the resolution are: Mrs. Edwin E. Kirton, chairman, Wilmington; Mrs. Marian Gunnells, Fayetteville; Mrs. Leila P. Mitchell, Kinston; Mrs. Martha Smith, Wilmington; Miss Octavia Kelly, Goldsboro; and Mrs. E. M. Powell, president of Colored Convocation, New Bern.

Among the delegates unanimously elected later, to attend the Provincial Meeting of the Synod of Sewanee to be held at Miami Beach, Fla., in October, was Mrs. Edwin E. Kirton, president of the local branch of the Woman's Auxiliary of St. Mark's Episcopal Church, Wilmington.

Episcopal Church Raps Segregation

Herald Miami Fla.

Sat. 2-25-56

GREENWICH, Conn. — (AP) — The Episcopal Church has laid down a set of guiding principles designed to help rid it of racial barriers throughout the country.

P. 3-B

"Desegregation must be the goal for all church institutions and agencies," the church's national council, its interim governing body, said in a statement.

"Any attitude or act in the House of God which sets brethren of different races apart from one another is sinful."

The National Council said the church historically — and doctrinally — has opposed racial and national distinctions, but that such discrimination has persisted in practice.

The principles, a guide to congregations, called for concrete action assuring Negroes and other minority groups equal participation in worship fellowship, in church administration, in building, personnel and general policy.

"Many are voluntarily removing barriers of race," the statement said.

Afro-American
Sat. 5-26-56
P. 5
Baltimore, Md.

ACCEPTS NEW POST—Dr. Daniel G. Hil, left, dean of the chapel at Howard University, presents a going away present to Canon John M. Burgess, Episcopal chaplain at Howard, who is leaving the University to accept the post of archdeacon of the Episcopal Diocese of Massachusetts. Looking on is Mrs. Burgess.

Chicago Episcopal Church Greets New White Rector

Defender P. 3 Sat. 6-9-56 Chicago, Ill.

By ALBERT BARNETT

Chicago's historic St. Thomas Episcopal church, founded in 1878, just seven years after the Great Fire of '71, made history Sunday, June 3, when the Rev. Harry A. Stirling assumed the pastorate at St. Thomas, thus becoming the first white rector of an all-Negro Episcopal congregation anywhere in America.

Father Stirling has been assistant rector at St. Thomas since 1942 and his elevation to the full pastorate reflects the present-day religious trend toward interracial fellowship and real Christian brotherhood in the various denominational churches of America.

LETTER OF VERIFICATION

George Seth Harris, ranking Episcopal layman and Senior Warden at St. Thomas, sent a letter of verification to the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago, which stated, in part, as follows:

". . .It is my pleasure to report to you that the Vestry of St. Thomas' church, Chicago, in a special meeting Thursday, May 4, 1956, elected Rev. Harry A. Stirling as their rector by unanimous vote of all members present. . .

"The Vestry will set a date sometime in the early part of September for the institution, and a reception to follow, to meet your schedule in order that you would be present. . ."

Father stirling and his parishioners believe that Churchdom—which includes the ministry, the prelacy and the priesthood must grow and change with the times, thereby conforming with modern religious thought and practice. St. Thomas, Chicago, therefore, has blazed the trail for the Episcopalians of America, and of the world.

NATIVE OF ENGLAND

Father Stirling, well equipped for this great interracial challenge, was born in Brighton, Sussex, England and was educated at St. Charles school, Ealing; William and Mary college and at Nashotah House, Nashotah, Wis.

He was ordained priest on May 16, 1926, by Bishop Charles Calmore, of Puerto Rico, and later was assistant priest at St. Johns, Christiansted, Virgin Islands, until 1940. He was assistant at the Church of the Acension, Chicago, from 1940, until 1942, when he was named assistant rector at St. Thomas church, 38th st. and Wabash ave.

St. Thomas Episcopal church thus joins the ranks of other denominational U. S. churches which have bridged the interracial gap and proved to the world that there is no Jim Crow in the Brotherhood of man and the Fatherhood of God. Here are just a few examples, taken from random:

The Rev. Robert S. Graetz, Montgomery, Ala., white minister of the all-Negro congregation at Trinity Lutheran church; Dr. A. J. Reynolds, Negro, called to the Sixth Presbyterian church, 62nd and Woodlawn, previously, all-white congregation; in Minneapolis at the recent Methodist General Conference, a resolution was passed, to abolish the all-Negro Central Jurisdiction;

Ernest Wilkins of Chicago, noted lawyer and the U. S. Assistant Secretary of Labor, elected as the first Negro president of the Judicial Council, National Methodist church;

In Clayton, Mo., near St. Louis, 300 delegates, representing 100,000 Lutherans of Illinois, Wisconsin and Missouri, adopted a resolution banning all segregation at the church's 37th annual conclave; in Chicago, other interracial churches include, Salem Lutheran at 74th and Calumet; St. James Methodist, 46th and Ellis; Shiloh 7th Day Adventist, 70th and S. Michigan, and the First Baptist church of Chicago, 935 E. 50th st.

NEW ERA FOR ST. THOMAS

St. Thomas, first Episcopal church to "bridge the barrier," will flourish under its new aegis, because religious philosophy teaches all that none can outgrow the Episcopate and the Scripture — because the Holy Book widens and deepens with our years.

Chapel Is Donated To Negro Church

From The Commercial Appeal
Jonesboro, Ark., Bureau

Commercial Appeal P. 30 Thurs. 3-1-56 Memphis, Tenn.

JONESBORO, Ark., Feb. 29.—The picturesque St. Mark's Episcopal Church building here, which was abandoned when the congregation built a new structure in South Jonesboro, will again be a house of worship.

Mr. and Mrs. Pierre Latourette, who purchased the property, said the chapel is being donated to the congregation of St. Paul's African Methodist Episcopal Church here.

After bricks are removed from outside the building, the structure will be moved about two blocks to the site of St. Paul's AME Church. It will replace the Negro church that burned recently.

After being relocated, the building will be redecorated inside and new siding will cover the outside.

With insuarnce received after the other building burned, plus a $2,000 bequest from the will of the late Mrs. C. M. Lutterloh, the congregation will be able to have a new sanctuary soon. The chapel will be of sufficient size to accommodate the congregation

Says Church Faces Integration Test

Afro-American - Baltimore, Md.

Sat. 7-28-56

BY CONRAD CLARK

BOSTON — Last week, the New Archdeacon of the Episcopal Diocese of Massachusetts said, in his opinion, that "the problem of integration of races will face severe tests in small community churches."

9

The newly appointed Archdeacon, the Rev. John M. Burgess, is first colored person to become a member of the diocesan staff of the Episcopal Diocese of Massachusetts. He administers the diocese's charitable activities in Suffolk County.

f.13

There are 13 parishes and missions under his jurisdiction, several in Boston's South End and Roxbury, which are now, according to Rev. Burgess, "beginning to carry out positive programs of integration."

Prior to his coming here on June 19, the new Archdeacon, who still answers to the name of "Canon Burgess" was Episcopal Chaplain of Howard University, Washington, and Canon of the Washington Cathedral of the District of Columbia.

* * *

IN DISCUSSING his appointment here, "Canon Burgess" said that the reason he accepted it was that the diocese appointment was a challenge presented by the "changing emphasis in urban church work with populations moving to the suburbs."

Continuing, he said that the church is called on to minister to nationality, economic, and racial groups, so they will not be stranded in the city, adding:

"If the churches have any doctrines of brotherhood and human relations, they ought to be witnessing to them in an aggressive fashion."

The canon feels that with crowded city conditions and the movement of families to the suburbs, it is the small community church, as well as the urban church which will need help in tackling the race problem.

* * *

HIS INTERPRETATION of integration is that it is part of the ordering of the community.

"Individuals," he said, "ought to be able to accept one another as people in racial, economic, and nationality areas. This will be the test."

Referring to Washington, he said "the great advance made in race relations during the past five years is miraculous. But of all the institutions, the church has been least able to adjust to the change in racial atmosphere."

Canon Burgess was the only colored man on the cathedral staff. Catholic and Quaker schools in Washington are open to colored pupils.

* * *

THE CHURCHES have not kept pace with secular institutions in letting down the barriers, he said and because the churches have been slow to move in matters of segregation, "colored students are quick to state, 'The church has nothing to say to us,' " he explained.

"Among colored students," he said, "one finds, not atheism but a lack of concern about the church because it seems less related to their daily needs and is the last institution to speak out in areas of human relations."

In his student work, he said he found a turning away from the church because of this feeling of irrelevancy to what is important and a lack of interest in what the church has to say.

"TO HELP students to understand their role in the church, and to witness to its faith," he said, was a genuine challenge.

Last summer he visited many West Indian Islands, including Jamaica, Trinidad and British Guiana, to see what kind of church life a number of his graduates were experiencing.

In the latter three islands, he said, he was very much interested in seeing that even as young graduates, students were accepting responsibility in church life, "because of their college projects."

Good Shepherd Episcopal Gets New Minister Today

Advertiser, Montgomery, Ala.

Sat 9-1-56

NEW PRIEST
Father Dubose

Father Dubose, a priest for the Shepherd, Jackson at East Grove Street, has been assigned and will conduct the first servce at 11 a.m. Sunday. His ministry will begin with a celebration of Holy Communion and sermon. The sermon's topic, "The Good Shepherd." The public is invited. The Rev. Robert E. DeBose Jr., a native of Birmingham, did his elementary and high school work in the is a graduate of St. Augustine's College, Raleigh, N.C., and Seabury-Western Theological Seminary, Evanston, Ill. After completing his theological training he was ordained deacon by the Rt. Rev. C. C. J. Carpenter Bishop of the Episcopal Diocese of Alabama on June 13, 1953. After serving for six months as deacon he was ordained Priest by the Rt. Rev. George M. Murray, Suffragan Bishop of the Episcopal Diocese of Alabama on Dec. 19, 1943. The Rev. Mr. Dubose comes to Montgomery from Tuskegee, where he served for three years as Vicar of St. Andrew's Episcopal Church, and Chaplain to Episcopal Faculty staff, and students at Tuskegee Institute. He is married to the former Miss Angela Grace Edwards of Evanston, Ill. The Duboses have two children, Robert Earl III, and Audrice Grace. Effective today, Sept. 1 Father DuBose becomes Vicar of the Episcopal Church of the Good Shepherd.

f.3-B

9 1956

EVANGELICAL AND REFORMED CHURCH

Church Synod Backs Court, Urges 785,000 to Integrate

Inquirer P. 14

Wed. Sep. 5 '56

Phila., Pa.

By DON SCOTT

Inquirer Reporter

LANCASTER, Pa., Sept. 4. — The General Synod of the Evangelical and Reformed Church meeting at Franklin and Marshall College here, today called upon its 2573 pastors and 785,000 members to support constructive programs toward integration in their communities.

Voicing full support of the decision of the Supreme Court of the United States outlawing segregation in the public schools, the 400-member General Synod (ruling body) deplored attempts to evade the decision of the Supreme Court by means which weaken and undermine the public schools.

A report of the commission on Christian Social action said discrimination and segregation have proved to be a denial of the justice God demands we owe to our neighbors.

It said the Supreme Court decision "provides the occasion for the members of Christian congregations to bear witness to the truth in love and to the love of truth; to support with their sympathy and prayers those who are devoted to constructive efforts towards a greater degree of justice; and to encourage consultation between white and colored persons in the local community in the interest of common understanding and planning."

The General Synod also stated that all national meetings of the Evangelical and Reformed Church will be held only where all facilities are open to all participants alike, without regard to race or color. There are some 300 Evangelical and Reformed churches in 12 southern states.

Other resolutions calling for the support of the United Nations, an expanded long-range program of technical assistance and economic development programs, and support for the Government's program on nuclear energy for peaceful uses were sent to President Eisenhower and other government officials.

For $1,000,000 Courier P. 2 Sat. 3-24-56

Father Divine Will Sue 'Confidential'

Pittsburgh, Pa

PHILADELPHIA—In "defense of the good name of Father Divine," the law firm of Norris, Schmidt, Higginbotham, Green, and Harris announced here that it will sue Confidential magazine for $1,000,000 within the next ten days.

9

Atty. Austin Norris told The Courier that the Rev. M. J. Divine, leader of an international religious order had authorized the law firm to "take any legal steps deemed necessary." Mr. Norris said that Confidential magazine had made "baseless attacks" upon Father Divine's "morals."

Father Divine Considers Suit

Daily World Sun. 4-8-56

PHILADELPHIA—(A N P)— An attorney for Father Divine has indicated that the cult leader will file a $1,000,000 libel suit against Confidential Magazine as a result of an article appearing in its May issue.

Atlanta Ga.

The article, telling of the "revelations" of an ex-"rosebud" in Father Divine's Kingdom, purports to show that members of the "Feminine Youth Group (Rosebuds)" are neither as spotless nor as virtuous as outsiders are led to believe.

P. 5

Carol Sweet Hunt, a white woman who at one time was among the more notable Rosebuds, is quoted in Confidential as saying:

"Today it seems impossible to believe that I ever submitted to his brutal, passionate attack on me and even more incredible that I meekly returned to his office for repetitions."

Miss Hunt accused Father Divine of having had a "whole harem of white girls." She wrote that "for six years" she had lived "cheated despoiled, and I'm sure laughed at by this wily scoundrel who masquerades as a man of God."

Austin Norris, counsel for the spiirtualist, labeled the charges as a "baseless" attack. He indicated that Miss Hunt will probably be called upon to prove her allegations in court.

Father Divine May File $1,000,000 Suit Against Confidential Magazine

Call P. 3 Fri. 4-13-56

Kansas City, Mo.

PHILADELPHIA — (ANP) — An attorney for Father Divine has indicated that the cult leader will file a $1,000,000 libel suit against Confidential magazine as a result of an article appearing in its May issue.

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FATHER DIVINE
To ~~Sue For~~ $ Million

Father Divine Sues Magazine For $1 Million

Journal & Guide Sat. 4-21-56

Norfolk, Va.

PHILADELPHIA — (INS) — Attorneys for the Rev. M. J. Divine, known to his followers as Father Divine, were reported working on a million dollar damage suit against Confidential Magazine.

P. 1

A secretary to Father Divine said the suit will follow another action in U. S. District Court in Philadelphia Friday, in which the cult leader claimed $500,000 damages against the Union News Company, distributors of the magazine.

* * *

THE SUIT filed by the Philadelphia law firm of Norris, Schmidt, Green, Harris and Higginbotham, charged that the distributing firm "did maliciously, wilfully, and illegally circulate and distribute the May 1956 issue of the monthly magazine known as Confidential."

That issue, according to the suit, carried an article which allegedly injured his "good name and reputation," for which the pastor demands compensatory and punitive damages of $500,000.

* * *

THE SECRETARY said she did not know when the suit against Confidential would be filed, but she explained:

"It will be soon. After all, Father Divine really needs no defense, but his many followers feel that such statements should not be made, and it is for their sake that the suits are being pressed."

Claims She Lost Virtue In Church

The article which Father Divine considered libelous was apparently the one reportedly written by a white woman, Carol Sweet Hunt, in the May issue of Confidential Magazine. In the article she described her experiences in Father Divine's Circle Mission Church in Philadelphia.

"I was a virgin, turned 21 by a few days," she wrote, describing the "hot July night" in 1942 when she lost her virtue in the Philadelphia "heaven."

* * *

AFTER THAT first torrid night, the woman says she was called back for repeat performances on an average of once a month.

The article went on to say that there was "a whole harem of white girls" in Circle Mission at that time.

Father Divine Sues Magazine For $1 Million

Defender Sat. 4-28-56 Chicago, Ill.

PHILADELPHIA — (INS) —Attorneys for the Rev. M. J. Divine, known to his followers as Father Divine, were reported working on a million dollar damage suit against Confidential Magazine.

P. 4

A secretary to Father Divine said the suit will follow another action in U. S. District Court in Philadelphia Friday, in which the cult leader claimed $500,000 damages against the Union News Co., distributors of the magazine.

The suit, filed by the Philadelphia law firm of Noris, Schmidt, Green, Harris and Higginbotham, charged that the distributing firm "did maliciously, willfully, and illegally circulate and distribute the May 1956 issue of the monthly magazine known as Confidential."

ARTICLE CITED

That issue, according to the suit, carried an article which allegedly injured his "good name and reputation, for which the pastor demands compensatory and punitive damages of $500,000.

Father Divine sues for 500 Gs

Afro-American Baltimore, Md. Sat. 4-28-56

PHILADELPHIA—Father Divine says he's an "honorable, decent, law abiding individual of high moral character and principles."

And he didn't like what Confidential Magazine had to say about him in its May, 1956, issue.

P. 17

The article in question was entitled, "I was One Of Father Divine's Angels." It was signed by Carol Sweet Hunt, who gave no other identification.

So the man, whom his followers call "God," has filed a suit in Federal Court here asking a half million dollar judgment against the Union News Co.

The way Father Divine sees it, the piece was "false, malicious, defamatory and libelous in itself and injurious to my reputation."

* * *

HE CHARGES the company distributed a magazine which held him "out to public ridicule, scorn and contempt."

Wants $500,000 From Union News Company

Courier P. 3

Confidential: Father Divine Sues

Pittsburgh, Pa.

PHILADELPHIA—A $500,000 suit has been filed against the Union News Company by Father Divine in U. S. District Court here.

Sat 8-11-56

Father Divine's action was based upon the company's distribution of Confidential magazine which Father Divine says held him "out to public ridicule, scorn and contempt" in its May issue.

9

The Rev. Divine had threatened to sue the magazine, itself, last spring after the article appeared.

'God' looks at world mixup

Afro-American

By EDWARD PEEKS

Sat 12-15-56

"You can see how the failure of the nations to accept these principles of Democracy I have set forth causes such strife and confusion and results in the destruction of thousands of lives and millions of dollars in property damage."

Baltimore, Md.

So stated Father Divine in a letter to a follower on "Hungarian and Middle East Crises," published in the Dec. 1 New Day, tabloid size paper put out by the leader who is known to some as God.

9 P. 20

Father, "well and happy in spirit, body and mind," takes a long look at the mixup in Europe and the Middle East in answers to four pages of letters from his disciples scattered over the world.

* * *

"I AM GLAD to have your itinerary of the places you expect to stop on the journey around the Cape of Good Hope, because of the situation in the Near East," he writes Miss Roma Graveur, ship's education officer, M/n Flaminia, Singapore.

FATHER TELLS her that the love and harmony she has "enjoyed among my followers throughout the world could be extended to all nations, if they would hearken unto my voice and do my commandments.

"It may seem that trouble in the Near East is a different problem from that in Hungary, but they are one and the same," he says.

"Had they obeyed when I told all of the nations of the free world to unite as one universal sovereignty in July, 1944, the present world crises would not now exist."

* * *

AT THAT, the Rev. Mr. Divine does not completely ignore the existence of the United Nations, but apparently it is not a part of his plan.

Father says he "saved Austria and gave her liberty without the shedding of blood" and the same "would have been done for every nation that hearkened unto My Voice."

"I have not only taught millions of you, my followers, to speak one tongue, but I have taught you to speak one political language—Americanism or Democracy," he declares.

* * *

FATHER TELLS an Austrian correspondent, who signs his name J. T.:

"If the Democratic nations fail to take cognizance of my words and fail to unite willingly, they shall see Communism unite by force and oppression, the world in bloodshed, terror and misery."

On the unity theme against communism, Father merits the endorsement of Secretary of State Dulles, most Christians and other believers who say the same thing.

FATHER DIVINE explains to Miss L. H. of Switzerland, "It may sound like foolishness to some, but the nation that beholds God shall lead the way to international peace.

"It is written and I am fulfilling it in this day.

"Sing and rejoice, O daughter of Zion; for I come and I will dwell in the midst of thee..."

* * *

THE DAUGHTER enclosed a peace letter addressed to President Eisenhower and asked Father to transmit her message.

He returned the message intended for the President and suggested that the follower mail it direct from her country, assuring her that it was all right to refer to the New Day weekly.

FATHER DIVINE

A copy of the paper is received every week at both the White House and the Congressional Library, he said, "So it would not be necessary to send the President an extra copy, unless you especially wish to do so."

* * *

SOME LETTERS carry the salutation of "My dear Father and Mother" and close with "Thank You Father and Mother," but Father alone invariably answers as the Rev. M. J. Divine (better known as Father Divine).

The paper carries a reprint of the Rev. Mr. Divine's "Ultimatum on Segregation and Discrimination," a warning to "men who are endeavoring to undermine the Constitution... and destroy civil rights..."

Peace, brothers and sisters. Father says he has it and it's wonderful.

FEDERAL COUNCIL OF CHURCHES

9 1956

CHURCHES IN POLITICS

Daily Tribune

Protestant clergy and laymen who resented the political meddling and Marxist slant of the old Federal Council of Churches now have ~~been given cause for~~ concern about the activities of its successor organization, ~~the National~~ Council of Churches of Christ.

Feb 9

When the new council was set up in 1950 by 30 denominations of Protestant and Eastern Orthodox Christians, a committee of 190 prominent laymen was organized with the aim of increasing lay participation in the work of the church. This committee was dissolved last year and a final report on its service has been made by the chairman, J. Howard Pew of Philadelphia.

Chicago, Ill.

Mr. Pew says the committee repeatedly protested to the council general board against the issuance of controversial statements and studies in sociology, economics, and politics. Invariably, he says, the laymen were outvoted by the clergy, 10 to 1. In September, 1954, the committee made a formal effort to present its views to the general board. By a vote of 115 to 15, the lay group adopted a resolution which said:

"Our committee believes that the National Council of Churches impairs its ability to meet its prime responsibility when, sitting in judgment on current secular affairs, it becomes involved in economic or political controversy having no moral or ethical content, promoting division where unity of purpose should obtain, nor do we believe that the national council has a mandate to engage in such activities."

Tues. 2-7-56

Mr. Pew reports that the general board voted to receive the resolution "with gratitude" but took no further action, and thereafter most of the members of the lay committee "came finally to the realization that a wide chasm existed between the thinking of the laity and clergy and the executives of the denominational bodies which comprise the national council."

P. 14

He cites as examples of meddling in secular affairs pronouncements on such subjects as the Bricker amendment, strengthening the United Nations, collective security, reduction of armaments, and technical assistance to undeveloped countries.

Another example was a resolution by a study group of the council urging Congress to put an end to "procedural abuses" by investigating committees, including "the forcing of citizens, under pretext of investigation of subversive activies, to testify concerning their personal economic and political beliefs." The Pew report points out that such statements from the national council "might influence the American people to believe that communism is nothing more than a personal economic or political belief and that it is a gross invasion of personal privacy for a congressional witness to be questioned as to whether he is or ever has been a member of the Communist party."

The main issue raised by Mr. Pew's committee has been disturbing the churches for a long time. Some of the clergy and perhaps some laymen think the churches must speak on every conceivable subject, whether or not they are informed, so that Christianity may be made "relevant" to modern man. Other clergy and perhaps most laymen think the churches ought to preach the gospel and stay out of politics.

Leaders of the National Council of Churches, in its beginning, promised to take a middle ground, limiting their resolutions to questions involving essential moral and ethical principles, and adopting them only after full discussion by informed representatives of every viewpoint. Judging from Mr. Pew's report, the conservative viewpoint no longer has any chance to be heard.

Fortunately, nobody mistakes the voice of the National Council of Churches for the voice of God, and few are misled into thinking that the council leaders can speak for 34 million Protestant and Orthodox Christians. Most Americans still believe, with the founders of this Republic, that the intervention of religious organizations in the field of government brings results disastrous to both religion and the government.

9 1956

FRATERNAL COUNCIL OF CHURCHES

Here For 23rd Fraternal Council Of Churches Meet

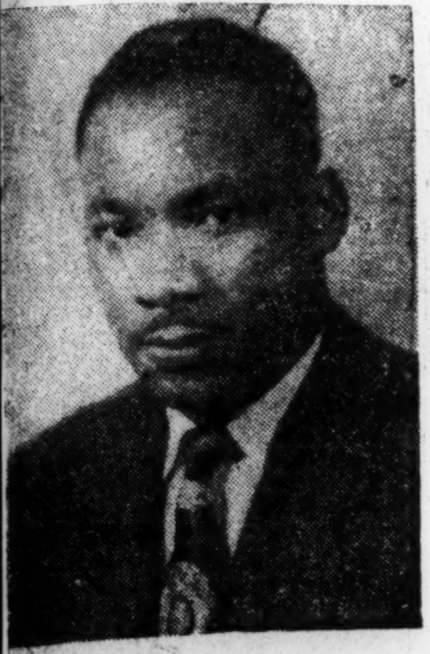
World B'ham Ala.
Wed. 7-4-56

P. 1

Spiritual leaders from all over the nation were due in Birmingham Tuesday through Thursday for the 23rd annual meeting of the ~~Fraternal Council of Churches~~, U. S. A., Inc., at Sixteenth Street Baptist Church pastored by the Rev. Luke Beard.

Youthful Rev. Dr. Martin Luther King, Jr., pastor of fashionable Dexter Avenue Baptist Church, Montgomery, Ala., was scheduled to be honored at the Tuesday night, July 3 opening session. The multi-honored president of the Montgomery Improvement Association is being cited by the council "for outstanding Christian leadership." He is one of the indicted Montgomery bus protest leaders.

Dr. Charles Leander Hill, outspoken president of Wilberforce University, Ohio, was slated to deliver the keynote speech at 7:30 Tuesday night. The brilliant and rugged thinking educator was guest speaker at the Periclean Club forum here in 1942. The 50-year-old, Ohio-born, preacher-president is one of the fearless champions of human rights.



DR. M. L. KING, JR.

Bishop William Jacob Walls, of Chicago, Ill., senior bishop of the African Methodist Episcopal Zion is scheduled to make the feature address at the Wednesday night session. The 71-year-old North Carolina born church leader has spearheaded a number of civil rights campaigns. He is one of the nation's most aggressive and colorful church leaders.

Bishop Edgar A. Love, of Baltimore, Maryland, president of the council and president of the Methodist College of Bishops for the Central Jurisdiction of the Methodist Church, is scheduled to give the president's annual address Wednesday afternoon. He presides over the Baltimore area. Bishop Love was one of the founders of the Omega Psi Phi Fraternity.

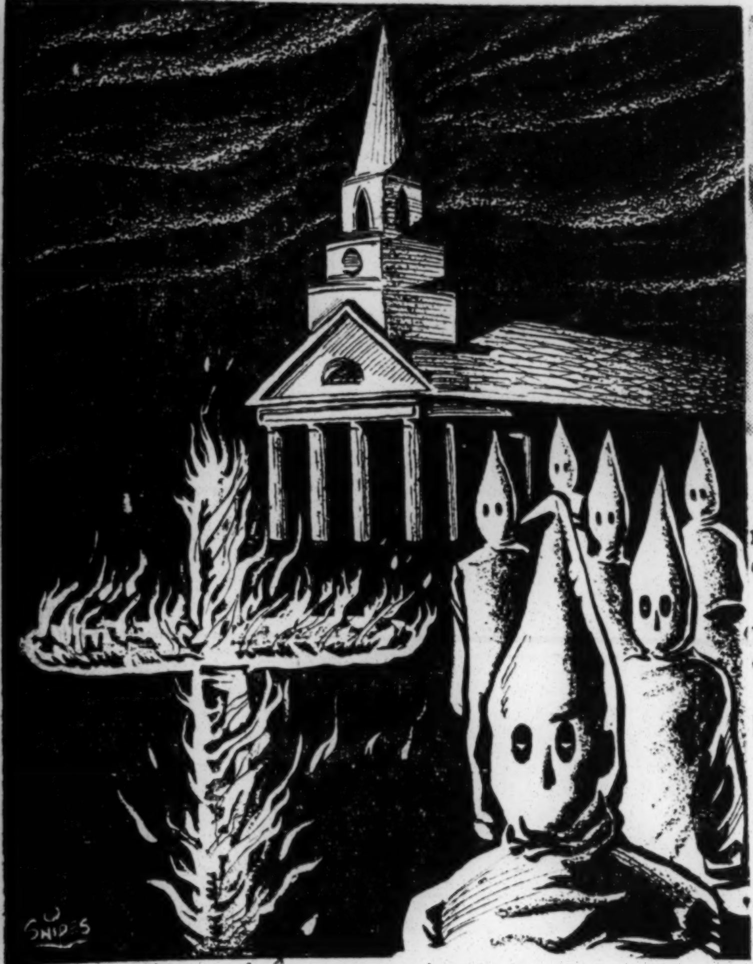
At the Thursday noon services, the Rev. Dr. William Holmes Borders, pastor of commodious Wheat Street Baptist Church, Atlanta, Ga., will bring the message.

The Rev. George W. Lucas of Dayton, Ohio, council executive secretary will give an illustrated lecture on Africa at the Thursday evening session. Dr. L. K. Jackson of Gary, Indiana, will discuss the "Christian Foundation of American Democracy."

Venerable Dr. W. H. Jernagin, of Washington, D. C., chairman of the council's executive committee, is scheduled to make one of the feature speeches.

"The Christian Answer" is the theme of the meeting.

Four seminars are scheduled for Wednesday afternoon. Various leaders will try to put the Christian answer to problems of housing, education, labor relations and organized religion.



Herald P.1

Integration Raps At Church Door In Uneasy Dixie

Thurs. 3-29-56

Miami, Fla.

9

Third of a Series

By BERT COLLIER
Herald Staff Writer

NASHVILLE, Tenn. — Fiery crosses burning on church lawns and dismissal of pastors who are too "liberal" are signs that the churches of the South are torn by the segregation issue.

There are ministers who believe that religion, which the South takes most seriously, is the only sure answer to racial problems.

COLLIER

But they are afraid to push too hard, for fear of causing another historic split like that which occurred a century ago over slavery.

The South's two largest denominations, both of which have headquarters here, are troubled by impending fights at their next meetings.

The Southern Baptist Convention, with its eight million members, is conducting a program designed to "create an atmosphere of moderation and cooperation" in carrying out the Supreme Court mandate for integration of the public schools.

It is a carefully devised program designed to help communities handle the matter on a basis of Christian principles.

But the program is under hot fire and the commission which sponsors it may be abolished, or have its authority clipped, at the next annual meeting.

The Methodists, largest of all Protestant denominations, have great strength in the South.

Members are girding for battle on the segregation issue at the general conference in Minneapolis April 25.

"It is a highly controversial question," said an official at the Southern conference headquarters here.

"Frankly, we are afraid of the disruptive effect."

★ ★ ★

Methodists May Delay Showdown

THE METHODISTS, quite likely, will refer the matter to a study commission. Since the General Conference meets every four years, this would delay a showdown fight.

The question facing the Methodists is church integration, which would come up as an organizational matter.

The church has five regional jurisdictions, and a sixth central jurisdiction, largely for Negro churches. A move is on to eliminate this sixth group and amalgamate its members into the regional setups.

Generally Methodists favor integration. A national poll, sampling the church's 29 million members, showed only 16 per cent favored segregated churches, while 56 per cent would remove all racial barriers.

But the core of resistance is in the South. Here, most votes were for continued segregation. Here the church's powerful voices urge delay.

Bishop William T. Watkins, of the Louisville area, supports moderation and delay.

Herald P.2-A

"The doors to new areas of racial brotherhood simply cannot be blasted open," the bishop said.

"They must be opened from within.

"Any violent assault will not only fail, but will keep the doors closed indefinitely.

"Our slower pace is a swifter way to arrive at the goal. Whoever doubts this simply does not know the South."

★ ★ ★

Baptist Plan Devised in 1954

THE SOUTHERN Baptist Convention is even more directly affected by integration because the great majority of its churches are in the segregation belt.

The work of its Christian Life Commission, and the reaction it meets at the top level as well as in the rank and file, illustrates the trouble ahead.

Dr. A. C. Miller, director of the commission, began two years ago to work on a plan to assist in the integration process.

"Our function is to create an atmosphere of moderation and cooperation, one that will enable school boards to do what they must," Dr. Miller said.

"We do not tell the school boards, or anyone, what to do. We simply seek to cultivate the climate of tolerance."

The Christian Life Commission distributes literature to churches and groups that request it. It helps organize discussion groups and workshops on race relations. Some, as in Nashville, have been outstandingly successful.

"Religion is the only key to the situation," said Dr. Miller. "Politics will never solve the question of integration. Rather it will create new and harder problems.

"The state cannot legislate the question of man's dignity and worth and moral integrity. All the state can do is enact laws and impose restraints.

"Religion cannot escape its responsibility in this struggle."

★ ★ ★

Cross: Symbol of Love or Hate?

DR. MILLER'S program is criticized by many of his colleagues. They argue that the church's mission is to preach the gospel, not to assist in a controversial change.

While accepting the principle of integration, as demonstrated by convention action, they oppose application at this time in local churches.

They say the people are not ready to accept this change.

In Sylacauga, Ala., a burning cross was placed on a church lawn after the minister spoke out for integration.

He met the challenge by stating he would replace the fiery symbol of hate with a permanent electric cross signifying love.

Members of his congregation talked him into forgetting the incident.

Another congregation in Montgomery approved integration as a moral truth. But it rebelled when the minister invited the Negro janitor to share in the communion.

These are signs of opposition within the churches. It will be a long time changing.

Exit The Rural Churches

Daily World P. 6

Sat. 4-21-56

Atlanta, Ga.

The contribution of the rural church is a permanent fixation in the lives of thousands of Americans now in the industrial whirlpool all over America.

It was a powerful factor in the lives of pioneer Americans before we had any large cities. As old as the settlement of this country, the rural church stands out as one of those strong determining essentials in those agencies that made this country great

For many decades these simple structures housed the community common interests, early schools, lodges and social agencies. Before the paved roads came along to brighten and enhance opportunities in rural living, these churches were as close together as two or three miles.

In the early days before we got out of the mud these represented long distances and many a boy and girl walked as far as three miles twice per day to and from school.

With the coming of the automobile and paved roads, these churches became decimated to alarming conditions. One by one their usefulness ceased and like the consolidated district school, they began the long trek toward merges, losing their identity in the communities where they had held forth so long and well.

When the farms became depopulated in the spin of an industrial revolution, many of these merged churches of the rurals passed out of existence. In that the country was losing one of the conspicious units in the structure of genuine Americanism.

One in passing along our highways laments the crumbing and tumbling structure of the rural churches that have performed such a distinct service in the lives of great Americans.

Along with the passing of the one family farm and the community school, the rural church itself is fast becoming one of the fading pages in our book on legends around the primitive traditions of the early settlement of a country that has come from the pine cabins of the wilderness of the backfields into the forefront of a stirring and changing industrial empire.

Would Null Exemption Of Integrated Church

Constitution

Thurs, 3-22-56

P. 20

Atlanta, Ga.

JACKSON, Miss., March 21. (AP)—Churches and their societies and private organizations operating on a nonsegregated basis would lose their property tax exemptions, under a proposed bill in the Mississippi Senate.

Sen. George Yarbrough introduced the bill yesterday. It was referred today to the Senate Finance Committee.

Around the World With the

Churches

By B. H. LOGAN

Courier P. 13

Sat. 5-19-56

Pittsburgh, Pa.

Dr. Jackson's 'Negro Declaration'

CHICAGO—We are presenting for our readers this week the declaration by Dr. J. H. Jackson called the "Negro's Declaration of Intention." Dr. Jackson is pastor of Olivet Baptist Church of Chicago, one of the largest congregations in the world. He is also president of the National Baptist Convention, USA, Inc., which includes nearly 25,000 churches and over 4,500,000 members.

The Sunday Publishing Board is serving over 22,000 Sunday schools with literature.

The declaration is as follows:

1—At all times, we intend to support the Federal Constitution, to obey the laws of the land, to avoid contempt of courts, and to respect the judgments and decrees of the Supreme Court of the United States of America, and to always abide by the same.

2—Whatever is said or done against the United States of America by enemies, foreign or domestic, we will ever oppose with all of our heart, mind, body, soul and strength.

3—We intend to continue to teach our children that this nation is a great free republic of law and order, with a system of government of the people, by the people, and for the people. And, any person who disobeys the laws of the land and teaches others to do so is a declared enemy of this nation and is working for its overthrow; and hence, does not deserve the right of free participation in the nation's life, and is unworthy of the security that the country gives, and is subject to the penalties of the law. We shall also teach our children that this nation under God was founded in the spirit of justice, freedom, and due regard for moral law, and cannot survive without remaining true to its foundation principles.

4—We intend to participate in the total cultural life of the nation, both for personal growth and development, and for the further progress of the country itself.

5—We intend always to cherish and to give thanks for those natural endowments and special gifts that have made our race great; and pledge all of our talents and resources in the building of a better social order and a more democratic world.

6—In spite of the doctrine of the segregationist, we shall always believe that the basic quality of real distinction is character, not color; and the statue of a person is determined by the power of his mind, the purity of his heart, and the highest possible dedication of his life.

7—We intend to crusade against all evils in our society that are designed to poison creative human relationships, and to crush the constructive growth of human personality, and to fight against the false doctrine which claims that some men are by origin, birth and nature, superior to others.

8 While we shall recognize a need for the patience that accompanies growth, we intend, at all times, to reject that doctrine of gradualism which implies that the established laws of the land should be gradually applied, and gradually obeyed, in order to respect the unjust traditions of men, and to give free reign and honor to destructive prejudices.

9—We intend to take every legal step to employ every constructive measure, and to cooperate with every group of loyal Americans in the struggle to preserve all of the nation's ideals, and to overcome every economic, political and cultural stumbling block that hinders the further progress of this great republic.

10—With love for our nation, goodwill towards all, utter devotion to the Federal Constitution, and undying faith in God; we intend to continue our struggle for the complete victory of freedom on every front, and the preservation of the soul of the nation whatever the cost. And if we are slain by the forces of oppression before our high purpose is achieved, we pray that we shall sleep under the shadows of the flag that we love, and that our flowing blood shall help wash from the nation's life, every olot of shame; and our bleached bones shall help to fertilize our hallowed soil for those who come after us; and our sacred dust shall be silent testimony and a lasting memorial to our eternal quest for justice, peace and goodwill.

May 17 will be observed as a day of prayer and fasting by a large segment of church folk in this country. May 17 is the second anniversary of the Supreme Court's decision outlawing segregation in the pubiic schools of the nation.

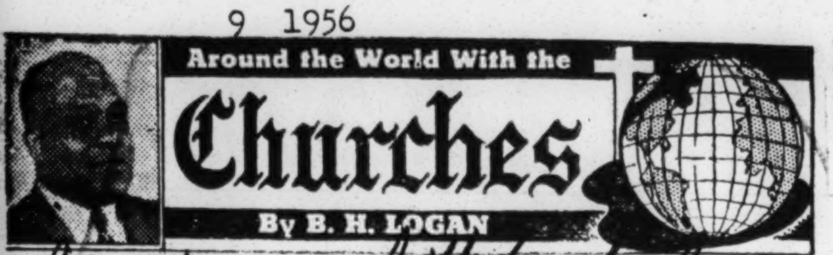
The AME Bishops approved the idea and several other denominational groups throughout the country. This will be a fine time to thank God for the blessings we have received and especially for the Justices of the Supreme Court whose decision set a spark of flame in this country.

We should thank God for those leaders in our group who have enough courage to take a firm stand for right.

Miss Tracy

9 1956

GENERAL



Around the World With the

Churches

By B. H. LOGAN

Courier Pittsburgh, Pa. Sat. 10-20-56 p. 19

Gospel Music Is Big Business

CHICAGO—Gospel music is big business. This was attested to on Oct. 4 when Red Foley, country and Western artist, was presented a gold record by Decca Records, Inc., for selling a million records of Thomas A. Dorsey's, "There Will Be Peace in the Valley." Professor Dorsey has written more real popular gospel hits than any other writer in the country.

■

Dr. J. A. Barbour

LOS ANGELES—This was another year of real travel for ye olde scribe. We spent seven weeks on the Pacific Coast in June-July and August-September. We spent most of our time with a relative of ours in Los Angeles. He happens to be one that we were always fond of from childhood. He and his fine wife are both medics. He is a dentist and she is a physician.

So we had a glorious time in the home of Drs. Robert Branch Jr. and their two lovely children, Betty and Bobbie. May God bless them in their endeavors.

Tennessee Ernie Ford is a close follow-up in this field on his TV show, with another Dorsey song, "Precious Lord, Take My Hand."

■

A Testimonial for Our Friend

COLUMBUS, Ohio—When we returned from one of our recent jaunts which took us through parts of Ohio, Kentucky and Tennessee, we found an invitation to a testimonial honoring our friend, Edward Lindsay Nix, retiring general superintendent of the Shiloh Baptist Sunday School. Mr. Nix served in the capacity of general superintendent for 33 years.

Congratulations to Mr. Nix, Shiloh Baptist Church and to its illustrious pastor, Dr. J. Wesley Parrish. We hope Mr. Nix will continue to improve in health and happiness. And may he continue to grow in grace and in knowledge of our Lord and Redeemer!

DETROIT—"The Role of the Church in a Changing Social Order" will be the theme of the Ministers' Institute sponsored by the Baptist Ministers' Conference of Detroit and Vicinity Oct. 30-31 and Nov. 1. Guest speaker for the institute will be Dr. John M. Ellison, Chancellor of Virginia Union University, Richmond, Va. The sessions will be held at Tabernacle Baptist Church, 6113-25 Beechwood St., Detroit. Dr. Jesse Jai McNeil is pastor.

■

PITTSBURGH—The annual United Nations Brunch will be held on Oct. 22 at the Webster Hall Hotel at 11:30 A. M. The program will honor two agencies of the United Nations that are 10 years old this year—UNESCO and UNICEF. The speaker will be Mrs. Werner J. Blanchard. She will speak on UNESCO "Exchanging Ideas With the World." Mrs. Blanchard has just returned from a trip to the Middle East where she visited the UNESCO projects.

■

CHESTER, Pa.—One of the finest remodeling jobs done by any church in the country is that of the Calvary Baptist Church of Chester. Dr. J. Pius Barbour, the illustrious pastor, deserves congratulations from the ministerial brotherhood for such a fine job. Dr. Barbour is a good pastor and outstanding writer and a courageous leader. Congratulations, my friend, for a job well done.

■

Rev. Lewis May Succeed Rev. Talley

STEELTON, Pa.—The Rev. E. T. Lewis seems to be a sure successor to Dr. C. E. Talley for the presidency of the Pennsylvania Baptist Convention. He is presently the first vice president and will probably advance to the top spot. The Rev. J. B. Williams of the Central District would make the convention a fine leader. Do not forget that the Rev. C. M. Smith, chairman of the convention's executive board, would make a fine leader. But as of now we predict the election of Dr. E. T. Lewis of Faith Tabernacle as the next president of the State Baptist Convention of Pennsylvania.

■

RICHMOND, Va.—There were two firsts among the Roman Catholic Priesthood in 1956, when in St. John's Abbey Church, Collegeville, Minn., the Rev. Theophil Waldorf Brown of the Order of St. Benedict was ordained to the Holy Priesthood by the Most Rev. Peter W. Bartholome, D. D., Bishop of St. Cloud, Minn.

The second ordination took place last June when the Rev. Father Mario Shaw, O. S. B., was ordained at St. Stephen's Cathedral, Owensboro, Ky., by Bishop Joseph Cotton.

■

DALLAS, Tex.—St. John Baptist Church, Dr. E. C. Estell Sr., pastor, will be the host church when the National Sunday School and Training Union Congress meets in Texas in 1957.

■

HOLLYWOOD—We had the pleasure while on the West Coast a few weeks ago, to spend some time with the Henri O'Bryants. Everything displayed of his business was impressive. Mr. and Mrs. O'Bryant very pleasantly showed us the largest variety of fabricated materials we have ever seen. We can hardly wait for that new robe to come to us. But we know it will surely come. For robes of any kind for choirs and for uniforms of all types the O'Bryants are tops.

'God Needs ~~No Defenders~~'

GWU Ban on Non-Believers Assailed By Dr. Davies Here as 'Blasphemy'

Post + Times Herald Mon. 11-26-56 P. 1

Washington, D.C.

George Washington University's policy of limiting its faculty to believers in God was denounced yesterday from a Washington pulpit.

The Rev. Dr. A. Powell Davies of All Souls' Church (Unitarian), 16th and Harvard sts. nw., called the newly announced policy "undemocratic" and "blasphemous."

General

His sermon, "The Rights of Atheists," was prompted by a statement made by the president of the University, Cloyd Heck Marvin, before the Washington Ministerial Union last Monday. Marvin said the University now has a policy of hiring only teachers who believe in God.

Being godly, God needs no defenders, Dr. Davies declared. "What kind of God could He be who needed security measures to protect Him?" he asked.

"It is apostasy—all of it!" the minister exclaimed. "And in a very deep sense, blasphemy. For God lives in the open mind, in the power of its thought, the voice of its truth, the inner impulse of its honesty. He needs no protection. No shelter. No defenses. Just give Him room . . ."

Although Marvin made his statement of policy, Dr. Davies said, to ingratiate himself with his audience, some ministers must have been displeased. For there are ministers "who do not want religious tests applied simply because they believe wholeheartedly in American democracy," he said.

A foundation stone of democracy is freedom of discussion, he pointed out, and thus a minister "may very well uphold the role of an atheist to teach in a university," he said. "If he fails to do so he is denying the self-same principle upon which his own freedom is based every time he preaches."

Many ministers, Dr. Davies thought, would favor "a certain amount of agnosticism" in a university professor. For himself, he said, "although I am decidedly a theist, I would contend that no rational mind can really avoid a certain amount of agnosticism."

In the absence of agnosticism, a professor, he said, "would be nothing but a fanatic and as a teacher, he would be an indoctrinator." Agnosticism leads to realism and humility, two qualities important to a university teacher, he noted.

MINNEAPOLIS, Minn.—(ANP)—Two large Protestant churches, one an all-Negro body and the other an all-white congregation, and located above and below the imaginary Mason-Dixon Line, last week flung their doors open to members of the opposite race.

Courier P. 14

One of the churches, an all-Negro Baptist church in Louisville, Ky., admitted 13 white persons to its congregation, in what is reported to be the first such integration move in Louisville since slavery days.

Pittsburgh, Pa.

General

■

IN THE NORTH, the fashionable Hennepin Ave. Methodist Church of Minneapolis, opened its doors to members of a small all-Negro church which is scheduled to be torn down to make way for a redevelopment project.

Sat 12-15-56

An invitation extended to members of the Border Methodist Church by the Hennepin congregation read:

"We invite you with sincere warmth."

GENERAL

9 1956

Russian Baptists Say American Women Too Worldly

Courier P.12

INDIANAPOLIS, Ind. — Mrs. Rosa Page Welch, well-known Disciples of Christ churchwoman, of Chicago, recently completed a 10-week tour of South America under the joint sponsorship of Presbyterian mission boards and the United Christian Missionary Society of the Disciples of Christ.

9

Mrs. Welch's singing took her into churches, mission schools, hospitals and social centers in four countries, returning to the United States in June.

Pittsburgh, Pa.

■

FRANKFURT, Germany — An American minister says that Russian Baptists who recently visited America were sadly disappointed because they found American women too worldly. The Rev. R. J. Smith of the Church of Christ recently returned to Frankfurt after a 10-day trip to Russia, where he met the Baptist leaders who visited America.

Sat 8-11-56

They told the Rev. Mr. Smith that they were shocked that Baptist women in America smoked, used lipstick and had other worldly ways. In the Soviet Union, devout Baptists do not drink or smoke, and the women use no cosmetics. He said the Soviet Government gave him encouragement in his plan to get visas for at least ministers of the Church of Christ to visit Russia.

■

Prof. Dorsey Presiding at Gospel Chorus Meet

HARTFORD, Conn. — Prof. Thomas A. Dorsey is presiding over the 24th annual session of the National Convention of Gospel Choirs and Choruses, Inc., in the Faith Congregational Church here, Aug. 6-10, the Rev. James A. Wright, host pastor. This is one of the finest organizations in the country, and it is doing a fine job with its youth department.

One of the highlights of the session was the annual address of President Thomas A. Dorsey. The old-timers are here: Mrs. Willa Mae Ford Smith, of the soloist bureau; Theodore F. Frye, treasurer of the organization. Mrs. Sallie Martin was slated to give a travelogue of her European tour. Five ministers appeared on the program as follows: the Rev. Henry Nicholson, East. St. Louis, Ill.; Herman Gore, St. Louis, Mo.; C. D. Simmons, Louisville, Ky., and D. S. Craig, Buffalo, N. Y. Mary Wilks, president of the youth, delivered her annual message.

■

NEW YORK, N. Y. — The Brotherhood of the United Lutheran Church in America may change its name to the Lutheran Church Men. The change will be proposed at the biennial convention at Kitchener, Ontario, Sept. 20-22. The idea is to get a more modern name somewhat in keeping with what the women did who used to be the Women's Missionary Society but are now the United Lutheran Church Women.

■

RICHMOND, Va. — The Rev. S. P. Perry, who has pastored St. Mark AME Zion Church for more than 20 years at Durham, N. C., is now pastor of Hood Temple AME Zion Church here. Dr. Perry led the Durham congregation into a new $250,000 edifice in September of 1955. The balance owed on that amount is less than $50,000. Dr. Perry succeeds the Rev. C. W. Turns, who was transferred to the Varick Memorial AME Zion Church in Philadelphia.

■

Religion Far From Dead in Soviet Union

MOSCOW — Britain's Archbishop of York is visiting in Russia. He conferred with leaders of the Russian Orthodox Church and said later that religion is far from dead in the Soviet Union.

■

MEMPHIS, Tenn. — The National Youth Conference of the CME Church drew more than 2,000 delegates to the 1956 session here in the Mount Olive Cathedral CME Church. The theme of the conference was "Building Personality." Highlighting the conference were addresses by four Bishops of the church. Bishop W. Y. Bell delivered a series of addresses. Others to speak were Bishops B. Julian Smith, B. W. Doyle and J. Claude Allen. Present at the sessions were eight of the nine Bishops. Bishop Arthur J. Hamlett, senior Bishop, was host to the conference.

■

GRIFFIN, Ga. — The 55th session of the Sunday School and Allen Christian Endeavor Leagues recently closed a wonderful session here. Dr. J. S. Downs did a fine job for the sessions. Among the visitors were Dr. and Mrs. H. C. Carswell of Atlanta. **Mrs. J. S. Downs, wife of the presiding elder, was highly commended for the way she handled the missionary women of the district. She and Dr. Downs are a wonderful team for the church in Georgia.**

Church, Business Leaders Meet

Defender Sat 9-1-56

Chicago, Ill.

DENVER, Colo. — A mass meeting designed to stimulate patronage of businessmen within the membership of the church throughout the country will be held here Wednesday, Sept. 5.

P.3

The Rev. M. L. King, Montgomery, Ala. bus boycott leader, will be the principal speaker and the meeting will take place at 8 p.m. in Zion Baptist church, Rev. Wendell T. Liggins, pastor.

9

Hollywood's Henri O'Bryant, national chairman of the meeting, will tell how tithing has built his robe manufacturing business to be the largest of its kind serving people throughout the country.

H. V. McDaniel, administrative assistant director of christian education in Denver, will speak on the importance of good public relations through Negro newspapers in building a business.

Elvin Caldwell, president of the Denver City council, will act as master of ceremonies.

According to Dr. C. L. Hawkins, local chairman of the meeting, a public invitation is extended to all Christian business men and women to attend this meeting.

A special committee headed by Attorney George L. Vaughn, jr., of Los Angeles, has drafted a resolution setting forth two points:

1. The annual income of the Negro has reached $16,000,000,000 a year.

2. A greater portion of this $16,000,000,000 can be kept within the Negro group by patronizing Negro owned business enterprises.

The resolution, in detail, will be sent to ministers and fraternal heads throughout the country, asking that patronage be first given to business men and women within their immediate memberships.

Such business practices would aid greatly in helping the Negro raise his economic standard and facilitate integration, the resolution points out.

Heaven 'Unsegregated' Says Dr. Peale

Advocate

New York, Sept. 17.—Heaven is completely unsegregated, Dr. Norman Vincent Peale, pastor of the Marble Collegiate Church, said today.

Jackson, Miss

Sat 9-22-56

Dr. Peale made the comment in response to a letter in the new issue of Look magazine.

The letter said: "I am a colored man living in the South, with my wife and four children. We are all devout church members and expect to go to Heaven when we die. I was just wondering if, when we climb the golden stairs, there will be white people beside us there, or will there be two stairs, one for colored and one for white? When we drink from the Fountain of God, will there be two, one for us and one for whites? Is God offering us a place in Heaven so we can be servants to the whites? I guess there will be religious meetings of all kinds. Will these also be segregated? If we are allowed to associate with the white people there, will the ones who are so strongly opposed to us be there too? These are questions I keep asking myself and I cannot find the answers. Will you help me?"

Advocate

Dr. Peale answered: "I am quite sure Heaven is completely unsegregated. The only division indicated seems to be that of the sheep from the goats, the good from the bad, and good and evil are no respecters of race. Don't allow yourself to be bitter. Ancient prejudice is rapidly crumbling."

6 of Every 10 Belong

Post & Times Herald Mon. 9-10-56 P. 1

Membership of American Churches Exceeds 100 Million for First Time

Washington, D.C.

NEW YORK, Sept. 9 (AP)—The turn to religion in the postwar world has carried the Nation's church membership past the 100 million mark for the first time in history, the National Council of Churches reported today.

Six out of every 10 Americans go to church regularly, but there is no way of determining yet whether the Nation is being swept by a real religious revival, a council official said.

A total of more than 136 million men, women and children belong to nearly 305,500 local churches served by 222,000 pastors and 264,700 Sunday schools run by three million volunteer workers, the Council said.

It said the financial boom that has accompanied this spiritual growth is putting $2 billion a year into the collection plates of all denominations. That is an average giving rate of $48.81 per church member per year.

"There is no doubt . . . of increased interest in religion in the United States," said Dr. Benson Y. Landis, editor of the Yearbook of American Churches.

"But figures alone cannot tell how deep this interest goes or whether the Nation is actually undergoing a spiritual reawakening. More members, new churches, gains in contributions—these are all good signs. But they are not conclusive."

A total of 100,162,529 persons belonged to United States churches as of last Jan. 1, according to the council. Thirty-six million children went to Sunday schools. Uncounted thousands of other persons went to churches but did not belong.

There were other gains recorded as well. The construction boom included new churches—5393 of them, costing a record $736 million. More than 8000 new pastors had charges. There were 354,000 active and inactive clergymen in all.

Breaking down the 100 million membership figure, the National Council reported there were 58,448,000 Protestants, 33,396,000 Roman Catholics and 5,500,000 Jews in the continental United States. In addition, it said, there were 2,386,000 members of Eastern Orthodox churches.

"With the exception of the depression mid-30s, church membership gains have been steadily outstripping population gains since the turn of the century," a Council spokesman said.

CHURCHES AND SEGREGATION

Life

Even in Christian ethics, racial segregation is a complicated problem. This is clear from LIFE's round table of southern Protestant religious leaders (*p. 139*) and the accompanying article by Billy Graham. But at least these articles separate the real complications from the phony. There is a broad consensus of church leaders that segregation is un-Christian.

If the leaven of Christian doctrine had been lacking, American race relations might never have progressed to the point where integration could even be considered. In leading the way the churches' chief emphasis is necessarily on the individual sinfulness of prejudice and hate, to be eradicated by personal conversion and the gospel of love. But as Billy Graham truly says, neighbor love strikes far deeper than integration. It is certainly a lot more than legal and social justice require. May it also turn out to be a little less? Mon. 10-1-56

Reinhold Niebuhr, in a recent issue of *Christian Century*, makes a "Proposal to Billy Graham." He recalls the revival movement of a century ago, led by Charles G. Finney, which made the abolition of slavery central to the religious experience of repentance. As a result, the antislavery cause was greatly advanced. "A hundred years later we still confront the same moral issue, though in a different historical context," says Niebuhr. But today the churches have not been treating it as American Christianity's "central moral problem."

Niebuhr proposes that Graham, copying Finney, should "embody the cause of justice—particularly where it is so closely and obviously related to the love commandment as on the race issue—into his revival message." He fears that the more usual revivalist technique, aimed at "inducing a private emotional crisis," is unsuitable for "collective sins" like enforced segregation. These need to be combated not only in each conscience but by public and collective Christian action. P. 46

It was a layman, Dr. Omer Carmichael, in concert with other citizens of Louisville, who brought about the painless integration of that city's schools. Meanwhile no Christian voice, lay or cloth, rose above the shameful clamor at Sturgis and Clay. Billy Graham will shortly hold a revival in New York; we wish it success. But we also wish that somebody would hold a good old-fashioned tent meeting in places like Clay, and include in his sermon, "When you come to the Lord, leave your hates behind."

Race Relations Decay In South, Graham Told

Courier-Journal Fri. 9-28-56 P. 8 Louisville, Ky

Evangelist Billy Graham, who will arrive here tonight for a month of meetings, stated this week that most of the South's Negro and white clergymen agree "race relations are worse now than they were two years ago."

Mr. Graham's statement was made in a Life-magazine article commenting on a symposium on race relations by seven southern churchmen.

Among the ministers was Dr. Duke K. McCall, president of Southern Baptist Theological Seminary. Dr. L. Nelson Bell, Mr. Graham's father-in-law, also participated in the magazine's round table.

No Biblical Evidence

Mr. Graham agreed with the ministers that "the whole weight of Scripture is for treating all men with neighbor-love." But he saw no Biblical evidence to prevent "voluntary alignments on the basis of social and other preferences, where personal choice alone is involved and where the Christian ethic is not at stake."

The evangelist noted that after study of the Bible and current events, he ended segregated seating arrangements at his evangelistic crusades. In desegregated meetings in four Southern cities—Nashville, New Orleans, Richmond, and Oklahoma City—there was no racial incident, he said. But he added Negro attendance has fallen off since the crusades have become desegregated.

Graham wrote that most of the clergymen he talked to "confessed that the church is doing far too little" about racial relations.

'Too Early' Most Feel

"Most of them feel that segregation should be ended now on buses, in railroad and bus stations, hotels, and restaurants. However, most of them feel it is far too early to implement school integration in some sections of the deep South.

"They seem to feel that the day will come when both races will be psychologically and spiritually ready for it, but that the time has not come yet."

Mr. Graham, Grady Wilson, his associate evangelist, and Cliff Barrows, his song leader, will arrive in Louisville about 9 p.m. today by automobile from North Carolina.

Preparations Sped Here

Preparations for the opening of the Graham meetings at 3 p.m. Sunday were hurried up yesterday. Workers put up a platform in the State Fairgrounds Coliseum and built a radio booth.

Graham's weekly radio program, "Hour of Decision," which is carried by more than 1,000 stations on three networks, will originate from the Coliseum on the five Sundays the evangelist is here.

Some 1,000 ushers will meet tonight in the Coliseum for instructions, and about 700 "counselors" will attend a final training session tonight at Walnut Street Baptist Church.

Church-Going Sets Record

Herald Tribune New York City, N.Y.

Gallup Survey Puts Adult Attendance at 49,600,000

Sun. 1-1-56

By George Gallup

Director, American Institute of Public Opinion

4/12

PRINCETON, N. J., Dec. 31.—The American people set an all-time church attendance record in 1955.

During the average week of the last year, approximately 49,600,000 adults attended church. This represents an increase of some 12,200,000 a week over 1950 and 2,600,000 over 1954.

Because no agency in the nation makes a nation-wide check on church-going, the American Institute of Public Opinion lent its fact-finding organization for this purpose.

General

To arrive at an average attendance figure for the year, surveys were made during sample weeks in the months of February, May, June, September and December.

Fifteen-Year Increase

There has been an amazing increase in church-going during the last fifteen years. In 1940 slightly more than one-third of the adult population of the country had gone to church during the week surveyed. In 1955, approximately one-half of all adults went during the weeks investigated.

On special church occasions the figure went still higher. A special survey was made of attendance on Easter Sunday, April 10, 1955. An estimated total of 60,400,000—nearly six in ten adult Americans—went to church on that day.

In arriving at today's estimates, the following question was put to a scientifically drawn sample of the adult population of the country:

"Did you, yourself, happen to attend church (or synagogue) in the last seven days?"

The results for the average weekly attendance during the year are shown in the percentage of all adults who answered "yes" to the above question. This percentage has then been applied to the total number of adults in the United States population, which is estimated to be 102,000,000.

This survey showed that an average of 49,600,000 adults, or 49 per cent of the total, attended church during the weeks investigated.

Analysis of Figures

Analysis of the survey figures shows:

1. Catholics were found to be more faithful in their church attendance than Protestants. And Protestants attended more often than those of Jewish faith.

2. In church attendance women outnumber men.

3. Persons who have had a college education go more often than those who have had a high school education. And persons with a high school education, in turn, attend more frequently than those who have not gone to high school.

4. Church-going was about the same in all sections of the country except in the Far West, where substantially fewer persons go to church.

5. Highest attendance was found in the smaller cities—those between 2,500 and 50,000 population.

6. Little difference was found in attendance by season of the year during the year 1955.

It should be kept in mind that the survey figures concern only adults who say they have attended church during the seven days preceding the surveys.

Comparisons by Groups

	Percentage
Men	43
Women	54
Catholics	74
Protestants	42
Jews	27
21-29 years	47
30-49 years	52
50 years and older	45
Attended college	53
High school only	49
Grade school only	47
East	52
Midwest	49
South	51
Far West	38

* * *

Week beginning:	Per cent	Number
Feb. 8	47.2	48,100,000
Apr. 10 (Easter)	59.2	60,400,000
May 10	49.3	50,300,000
June 22	48.9	49,900,000
Sept. 13	49.9	49,900,000
Dec. 6	48.8	49,800,000

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U. S. Churchmen Going to Russia For Ten-Day Survey Next Month

Times New York City, N.Y.

Thurs. 2-2-56

Visit of 9 Protestant Leaders Is to Be Returned in June by Group From Soviet

By GEORGE DUGAN

Nine Protestant church leaders will leave here next month for a ten-day visit to Russia.

Their announced intention is to strengthen "spiritual fellowship" with Christian leaders in the Soviet Union and to compare notes on what the churches of the East and West are doing to promote world peace.

They will be the guests of Patriarch Alexi of the Russian Orthodox Church, but they expect to meet with Baptist, Lutheran and Reformed leaders as well.

The deputation will leave New York by plane for Moscow on March 9, returning to the United States on March 22. Its members will be:

The Rev. Dr. Eugene Carson Blake, president of the National Council of the Churches of Christ in the U. S. A. and chief administrative officer of the Presbyterian Church in the U. S. A.

The Right Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church and a former president of the National Council.

The Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church in America.

The Rev. Dr. Boswell P. Barnes, a Presbyterian and associate general secretary of the National Council.

P 3

The Rev. Dr. Walter W. Van Kirk, a Methodist and executive director of the Department of International Affairs of the National Council.

The Rev. Dr. Herbert Gerzork, a Baptist and president of Andover Newton Theological Seminary, Newton Center, Mass.

Thurs. 2-2-56

Charles C. Parlin, New York attorney and prominent Methodist layman.

Dr. Paul B. Anderson, a member of the Congregational Christian Churches and secretary of the International Committee of the National Councils of the United States and Canada of the Young Men's Christian Association.

Negro Denomination

There will also be a churchman representing a major Negro denomination. His name was not disclosed because his visa was "still in process."

Dr. Blake will serve as chairman of the delegation, since the visit will be under National Council sponsorship. The council represents most of the major Protestant and Eastern Orthodox church bodies in this country.

Plans for the trip were announced by Dr. Blake at a quarterly meeting of the council's general board at the Brick Presbyterian Church, Park Avenue and Ninety-first Street.

Dr. Blake noted that a similar delegation of Russian churchmen would return the visit about June 1. He listed the following points as a tentative agenda for discussion with the Russian churchmen:

¶Efforts of the churches in both Russia and the United States to promote world peace.

¶Freedom of churches to fulfill their missions.

¶Christianity and other religions.

¶Christianity and modern science.

¶Trends in theological education in the Soviet Union and in the United States.

¶Christian literature.

¶Relations between the churches of both countries.

Dr. Blake said his deputation hoped to visit two or three shrines of the Orthodox faith, attend one or two worship services, and observe something of parish life in the Moscow Christian community.

He emphasized in his statement to the General Board that "we cannot say what effect the establishment of closer relations between Christians of the two countries will have in improving relations between the United States and the Soviet Union."

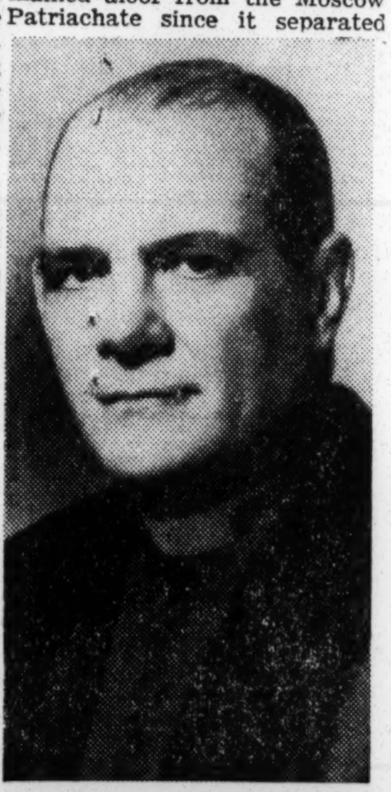
"We believe that improved relations between nations require a frank and honest recognition of the differences that prevail between them," he added. "The General Board should be assured that the deputation will represent vigorously our conviction on the moral issues underlying the tension prevailing in the world today.

"While, therefore, we cannot be sure that agreement can or should be reached at many points, we do hope that under the guidance of Almighty God this exchange of visits will contribute toward a larger measure of understanding and goodwill."

After Dr. Blake had completed his announcement, a resolution was adopted—with one abstention—by the General Board. It instructed the deputation to extend greetings to the Russian church leaders and to "assure them of our prayers that the God of Righteousness will lead the peoples of the United States and the Soviet Union into the paths of peace."

The abstention was registered by Ralph M. Arkush, recording secretary of the General Board and an attorney for the Russian Orthodox Church in North America. This body has remained aloof from the Moscow Patriachate since it separated from the mother church after the Russian revolution in 1917.

The exchange visit, said to be the first ever undertaken, originally was approved by the General Board last June. Churches affiliated with the National Council have a total membership of more than 35,000,000 persons.



The Rev. Dr. Eugene C. Blak

Say Churches Must Fill Role

Defender Sat. 2-25-56 P. 2

Chicago, Ill.

CINCINNATI, Ohio — Churches must wake up to their opportunities to help the physically handicapped, the institutionalized and the juvenile delinquent if they are to offer a significant ministry to all groups in American life.

Three speakers, nationally known in the fields of hospitalization, pastoral services, and delinquency, voiced this warning last week at a public mass meeting in Emery auditorium. More than 3,000 persons crowded the auditorium to hear them admonish Christian education leaders that the church must not be found remiss in these areas.

DELINQUENCY COSTS

The program was jointly sponsored by the Council of Churches of Greater Cincinnati and the National Council of Churches' Division of Christian Education. It constituted the only public session of the Division's annual meeting held here Feb. 10-17

"Juvenile delinquency is the Achilles heel of our society," declared William H. Robinson, Director of the Chicago Church Federation's Youth Service Bureau. "It is the price we are paying for our twentieth century materialistic an mechanistic society."

CITES LACK

Edward D. Grant, who heads 17 hospitals, mental and correctional institutions for the state of Louisiana, and who for many years was Director of Christian Education for the Presbyterian church, U. S., deplored the "great lack of religious organization and teaching materials in institutions.

"Far too many chaplains are untrained for teaching or counseling," he declared. "It is also frustrating, both to the institution and to other religious groups, when a chaplain becomes sectarian in his approach to his patients or inmates."

Rev. Harold Wilke of Cleveland, executive secretary of the Commission on Church and Ministry of the Evengelical and Reformed church, said the church "has unwittingly created artificial barriers so as to exclude far too many physically handicapped persons from active participation in its affairs."

Dr. Wilke, himself handicapped, having been born without arms, proposed that the church establish a definite program to reach these people.

SEGREGATION PENALTY

Times P. 12-C

Dropping of Biased Churches by Denominations Proposed

Mon. 3-5-56

The Rev. John Walter Houck, pastor of the Pilgrim Congregation Church, 1809 Grand Concourse, the Bronx, proposed yesterday that segregated churches be "automatically dropped from the rolls of every accredited denomination."

"It is time for social-minded citizens to reject in the commonly accepted creeds the statement that segregation is anti-democratic, anti-American, and anti-Christian," he said. "Unless and until we battle the enemies of the American way of life we can hardly expect to redeem the role of the church as the sole agent of God working in the community for the welfare of all citizens."

CHURCH INTEGRATION, IF EVER

Globe + Independent

Nashville, Tenn

Fri. 6-1-56

P. 4

We suspect that right about this time of the year we are hearing some "steadfast and immovable statements" from churchmen of both races that are in reality on par with the views of the politician who took his stand on prohibition a number of years ago.

Said he: "I am fer the law but agin' the enforcement."

You wonder just about how many of the churchmen who eloquently proclaim their partiality for integration in church matters are "for the racial integration in principle but against it in practice.

Full faith and credit can be conceded to all churchmen who take their stand in favor of religious integration even to the extent of wanting to see the day come when there shall be "one fold and one shepherd." But most all of them have some practical ideas not wholly divorced from money and jobs.

Bringing about real integration would require that some preachers, deacons and choir leaders would have to give up their positions and the usufruct thereof in order to make integration work smoothly. In the higher echelons of leadership with the denominations that support leadership higher than local pastors, quite a change would have to take place.

There would have to be a reduction of bishops and the consolidation of publishing houses all along the line. That would not please many leaders with great followings, who would object to the reduction in rank and influence of their leaders.

Back there when there were ever so few church leaders than we now have in various denominations, but just as much Bible knowledge as we now have, it was not found practical to "share the wealth accruing from leadership jobs.

Of course it is still true that we devout churchmen must try to avoid any suspicion that we have a yen for "filthy lucre." But it just happens that none of us believe jobs and money earned in church work can be classed as filthy lucre we contend that "filthy lucre" is what the sinners devote their time and talents to acquiring.

Why There Are More Women Than Men In The USA

Daily World

Wed. 2-22-56

p. 2

Atlanta, Ga.

Why are there more women than men in the United States today?

The principal reasons have to do witvh improvements in health over the past decades, and with immigration, explains Dr. Louis I. Dublin, eminent statistician and consultant on health and welfare of the Institute of Life Insurance.

In the past the U.S.A. grew largely from immigration, and the majority of immigrants were men. There was always an "excess" of men, which is charateristic of a relatively young country. But with the closing down of immigration in the last 30 years the trend in the American population changed direction. This was acclerated by marked progress against diseases that often hit women harder than men, and the virtual elimination of the risks of childbearing. As a result, 10 years ago, for the first time in American history, women outnumbered men.

One of the finest and most heart-warming advances has been the steady conquest of dangers that accompany childbirth. Today all but a few mothers have their babies born in hospitals where, if emergencies should arise, they can be met swiftly and safely.

At the same there have been major accomplishments in the treatment of diabetes, certain tumors and other diseases that affect women disproportionately.

The outcome has meant the addition of years to the lives of women. With men as well as women living longer, more and more parents have been living to see their children grow up, and to enjoy retirement together.

From birth on, statistics show that women outlive men. As people grow older the difference in longevity be-between the sexes becomes greater Today, on the average, women live five to six years longer than men. The result is that widows greatly outnumber widowers in the population.

Accompanying the gains in longevity, the Institute points out, has been general progress in the financial security of widows. The record is clear that a widow today has a better chance of keeping her family together as a unit than in the past. Widows head almost 65 out of every 100 households managed by women. They are in a better position to maintain their own homes even when they must bear sole responsibility for raising young children. Mover, many older widows, who once would have had to live with their grown children out of necessity, now live with them as a matter of mutual choice.

Several factors have made possible these gains in financial independence. More widows have jobs that provide a steady income for themselves and their families. Social security is especially designed to meet the needs of widows while their children are young, and later when the women themselves reach the age of 65.

Over the years families have been using increasing amounts of life insurance protection to provide for their own financial security. There is, in fact, a special type of policy for the head of a family who wants protection for his wife while their children are young. This is "family income" insurance, which gives the mother a regular income until her children have grown; after that she receives the face amount of the life insurance policy, which may be taken as continued income, or in a single sum.

Widows receive one and a third billion dollars each year in benefits from their husbands' life insurance policies, which with payments under social security, earnings from jobs and income from investments,, mean a far more secure existance for the widow than in the past.

READERS' DIGEST CITES DIFFICULTY
OF CHURCHES TRYING TO VETO "JIM CROW"

One of the sorest spots in America's Christian conscience is the fact that the worship of God, is still being conducted on a predominanly Jim Crow basis, declare Lee Nichols and Louis Cassels in the February Reader's Digest.

No commendation of the churches for hypocrisy can be made, however, without citing two facts in their defense: first; they face a more difficult task than do the schools; second, many churches have conceded the sinfulness of segregation and are taking steps to end it.

The Digest article condensed from Harper's, says the movement toward interracial worship started at the end of World War LL. In 1946 a survey of 17,000 protestant churches showed that only 860 had racially mixed congregations. In the same year the Federal Council of Churches formally declared that segregation is unnecessary and undesirable and a violation of the Gospel of Love," and called upon it members to work against it.

The problem is chiefly focused on Protestant denominations as the vast majority of America's nine million Negro Church goers are Protestant. The Catholic Church however, with 400,000 Negro communicants, has taken a bold lead toward desegregation in the South. Catholic prelate, Bishop Vincent S Waters of North Carolina, acting against opposition which at times resorted to physical violence, wrote a pastoral letter abolishing segregation throughout his diocese. In Louisiana, also, Catholic authorities have ended segregation by ecclesiastical fiat.

No Protestant Bishop can do this, however, as Protestant Church policy is decided by laymen acting through vestries Presbyterias, boards of deacons and congregational meetings.

In city neighborhood where Negro populations are increasing, dozens of churches have elected to stand fast against segregation, and nearly all their pastors report little opposition by white churchgoers.

No church has reported any serious financial problem resulting from integregation, the article states. St. Andrew's Presbyterian Church in Detroit, "one of the most thoroughly integregated churches in the country, found that its income in direct proportion to its increase in Negro membership.

"The churches have barely set their feeton the long road toward color-blind Christian fellowship," the authors conclude. "But they have finally made a start."

NASHVILLE, TENN. GLOBE
p.8 Friday 1-27-56

A Thought for Today

Star P. 11-A
Sun. 3-26-56

Lenten Reflections on Favorite Stories From the Bible by People You Know

By DR. ANNE M. COOKE
Drama Department, Howard University

Washington D.C.

Of the several Bible stories which hold interest for me, Ruth is singularly appealing.

Here is a beautiful, simple pastoral—a prose poem. So enchanting is this romance that its full meaning almost eludes one in the very simplicity of the telling. For Ruth is a Moabitess, an alien, a woman of a fiercely proscribed race which might not even to the tenth generation enter into the congregation of Israel.

Dr. Cooke

Though Ruth's loyalty and devotion to Naomi symbolizes the most indissoluble union known to love, "The Lord do so to me, and more also, if aught but death part thee and me," a strong protest emerges from the story itself.

Never once does the story suggest a message. It is the relationship of Naomi, Ruth, and Boaz, each to the other, in light of the severe laws and strong feelings of that day, which makes a strong appeal against all laws restricting individual freedom, which are inspired solely by racial prejudice.

Tomorrow: Timothy J. Murphy

COLEMAN HINTS MOVE DANGEROUS

Times Picayune
New Orleans La.

Cites Historic Church-State Separation Principle

Wed. 3-28-56

(The Times-Picayune Capital Bureau)

JACKSON, Miss., March 27 — Gov. J. P. Coleman broadly indicated Tuesday he regards the legislative move to deny tax exemptions to churches on the segregation issue "a very dangerous thing."

Coleman said he has not seen or studied a bill which has passed the Senate, which would take away historic property tax exemptions from churches if they allow any of their facilities to be used on a non-segregation basis.

"But I know when you start any kind of infringement upon church and state," he said, "you are doing a very dangerous thing."

If the Legislature passes the measure, Coleman said, "I will consider it in the light of these principles."

The governor said he realized "a lot of people are unhappy about what their church is doing . . . but if any reform is needed, I think that the members should bring about those reforms and not the government."

He said that for centuries "the people suffered from control of the government by the church and then the cart was turned around and the church suffered from the government."

In writing the federal constitution and the state constitution of Mississippi, he continued," our forebears tried to resolve that proposition by declaring that the government would have no voice in the church and the church no voice in the gvernment."

At Monday's session, the Senat failed by a 20-24 vote to over turn an amendment put into a tax bill designed for another purpose which injected the tax exemption threat against churches and other nonprofit groups.

The Senate -passed bill is pending in the House ways and means committee. A similar House bill has been reported favorably by the ways and means groups, however, and is on the House calendar.

Under the Senate measure, a religious body could lose its tax exemptions for churches, hospitals or other properties which it operates if any of them were used on a non-segregated basis.

Senate opponents of the proposal said on the floor Monday that the measure would result in discord among citizens of the state and would "turn brother against brother" during the efforts of the state to maintain segregation.

PROTESTANT LAG ON BIAS CHARGED

~~Times~~ P.28-C

City College Head Criticizes Church for Segregation—Cites Catholic Record

~~New York~~, N.Y.

Dr. Buell G. Gallagher, president of City College, criticised Pretestants today for maintaining segregated churches.

Mon. 4-9-56

Dr. Gallagher, an ordained Cong~~regational minister~~, charged that the Protestants lagged far behind the Roman Catholics in eliminating the "caste system" in congregations.

He spoke at the sixteenth annual communion breakfast of the St. George Association of the City Department of Welfare. A national organization devoted to promoting Protestant unity, the association is composed primarily of civil service employes.

"The structures of the caste system in this country are nowhere more thoroughly observed than in the Protestant church," Dr. Gallagher said. "The high hour of segregation is at 11 o'clock on Sunday morning."

Gives Comparison

Noting that there were 300,000 Catholic and 6,000,000 Protestant Negroes in the country, he said: "Among Catholic churches only two-thirds of them are segregated, while in the other one-third Negroes go to mass with everybody." In comparison, he continued, "99.6 per cent of Protestant church are segregated."

Dr. Gallagher asserted that "deep down within themselves, the defenders of white supremacy know they are wrong in carrying on the struggle against the inevitable."

He said he had "lived in Alabama much longer than in any other state."

"Is not a century of caste a long enough period during which to hesitate on the doorstep of democracy?" he asked.

The breakfast at the Sheraton Astor Hotel was attended by 250 persons. It followed a special service at the Village Presbyterian Church, 139 West Thirteenth Street.

Henry L. McCarthy, Commissioner of Welfare, and Mrs. Crystal Potter, Deputy Commissioner, delivered brief greetings. Also on the dais were Robert J. DeSanctis, Deputy Commissioner, and Miss Dorothea Schumacher, association president.

The Rev. Dr. Edmund Bosch of the national association called for increased membership. The speakers were introduced by the Rev. Donald Cheetham of St. Albans Episcopal Church, Staten Island, spiritual adviser of the group.

Negro Pastor Gets 2 White Churches

Herald-Tribune

Thurs. 5-17-56

NEWTON, Mass., May 16 (UP).—The Rev. Joseph R. Washington jr. next month will become probably the first Negro minister in the nation with two white congregations, it was learned today.

P. 9

New York, N.Y.

Son of a retired Madison, Wis., Baptist minister, the twenty-five-year-old Mr. Washington has accepted a call to Newfield, Me., a tiny town thirty miles west of Portland. There, beginning June 3, he will serve as minister of the Methodist Church of Newfield and the Congregational Church of West Newfield, both white parishes. He succeeds a white man, the Rev. Cecil Findley, resigned. Each Sunday Mr. Washington will preach at the Congregational Church at 9:30 a. m., then motor three miles and deliver his sermon at the Methodist Church at 11 a. m.

A graduate of the University of Wisconsin, Mr. Washington lives here with his wife. He served overseas during the Korean War and left the Army as a first liutenant. He is studying at the Andover Newton Theological School.

Methodist minister challenges Catholic racial amity claims

~~Afro-American~~ Sat. 6-23-5

NEW YORK — A recent article in the Christian Century, a leading religious weekly, challenges the common assertion that Catholicism's racial policy is more advanced than that of Protestantism.

Recent publicity given a few scattered instances of Roman Catholic integration is "producing unfair and inaccurate conclusions in the public mind," according to the author, the Rev. Ralph Lord Roy, a white Methodist clergyman.

While Catholicism has made some commendable steps toward integration, it has failed completely to produce "significant leadership in ts own ranks."

* * *

MR. ROY contends that "Protestantism has surpassed Catholicism in giving top-level recognition and status to colored people."

As one evidence of his claim, the author contrasts the figures on the Roman Catholic Church with those of the nine-million-member Methodist Church.

In the Catholic Church there are 476,000 colored people; in the Methodist Church colored people number 352,000.

YET ACCORDING to Mr. Roy the Catholics do not have a single coloded person among their 163 bishops serving in the United States and only 53 colored priests were ordained by 1953.

In glaring contrast, there are four active colored Methodist bishops out of a total of 37, and over 1700 colored Methodist clergy.

None of these figures, of course, include the bishops and ministers in the AME, AMEZ, and CME denominations.

BIBLE SALESMAN JAILED..

President Eisenhower Appeals To The Churches

World Tues. 3-27-56

Holding out the teachings of the evangelist Billy Graham, President Eisenhower at a recent press conference, advanced that there is a task for the pulpit in the spreading of this doctrine of moderation, so much in order at the present time.

P. 6

The President was quoted as saying — Mr. Graham at home and abroad, tries to "promote mediation instead of conflict, tolerance instead of prejudice." He also added, that he believed the pulpits have a very great responsibility here.

B'ham, Ala.

Billy Graham might well be referred to as that evangelist of peace, who is his own director and all around the world he has preached the doctrine of fellowship and brotherhood.

The President took cognizance of his philosophy in discussing or referring to the Negro bus boycott in Montgomery, Alabama.

This nation, unto God was founded upon the principles of the Christian religion. The early settlers for the most were devout men, fearing God and loving their fellowmen. Here they sought the four freedoms, those counterparts of a free republic, and on down time the pulpit has been looked to as a standardizer, a prayer station and that basic essential of the gospel and its impelling power.

In every crisis this country has witnessed, the church came in as a moderator of the impulses and morals of the people. The pulpit has seen service in the progressive measures incorporated in our social usage and civil laws. It is strictly a Democratic institution founded upon the fatherhood of God and the brotherhood of man.

Others of those who labor under the stress and strain of unbearable regulations and distasteful and inconsistent restrictions, might find much of a solution in the power of the gospel.

God does regulate the affairs of men and in that Biblical injunction, "All things work together for good to them that love the Lord." One finds much consolation in the great President of the United States invoking a gospel creed that has saved the world.

The gospel truly knows no races, creeds nor prejudices; it advocates no disunion of society based upon the separation and ultimate punishment of individuals for what fate brought upon them.

Billy Graham must not have labored in vain as he has striven to offer the gospel to his own people first, then to those of Pagan lands.

Now comes the President of the United States to emphasize the duty of the pulpit. Let the pulpit get on the firing line and thunder from its immortal heights that food which was designated at the Last Supper and remitted on Calvary...

TWO FAITHS CALL SEGREGATION SIN

Times P.34-C

New York

St. Patrick's Priest Says It Violates Religion—Baptist Decries Offense to God

~~Mon. 8-13-56~~

Racial segregation was denounced in sermons yesterday at St. Patrick's Cathedral and the Madison Avenue Baptist Church.

The Rev. Bernard P. Donachie told worshipers at solemn mass in St. Patrick's that every Roman Catholic must condemn racial segregation. He said that segregation "violates the very heart of Christianity."

The priest, a member of the cathedral clergy staff, also warned against "treating segregation as a political plank in a party platform." Rather, he said, segregation must be regarded as a "serious moral problem."

"As Catholics we believe that God is Love," Father Donachie went on. "Since man is made to the image and likeness of God, he is made for love, craves for it, must have it if he is to survive.

"It follows, then, that we must condemn segregation in all its deadly forms. It is a deliberate attempt to deprive part of the human family of its most basic right—the right to be loved and accepted as children of God."

All Children of God

The special task of Catholics, he said, is to bring "the love of Christ into every phase of life." Answering his own question, "Can we do it?" Father Donachie declared:

"I'm afraid Christ left us no other choice. We either learn to love God with our whole being and our neighbor as ourselves or we perish for all eternity."

Cardinal Spellman presided at the mass.

In a guest sermon at the Madison Avenue Baptist Church, at Thirty-first Street, the Rev. Dr. Hillyer Straton declared that "any fight against integration is a fight against God."

"Travel impresses us with the fact that all men are basically

the same," said Dr. Straton, wnc is minister of the First Baptist Church of Malden, Mass. "All people are God's children. God loves them all, even the sinners, with infinite concern.

"The chief sin of the world is pride. The sin of pride places oneself at the center of the universe, whereas th true center is God. It is the primary sin

against the First Commandment.

"Yet all men were made in God's image. Christ died for all men, including Communists. God has infinite compassion to redeem the world."

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"DADDY GRACE"
BISHOP C.M. GRACE

Daddy Grace Raps Prophet Jones; Invades Detroit

Defender Chicago, Ill. Sat. 4-28-56

p. 1

By BILL LANE

DETROIT—Sweet Daddy Grace is coming to town.

Not because he needs Detroit. Bishop C. M. Grace, roving head of a reported congregation numbering four million, already has 325 churches throughout the U. S.

Sweet Daddy is coming to Detroit because, says he, the Motor City needs him.

"All the bad things you've been reading about happening in Detroit in recent days are because God is not there," said Daddy Grace, the long-maned, massive-looking preacher who last week plunked down a reported $50,000 for the French Castle of Prophet Jones at 75 Arden Park.

"When I go to Detroit, I will take God there with me," Grace told the Chronicle Monday by phone from one of his three churches in Newport News, Va., "God goes where I go. God is The Word, and that's what I take. That's why I always do so good."

Grace, who owns real estate all over the East and parts of the middle west and on the west coast, said he would arrive in Detroit "in two weeks, after I catch up on some business down in Ohio."

Asked what cities contained his holdings, Grace chuckled and remarked: "I can't count 'em honey. I have children and churches from the Atlantic to the Pacific. I preach what's right.

"Prophet Jones and Father Divine both talk the wrong things. They ain't got nothing — that's why I knock 'em all down. You see what happened to Father Divine? I bought his heaven in N. Y. C. Prophet Jones? I got his business, too."

Defender

The purchase of Jones' mansion by the flamboyant religious figure was arranged by a Rev. John Poe, pastor of a Grace United House of Prayer here, operating also under the title of The Church on the Rock of Apostolic Faith.

Daddy Grace would not say he paid $50,000 for the mansion. "That would be unfair,' he said. "I'd rather let the people guess."

p. 4

Claiming he is a "man from Jerusalem, by faith," Daddy Grace told the Chronicle, "I'm really a European boy. I was born in Portugal."

Sat. 4-28-56

Grace said it was untrue that he always dressed in flowing black, red-lined robes.

"I wear my fingernails long," he explained, "but I wear robes only during baptism servides. I wear regular, but tailor-made suits. And I will not baptize with a fire hose unless it becomes necessary."

For what he would use the French Castle after Prophet Jones moves out of it, Grace said he was unable to say. "I haven't even seen the place," he said.

Grace travels around the country from his central headquarters in Washington, D. C. Sub-pastors preside over churches in various cities for him and Grace reigns like a Bishop head of his network of houses of prayer, visiting them all on occasion.

He was conducting revival services in Newport News when the Chronicle contacted him Monday.

"I live nowhere in particular," he added. "Honey — me with all this world to look after, how can I live in any one place?"

Grace denied he had personally sought to buy the Hotel Gotham here. Rather, he admitted one of his missionaries "might have priced" the half-million-dollr hostelry.

Grace already owns apartment buildings, hotels and private homes in many parts of the nation. Many of his apartment buildings and hotels reportedly do not admit Negro tenants.

Grace, who likes to be called "Sweet Daddy" by followers and the general public, said Detroit will get along good with his presence.

"That's because I bring God," he declared. "Everybody is a sinner until Daddy Grace comes. If I come and stay a little while, then everything will be all right."

Meanwhile, things still were not all right for Grace's predecessor, Prophet Jones. It was disclosed Jones would move into "an apartment hotel" for awhile until his fate on a morals charge is decided in court. "Then," said the informant, "the Prophet might announce he's bought a new home in an exclusive area."

Tells court he never wed third

Afro-American

p. 1

Sat. 5-5-56

Baltimore, Md.

By MARY STRATFORD

WASHINGTON

Bishop C. M. (Daddy) Grace admits having had two wives and two children in a petition filed in District Court.

9

The Rev. Mr. Grace made the admissions in reply to questions posed by an alleged third wife, Mrs. Louvenia Royster.

Mrs. Royster, a Waycross, Ga. school teacher, contends in a suit for maintenance, she married the Rev. Mr. Grace in 1923. He denies the marriage.

Asked in the suit by Mrs. Royster to tell when, where and to whom he has been married, the Rev. Mr. Grace replied:

"In 1909 in Harwich Center, Mass., I married Jenny Grace. There was born from said marriage a daughter, Irene, whose whereabouts I do not know and a son, Norman, who has since died.

"In 1932, I married Angelina Montana in California. I was married under the name of Charles M. Grace."

The answers to Mrs. Royster's queries were given by the Rev. Mr. Grace after lengthy litigation. He had been ordered to reply several times by Federal judges.

Delays were granted when he argued, through his attorney, that several questions asked would require extensive research. A hearing in the case has not yet been held.

* * *

OTHER questions asked by Mrs. Royster and answered by the Rev. Mr. Grace, were:

Q. When were you born?

A. 1883.

Q. State when, where and what different places you either visited or lived from the time you left your place of birth prior to coming to the U.S.?

A. I came directly to the U.S. from Portugal.

Q. What names did you use in various places that you visited or lived prior to coming to the U.S.?

A. Marcellino M. Graca.

Q. When did you come to the U.S. and from where?

A. 1900 from Portugal.

Q. Give the name of the boat.

A. The S.S. Freeman, I was registered as a passenger.

Q. When and where did you arrive and what name did you use?

A. New Bedford in 1900, under my own name.

Q. From the place of your arrival, to what city did you move?

A. My home is still Bedford. I have travelled extensively from coast to coast.

* * *

Q. UNDER WHAT name and how long did you live there?

Q. I have never used any other name than Charles M. Grace or the Portuguese equivalent, Marcellino M. Graca.

Q. State all different localities where you have lived in the U.S. and under what names and how long up until you established residence in New York or elsewhere.

A. New Bedford is my home. I live there under my own name, Charles M. Grace. However, in my travels, I have spent time in a number of states in the U.S.

Q. Have you subsequently left the U.S.?

Afro-American

A. I left the U.S. many times. I first left after 1904. In 1923 on the Cunard line, I visisted France, Italy, Egypt, Palestine and Syria and returned to France, Spain and Portugal and then I returned to America in 1924.

p. 2

I traveled under my own name. Since 1924, I have made a number of trips out of the U.S. I do not have the exact dates nor list of trips. I left from the Port of New York and also Port of Miami. Each time, I used my own name going and returning.

Sat. 5-5-56

Q. WHEN YOU first came here what was your employment?

A. I lived with my sister in New Bedford, Mass. Thereafter, I studied and travelled and did odd jobs. I do not recall the specified dates or places. I was not in business for myself.

Q. What schools in the U.S. have you attended?

A. None.

Q. Have you any relatives in the U.S.?

A. Yes. Jennie Viera, 50 Bedford St., New Bedford, Mass., is my sister. I have a brother, Benjamin Grace, but I do not know where he is living. They have children.

Q. Have you ever been ordained or licensed to practice ministry or the gospel by a duly authorized body or person?

* * *

A. YES, UNDER my name, Charles M. Grace, in San Francisco, Cal., I was ordained by a church, the name of which I do not recall.

Q. Have you ever been in business?

A. No.

Q. When and where did you first become associated with the ministry?

A. Prior to 1921 in Massachusetts.

Q. Did you ever own an automobile in Florida or Georgia on or about 1925-1935?

A. No.

Q. When and where did you have your fingerprints taken for the first time and the reasons therefor?

A. I believe in Birmingham, Ala. I was arrested for holding religious meetings.

Q. WHAT ABOUT fingerprints thereafter?

A. I believe in Brooklyn, N.Y., in Federal Court proceedings which were dismissed and some time after that in New York County on a false charge. It was also dismissed.

Q. Did you ever apply for and obtain any health or life insurance?

A. No.

Q. Did you ever have any interest in any real estate?

A. Yes.

Q. When and where did you acquire such interest in real estate?

A. In New Bedford, Mass. I acquired property under my name, Charles M. Grace, 283 Pleasant St.; 492 Kempton St. State Rd.; Sylvan Building, all in New Bedford. I don't presently remember any other property.

Q. Did you transfer title to any property to an organization etc. in the past 30 years?

A. No.

REV. MR. GRACE

Denies Mrs. Royster's Charges

But Neighbors Protest

Courier

Daddy Grace Buys Out Prophet Jones

Sat. 11-24-56 P. 2

Pittsburgh Pa.

9

DETROIT—The former castle of "Prophet Jones" is being painted a gaudy red, white and blue, to match the four-inch fingernails of Bishop (Daddy) Grace, its new owner. He intends to keep it that way, over the protests of the neighbors.

The "Bishop," whose headquarters are in Washington, D. C., has taken over the Detroit holdings of the "Prophet," and is busy renovating 54 rooms at 75 Arden Park for his local leaders.

■

HE HAS also purchased the Prophet's church at Philadelphia and Linwood. It is being converted into a "House of Prayer" — will soon be complete, with facilities for baptismal services.

"Daddy" Grace, who claims to have been baptized in the River Jordan, believes all preachers are of the devil.

"There aren't any preachers in Detroit," he said. "Follow me and you will really be in the House of the Lord. God is not religious. He created heaven and earth, but he didn't create any churches."

■

BISHOP GRACE was noncommittal on the number of his followers. He also would not admit his rumored age of more than 80. As he sat in petulant splendor—light gray suit, diamond ring, diamond cross tie-clasp, long wavy hair—his Elders Joshua, Price and Poag talked of the million miles they had traveled together. Elder Poag will live in the "castle" with his young soft-spoken wife. Price, general counselor to the Bishop, has been with him for 30 years; Joshua for 19.

Bishop Grace, a native of Portugal, has been preaching since a child; claims to have established 376 congregations throughout the country and Cuba.

When asked how his faith differs from other religions, Grace said he and God had talked these things over. His is not a religion, he says, but the "amplifier of God's Word."

He believes there is still time to save the people of Detroit. "They have just been condemned," he declared. "If they don't see the light, damnation will be their end."

■

THERE ARE already murmurs of disapproval among the residents of Arden Park and nearby streets. The neighbors don't like the Bishop's choice of red, white and blue paint on his house and they are considering registering a formal complaint. Members of the Arden Park - East Boston Boulevard Association called on Grace to tell him how they felt about it and to ask his cooperation in changing the color to something more in tune with the beautiful dignity of this neighborhood.

"We were met with an arrogant refusal to consider the question," a member of the group said. "We even offered to pay the expense, although it is obvious that this man has fantastic wealth. He would not discuss it other than to make the ridiculous offer to sell us the place for a "million" dollars!"

The traffic around the house creates a nuisance, the neighbors feel. Groups of the "Bishop's" followers gather on the sidewalk to listen to his "word," and a huge neon-lighted star on the front of the house adds to the "commercial atmosphere."

The association has put the whole affair in the hands of an attorney, with the hopes of finding some way to take action.

9 1956

BISHOP C.M. (DADDY) GRACE

'Daddy Grace' asks more time to answer queries

Afro-American P. 1

Baltimore, Md.

WASHINGTON

Bishop C. M. (Daddy) Grace has indicated in a court petition that he has property holdings in 23 cities located in 11 states and in the District of Columbia.

9

Consequently, he has asked an extension of time in which to answer questions concerning his real estate holdings posed in a District Court suit brought by Mrs. Louvenia Royster, who is seeking to establish that she is his wife.

Sat. 4-14-56

The Rev. Mr. Grace states in the petition that approximately four months will be needed to give an accounting of the "many parcels of property" in which he has an interest as a straw party or trustee of the House of Prayer for All People, which he heads.

EDWARD M. ROGALL, real estate man, and representative for Bishop Grace, New York City, also filed papers reiterating Bishop Grace's contention that he is merely a trustee of the church.

Places where the Rev. Mr. Grace has title to certain properties were listed as:

Los Angeles, Cal.; New Haven and Stamford, Conn.; Montclair, and Newark, N.J.; Buffalo and New York City, N.Y.; District of Columbia, Augusta, Savannah, and Waycross, Ga.; Charlotte, Greensboro, Henderson and Raleigh, N.C.;

Baltimore, Md., Harrisburg, and Philadelphia, Penn.; New New Port News, Norfolk, and Bedford, Mass.; Columbia, S.C.; Richmond, Va.

'Now he's walking,' says Daddy

Afro-American P. 1

Sat. 4-21-56

Baltimore, Md.

DETROIT, Mich. — Bishop C. M. (Daddy) Grace who bought a "heaven" in 1938, purchased a 'castle'' here last week.

The purchase was announced by Prophet Jones, also known as the Rev. Dr. James F. Jones, His Holiness and Ruler of the Church of the Church and Universal Triumph.

Prophet Jones revealed that he sold his palatial Arden Park residence called "French Castle."

* * *

IT IS believed that he sold it for $50,000.

In announcing th sale, Prophet Jones said he sold it because of the "increasing costs of maintaining the huge show place with its large staff of servants and a desire to secure a smaller place."

The sale reportedly was for cash. The Rev. John Poe, a representative of Daddy Grace, made the transaction.

* * *

IN WASHINGTON, Daddy Grace refused to say how much money was involved.

"I do not know about material things like that," he said. "You'll have to ask my chauffeur. He went to Detroit. I didn't.

"I bought Father Divine's heaven in 1938," Daddy boasted.

* * *

WHEN PRESSED by another AFRO reporter to reveal the cost, Daddy Grace said:

"No, I won't talk about the price. If I pay a man 10 cents and the price should have been 12 cents, do you think I'd talk?

"And if I pay a man 12 cents and the price should have been 10 cents, you think I'd tell?

* * *

"WHY DID Prophet Jones sell it to me? Haven't you been reading the trouble he's in? He needs money.

"Prophet Jones had all those fine clothes and big cars.

"Now he's walking.

"You want to know about the price. Sweetheart, Daddy's going to spank you," he said.

* * *

PROPHET JONES revealed that he is going to keep his headquarters in Detroit but would "spend much of his time traveling."

Following the sale of his Castle, Prophet Jones and his party returned to New York where they are currently staying.

Sat. 4-21-56

Daddy Grace has until April 20 to answer questions in a Washington D.C., Court petition brought by Mrs. Louvenia A. Royster, who contends that she is his wife.

Baltimore, Md.

SHE HAS filed a petition for support. Bishop Grace claims he does not know Mrs. Royster.

On Wednesday the Rev. Mr. Grace appeared in the file room of the Washington Court. He was accompanied by an attorney, and a bearded bodyguard.

* * *

ATTIRED in a blue formal suit, he paused inside the doorway, where he was approached by a reporter.

"What am I doing down here? I am here to transact a business matter," the Rev. Mr. Grace asserted.

* * *

9

HE TURNED the side of his face and appeared to have difficulty hearing another question, although there was little noise in the room. When it was repeated directly into his ear, the Rev. Mr. Grace responded:

"The business I am on does not concern me. I am with a friend."

* * *

RETURNING to a table, the Rev. Mr. Grace discussed a case file which had been given to his attorney by a clerk. It was later learned the file contained litigation in the suit brought by Mrs. Royster.

As his bodyguard remained posted at the door, the Rev. Mr. Grace was overheard saying to the lawyer:

"It's not because I am afraid.'

His voce continued to rise and fall.

"Bosh!"

"I could cross-sue!"

"Witnesses."

* * *

AT ONE point he appeared distracted by an eavesdropper.

"Newspapers!" he said to his attorney.

* * *

FORTY-FIVE minutes later, the Rev. Mr. Grace rose. His attorney helped him into his coat, then fluffed the sect leader's long hair, which was caught beneath the overcoat collar, onto his neck.

The portly, gray-haired balding minister stopped at a nearby table.

"What you doing? Writing letters to your sweetheart?"

* * *

JOVIALITY spread across his face as he chuckled at his own joke. Above his lips, a mustache had been carefully etched with a black eyebrow pencil.

The long curving fingernails on his left hand seemed to twitch at his side.

He frowned, the red and blue fingernails beating a tatoo against his side.

"Men shouldn't call themselves God and Prophet and Reverend."

Asked if he objected to being called Bishop Grace he replied, "There is but one bishop. He is God. It says so in the Bible.

"I am a man of the Bible," he added, "I am from Jerusalem."

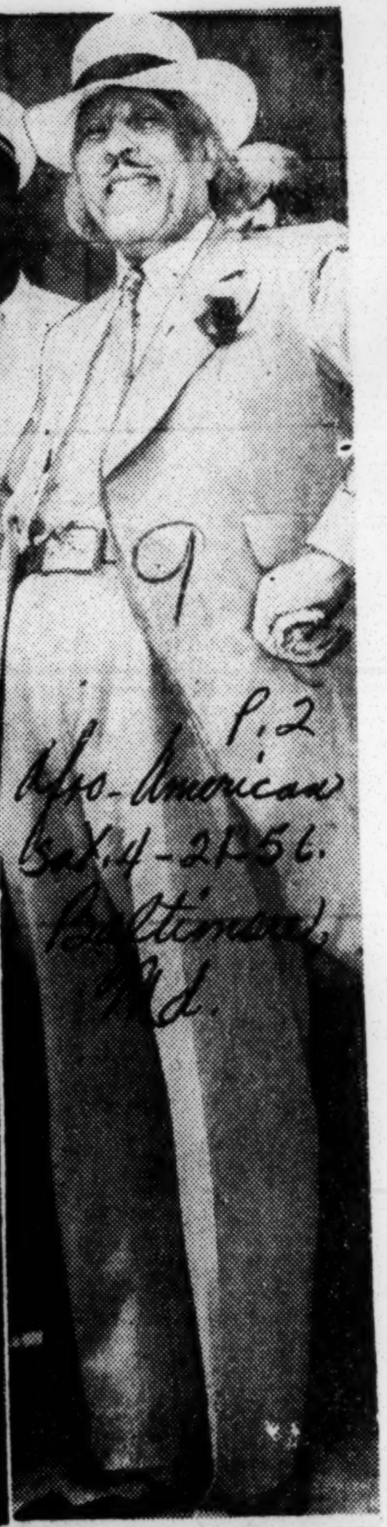
Bishop Grace was not disputed on that.

* * *

A MAID wearing a gingham apron came up and told Bishop Grace he had a long distance call waiting from Philadelphia.

He left the file room then, accompanied by the bearded bodyguard. He was still glowing with satisfaction.

'PROPHET' JAMES F. JONES
(Needed smaller mansion)



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P. 2
Afro-American
Sat. 4-21-56.
Baltimore, Md.

BISHOP C. M. (Daddy) GRACE
(Bought $50,000 castle)

Afro-American P.3
Sat. 4-21-5
Baltimore, Md.

$50,000 FRENCH CASTLE of Prophet Jones (James F. Jones), of the Church of University Triumph, the Dominion of God, Inc., in Detroit, changed ownership last week. Bishop C. M. (Daddy) Grace of Washington, D. C. and other Eastern cities purchased the "castle." Daddy Grace refused to divulge the purchase price but said he bought it because "the Prophet needed money."

9 1956

ILLINOIS

Negroes, Whites

Eagle P.1

to Worship in

Thurs 3-22-56

Joint Services

Tulsa, Okla.

Pastors Says Action was 'For Good of Church; Sensible'

9

CHICAGO — Two Episcopal congregations, one Negro, the other white, have announced plans to merge the first Sunday after Easter, it was learned today.

The Rev. Kenneth Curry, rector of the Negro St. Simon the Cyrenian Episcopal church, said yesterday, "The action was taken for the good of the church.

"We felt it would be more sensible for the two congregations to worship together at the same church." Rev. Curry commented.

The St. Simon church will be closed after the merger with the Church of the Holy Communion. Both churches are in suburban Maywood.

9 1956

INTERNATIONAL UNITED REVELATION PEOPLE'S SPIRITUAL CHURCHES . . . .

Cleveland Host To 25th Meeting

Defender Chicago, Ill.

Sat. 8-25-56

CLEVELAND — Over 5,000 persons poured into Cleveland Aug. 19 to attend the 25th annual Convention of the International United Revelation People's Spiritual Churches and Temples of Applied Christianity, the Rev. E. J. Davis announced.

Rev. Davis, of Detroit, international president of the organization, said, churches located in 48 states and Mexico are represented at the convention.

The convention will end Sept. 2.

Presiding Elder R. S. Warfield, of Cleveland opened the ceremonies at 11 a.m. Aug. 19. Conferences are meeting at 2226 E. 55th st.

Churches located in Ohio and West Virginia were represented during the first three days of conferences.

Arkansas, Mississippi, Oklahoma and Tennessee, conferences commenced Aug. 22. Bishop G. H. Turner, of Atlanta, Ga. presided over the meetings.

Supreme Bishop W. Simes of New York, treasurer of the organization, took part in the services.

Temples from California, Wyoming, Nevada, Oregon and Washington moved into the city Aug. 24 and Mother Ann B. Daniel, of Los Angeles presided.

The Eastern and Southern states will be present from Aug. 25 to 30, with Texas and La. coming afterwards.

Michigan, which has one of the largest delegations will be in Cleveland during the last two days of the convention. This group will be headed by Rev. Davis.

9 1956

JEWISH

Brooklyn synagogue to be headed by bronze rabbi

Afro-American p. 13
Baltimore, Md.

BROOKLYN, N.Y. (ANP — Rabbi Julius Wilkins led the dedication of the B'nai Adath Kol Beth Israel synagogue, 131 Patchen Ave., here last Sunday. The name of the synagogue means "children of the congregation of the whole House of Israel."

Following the dedication the colored rabbi preached a Hebrew sermon. Approximately 150 persons were present. He was presented the keys to the temple and the Torah (scripture of Jewish laws) in a service of Jewish rites.

Sat. 3-17-56

Rabbi Wilkins said he hoped to promote the principals and practice of good citizenship, patriotism, justice and honor. Also encourage study and teaching of the Hebrew language "to so-called colored persons we believe are the lost ship of the original House of Israel."

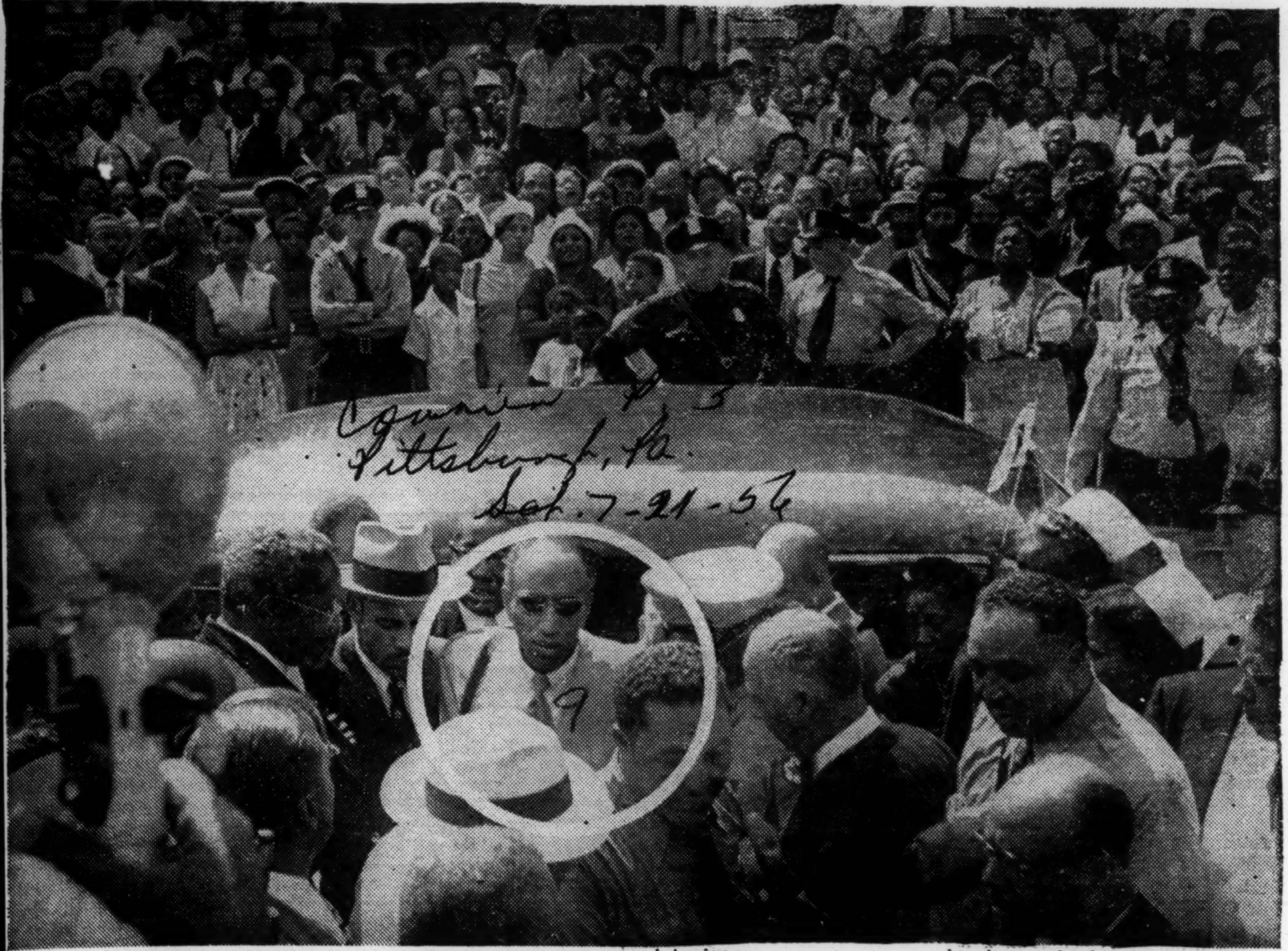
Negro Rabbi To Synagogue In Brooklyn

Call p. 3
Kansas City, Mo.
Fri. 3-23-56

BROOKLNN. — (ANP) — A Negro college trained theologian, Rabbi Julius Wilkins, led in the dedication of a synagogue Sunday, which he hopes will be represented by a congregation of all nationalities. The house of worship located at 131 Pat Patchen Ave., Brooklyn, is known as B'nai Adath Kol Beth Israel, which means "children of the congregation of the whole house of Israel."

A service of Jewish rites in which the Torah (scripture of Jewish laws) and keys to the temple were presented to the rabbi and in which the perpetual light candles lighted was conducted after which a Hebrew sermon was preached. About 150 persons were present.

In his sermon Rabbi Milkins said the aims of the congregation would be to inculcate and promote among its members the principles and practice of good citizenship, the principles and virtue of patriotism, justice and honor; to encourage the study of and to teach the Hebrew language and the Hebrew cultures to the "so-called Negroes who we honestly believe are the lost ship of the original House of Israel.



Courier P. 3
Pittsburgh, Pa.
Sat. 7-21-56

9

Not Guilty—Flashguns popped, reporters scribbled hurriedly in their dog-eared notebooks, police officers stood watchfully by, and his followers gathered in large numbers as the fabulous Rev. James F. (Prophet) Jones (encircled) left Recorder's Court in Detroit, acquitted by a jury of gross indecency charges. A little later he led a loud, enthusiastic crowd of his followers in a patriotic demonstration. They sang "The Star Spangled Banner."

At $2,000 a Night, He Thinks

Courier P. 3

Prophet Freed, To Tour Nation

Pittsburgh, Pa.
Sat. 7-21-56

DETROIT—Prophet Jones is all set to capitalize on his recent brush with the law, out of which he emerged victorious.

Unconfirmed reports have it that the Prophet, the Rev. Dr. James L. Jones, spiritual leader of the Church of the Universal Triumph and Dominion of God, is starting a nationwide tour during which he figures to coin about $2,000 per night.

He was all set to make these evangelistic one-nighters before he was nabbed on gross indecency charges in February.

■

HE WAS PROMISED a guarantee of $1,000 nightly, at that time. But the sensational national publicity growing out of the arrest and trial of Jones, whom a young vice patrolman, John Henry, accused of making immoral advances towards him in the Prophet's sumptuous "French Castle," 74 Arden Park, Dec. 29, 1955, has raised Jones' stock, he thinks, and caused him to up the nightly ante, observers say.

His itinerary has not been announced, nor the date and time he will set out on it. But informed sources say the Prophet will leave the city soon and presumably begin to exploit his expanded popularity.

He was found not guilty by a Recorder's Court jury.

An Exclusive Interview:

Prophet Jones' Big Secret!

Courier P. 13 Pittsburgh, Pa.

Sat 9-29-56

By BOB QUEEN

9

Part I of Two Parts

PHILADELPHIA, Pa.—A tearful Prophet James Francis Jones, internationally famous, sat clad in a white satin lounging robe Sunday morning in his temporary quarters at 2500 W. Turner St. and bared hitherto untold secrets about his personal life, primarily how a cruel father affected his future.

He asked only "God's blessings" for those who had "framed" him and for those who have castigated him in newspaper and magazine articles. Reweaving the threads of his life since his birth in the rear of 2803 Ave. E. South, Birmingham, Ala., 48 years ago, he drew upon the Biblical history of Jonah, whom Jehovah ordered to Nineveh and the son of Amittai, instead, went to Tarshish—as well as to liken his circumstances with that of Job, the "perfect and upright" (Job 1:1) upon whom God unleashed Satan as a supreme test of Job's faith.

Here before me on this hazy Sunday morning sat no prophet on a great throne on the stage of the former Oriole Theatre in Detroit, nor the mink-clad head of the Church of Universal Triumph, Dominion of God, Inc., but a man still shaken by the loss of his mother "who used to speak for me," yet unshaken in his belief that like Job, "After Job had stood the test, God gave Job back all that he had lost and doubled it!"

■

HE WAS elated over the support of his faithful across the nation who reassured him by scores of long distance calls that they were behind him.

Arrangements were being made at the time for a scheduled evening phone call to Los Angeles where his voice would be transmitted to a large gathering by way of a special telephone amplifier.

"God allowed it and God suffered it to come," he said, speaking of the Detroit misfortune, the morals charge on which he was acquited. "In a sense like Jonah because I'd been told by God to go to New York in 1951, and did not obey, God suffered this to be the test and to try my faith."

He related how before his mother's death in August of that year, he had heard the voice, but that she was hesitant in giving the final word—so he remained feeling that first he would help his parishioners obtain a suitable place of worship—the former Oriole Theatre. How he mortgaged the Arden Place castle, three cars, furniture, all material holdings to acquire the near $40,000 sum needed.

■

NEARLY FOUR years passed and he was still in Detroit (the same as the Biblical Tarshish where Jonah fled, instead of going to New York, "Ninevah") and the debt was a stranglehold and he could not obey the Supreme word.

Then came the ill-fated arrest last February. While in police custody, he said, the car in which he was riding passed under the New York Central Railroad underpass at John R. near Baltimore St. in Detroit, and he spotted above a tattered signboard with only one word visible from the advertisement it had carried—"Framed."

"I was receiving a whipping from God," he stated, refraining from discussing the factors surrounding the arrest that suggested a frame-up.

■

AT TIMES during the interview, the Prophet clenched his hands, draining the blood from his knuckles and the tears flowed without restraint as he told of the ordeal suffered when told that his mother had died on Aug. 24, 1951.

9

Courier Sat 9-29-56

PROPHET JONES

. . . in Philadelphia, weeping

"Many have wondered why I have never married," the Prophet stated, and in the room at the time, 17-year-old James Francis Harris, his valet, whose mother named him after the Prophet, supplied him with a handkerchief with which to dab his eyes.

"I promised God when I was five years old, because I saw the cruelty of my father against my mother without cause, that I would give my time, talent and devotion to helping her and to make my mother a 'queen'—and I thank God that I was able to do that."

"For 27 long years, four to five nights out of each week," Prophet Jones related with tears streaming down his cheeks, "my dad would come home at all hours of the night make my mother and I get up and put us out of the house. We would be forced to spend the rest of the night with friends and neighbors until he allowed us to return."

He said that his father, John, was a railroad man and was employed by the Southern Railroad for 42 years. "God hates a liar," said the Prophet—"I'm telling it just the way it was."

■

WEEPING NOW unashamedly, the Prophet recalled one of the many incidents that had remained indelibly upon his memory—when he heard his mother ask his father what he was going to do with her dresses.

"They were her last two dresses," he said, "and he left her with a 39-cent pair of houseshoes and started from the house. 'I'm going to take them to my woman,' was the answer." he stated.

Emaciated and Unshaven

Courier P. 3
Sat. 6-2-56
Pittsburgh, Pa.

Police Close Door On Prophet Jones

Courier P. 3

DETROIT—The Prophet Jones myth is fast fading and seldom if ever, any more, in sincerity or jest, does one hear the often-repeated cult greeting "All Is Well."

9

An emaciated, unshaven, Prophet Jones was surrendered to police at Receiving Hospital, a guady red bathrobe draped around his slender shoulders, a prisoner.

His return to police custody cancelled a $2,500 bond that kept him free since Feb. 20 on a charge of "gross indecency" sworn out by a young Detroit policeman.

Judge O. Z. Ide ordered Jones' bond cancelled when, after several trial postponements, the Prophet again failed to show up. Examination by two doctors will determine if Jones is physically able to stand trial.

When the Prophet was seen in Receiving Hospital, the always impeccably dressed Jones looked a wreck.

■

Gone this time was the usual flag ceremony, the grand exit when a battery of TV cameras are in position to film, the Cadillac limousine, the hundreds of chanting disciples bowing before the ruler of the Universal Church of the Dominion of God, Inc.

For Jones was borne to Receiving Hospital's loading docks in a private ambulance, his mixed gray locks uncurled.

There were, however, a few of the faithful present and they asked that their leader be given a private room. This request was denied.

■

The medical superintendent said that preliminary examination shows Jones is suffering from a gastro-intestinal disturbance, "it could be ulcers."

That it could be ulcers is not difficult for laymen to imagine. Here is a man who lost his 54-room castle on Arden Park, the great revenue that his church once held and his place in the blaring front page headlines.

Prophet Jones Sells 'Castle' In Detroit

Call P. 9
Fri. 4-20-56
Kansas City, Mo.

DETROIT. — (ANP) — Prophet James F. Jones, nationally-famous Detroit cult leader, has sold his "French castle" for more than $50,000.

The buyer identified himself as John Poe of Baltimore, an elder in an eastern church headed by Bishop C. M. (Daddy) Grace.

A spokesman for Prophet Jones said Poe's role was not known when his offer was accepted. Poe immediately transferred the title to Bishop Grace, a spiritualist with numerous churches along the eastern seaboard from Boston to Cuba.

"The increasing cost of maintaining the huge showplace was just too great," the Prophet's spokesman said. He said the Prophet will continue to maintain headquarters in Detroit.

Earlier this year, the cult leader was involved in a series of incidents which made headlines. His grocer filed charges against him for non-payment of an $800 bill; a collection agency picked up his Cadillac, Lincoln and Buick, and a Detroit policeman arrested him on an alleged morals charge.

The Prophet is awaiting trial in Detroit on the morals charge.

Court Dismisses Indecency Charge Against 'Prophet'

Advertiser P. 5-B
Tues. 7-10-56
Montgomery, Ala.

DETROIT, July 9 [illegible]—James F (Prophet) Jones, Negro religious cult leader, was found innocent by a Recorder's Court jury today of a charge of gross indecency.

The Prophet, wearing a purple silk suit and fawn gloves, said, "God is good. God is justice."

Jones had been charged with moral misconduct on a complaint by the Police Vice Bureau. He recently sold his mansion to a rival cult leader and announced he will seek to establish his Church of the Universal Triumph of God, Inc., in another city.

Prophet Jones Acquitted Of Morals Charge

Call P. 1
Kansas City, Mo.
Fri. 7-13-56

DETROIT. — (INS) — The Rt. Rev. James Jones, known as "Prophet Jones," a religious leader from Detroit, was acquitted Monday of a morals charge in recorder's court.

9

A few minutes after the acquittal, the prophet led a group of 150 of his followers in a patriotic demonstration on the courthouse steps that tied up traffic on busy St. Antoine St., in downtown Detroit for 30 minutes.

His followers chanted, "All is well. All is well," and sang "God Bless America."

The Rt. Rev. Jones cried as the jury of seven men and five women pronounced him innocent of charges of gross indecency involving a police officer.

His followers, who had packed the courtroom, broke into wild applause and rushed to embrace him. Jones commented:

"All I can say is God bless America. Only in America can this happen."

Followers Sing, Tie Up Traffic

Defender Sat. 7-21-56
Chicago, Ill. P. 1

DETROIT — Prophet Jones, religious cult leader, was acquitted last week of a morals charge in Recorder's court. Jones was arrested last February on the complaint of a vice squad officer.

9

A few minutes after he was freed, Prophet Jones and a group of 150 of his followers tied up traffic on busy St. Antoine st. in downtown Detroit for 30 minutes with a victory celebration.

His followers chanted: "All is well. All is well," then began singing "God Bless America."

PROPHET WEEPS

Jones wept openly as the jury of seven men and five women said he was not guilty of charges of gross indecency with officer John Henry of the vice squad.

As his followers, who had packed the courtroom, rushed to embrace him, Jones said:

"All I can say is God bless America. Only in American can this happen."

Henry had charged that he had several audiences with the religious leader about a sore arm. He said that on Jan. 25, he saw the Prophet and told him he had come to thank him for healing the sore arm.

INDECENT PROPOSAL

It was then, Henry said that Jones made an indecent proposal and behaved improperly.

Jones' arrest climaxed a series of misfortunes which lost him followers and saw him fall from the position that brought him a string of Cadillacs, real estate and fabulous robes.

Shortly before his brush with the law, the prophet was forced to sell his castle in Detroit to rival cult leader Daddy Grace, who had a parting shot at the skidding prophet:

"GOD IS NOT HERE"

"All these things have been happening in Detroit because God is not here."

Next came an attempt on Jones' life when a religious fanatic invaded the castle waving a gun and threatening the prophet's life. Jones was not injured.

Then, on Feb. 10, Fred Ayoub, a grocer, had Jones' three automobiles seized in payment for an $842 grocery debt.

Jones' sect is known as the Church of Universal Triumph and the Kingdom of God.

9 1956

PROPHET JONES

'Voice' (and Shot) Warn Detroit Prophet He's in Danger

DETROIT, Jan. 31.—Detroit's Prophet Jones told police a gunman invaded his palatial "French castle," fired one shot and terrorized half a dozen of his princes before fleeing without harming anyone.

9

World-Telegram

Ulysees Boykin, the prophet's press relations chief, said:

"We assume it was an assassination attempt, since the man had a gun, wanted to see Dr. Jones, and there was no mention of money."

+ Sun

The prophet, who designates himself as the Rt. Rev. Dr. James F. Jones, Dominion Ruler of the Church of Universal Triumph, the Dominion of God, Inc., claims several million followers, mostly in midwest and eastern cities.

Tues. 1-31-56

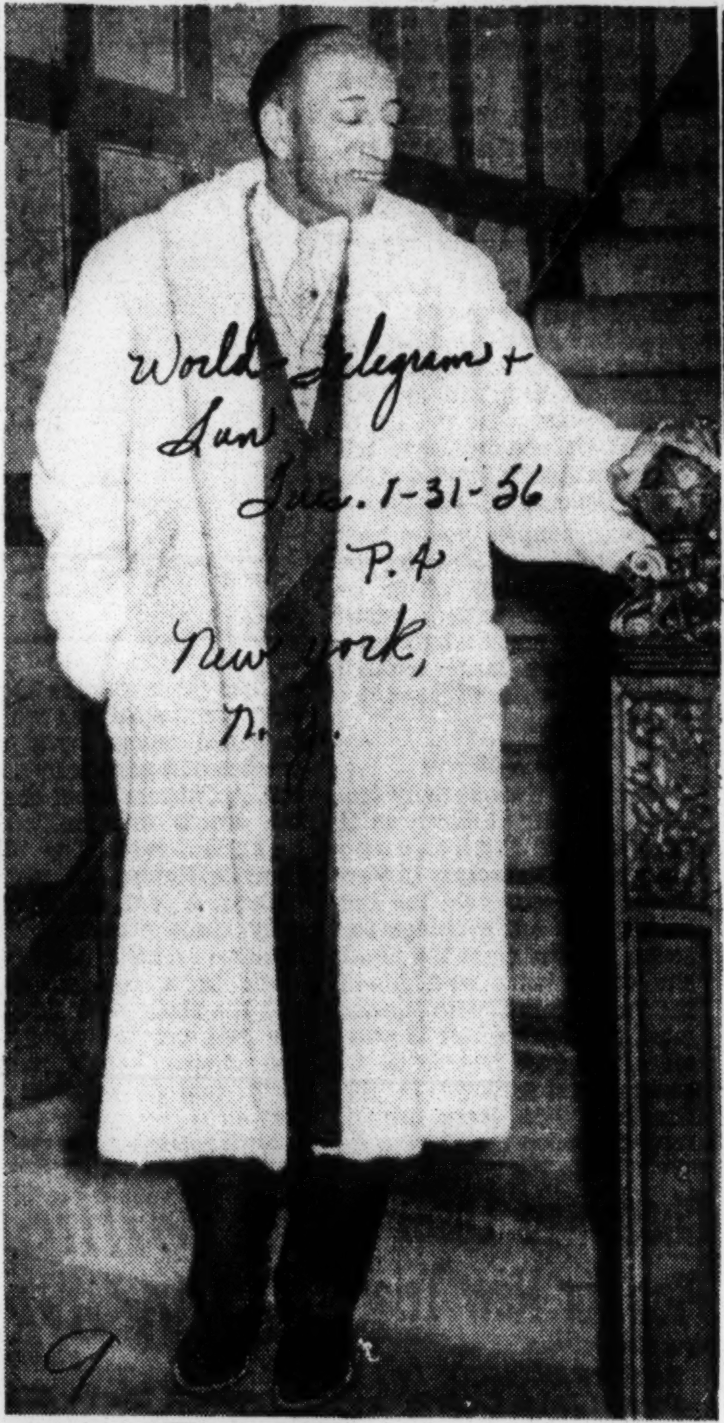
The prophet said he was reposing on a chaise longue in a second floor hallway of his 54-room mansion yesterday when the gunman entered. He said a "voice" warned him he was in danger and he was about to seek refuge in his bedroom when the shot was fired.

New York

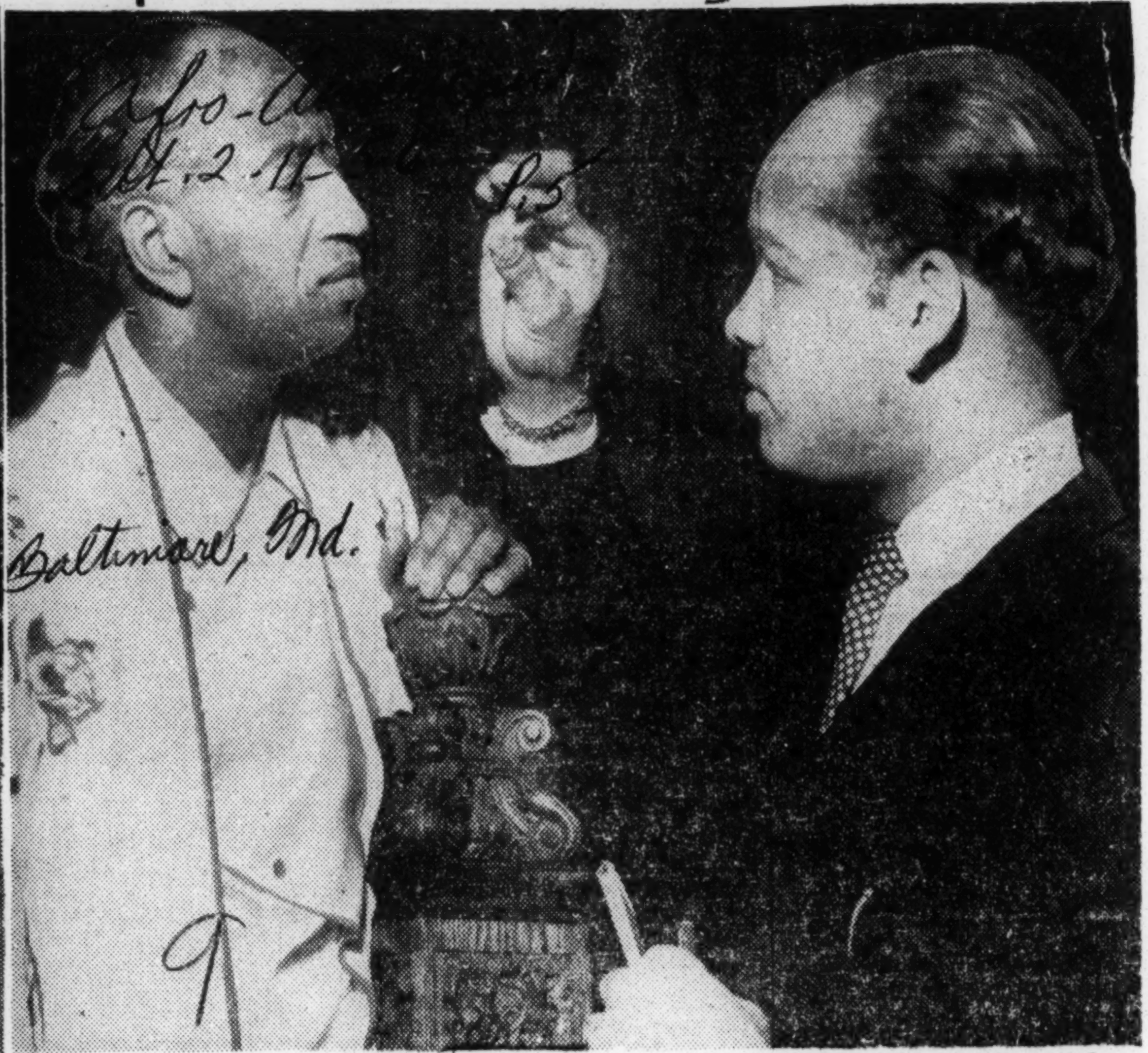
N.Y.

Mr. Boykin said the gunman forced his way in after Prince Douglas T. Rogers, heir apparent to the prophet's throne, answered the front doorbell. The gunman shot once over Prince Roger's head, whereupon the prince and five other royal attendants took off in opposite directions.

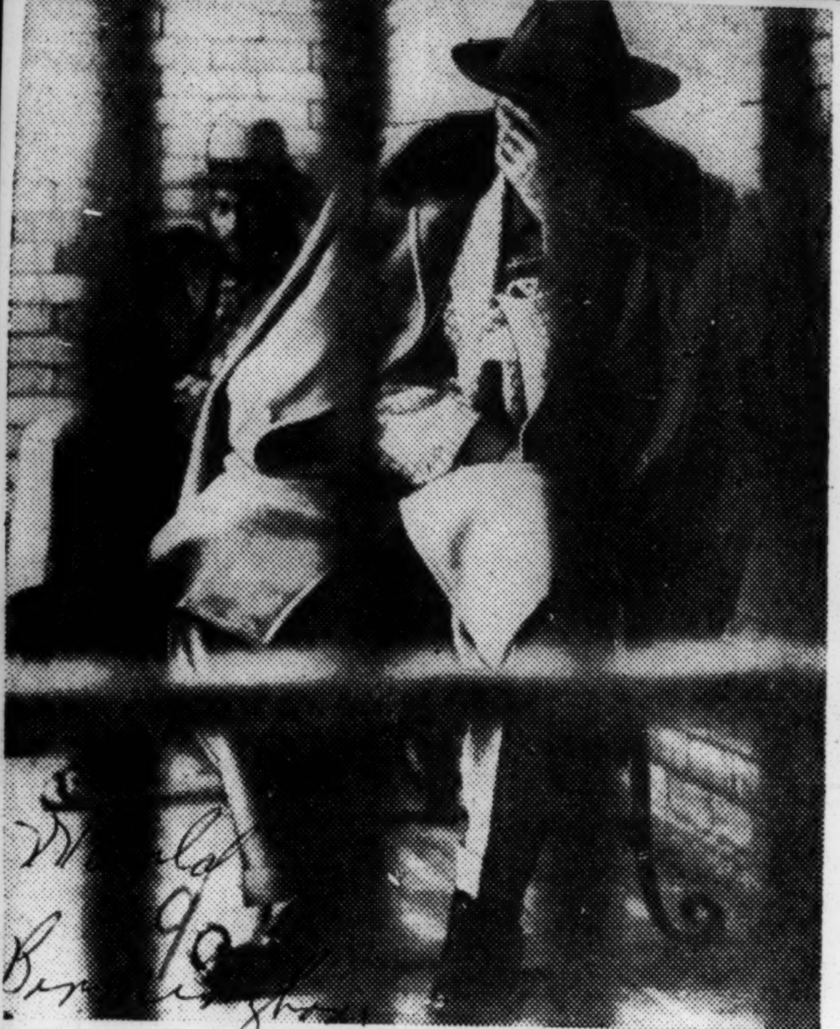
The prophet, whose faithful have showered him with diamonds and ermine, told newsmen afterward that the incident could mean that God wanted him to move from Detroit to New York. Mr. Boykin said the church leader had been shopping for a penthouse in New York where he could spend about two months a year ministering to his flock in the East.


World-Telegram +
Sun
Tues. 1-31-56
P.4
New York,
N.Y.
9

Prophet Jones in $12,000 white mink coat which two of his followers gave him several years ago.


Afro-Am
Sat. 2-11-56
P.5
Baltimore, Md.
9

PROPHET UNDISTURBED—Prophet Jones calmly examines bullet with Prince Douglas T. Rogers (right) in his palatial "French Castle" in Detroit after a gunman fired one shot and terrorized a half dozen of his "princes" before fleeing without harming anyone. The prophet's aide said: "We assume it was an assassination attempt."



World
9
Birmingham

PONDERS FATE—Once Detroit's most publicised cult leader, the Prophet Jones shows great reluctance to have his picture taken, amid the ignominious surroundings of a bullpen in Recorder's court, as he recently awaited arraignment on a morals charge. Jones was later released under $2500 bond, and made a triumphant exit from court, with the cheers of some 300 followers ringing in his ears. On Feb. 29th he must face examination on the charge of making "indecent" advances to a vice cop. (Newspress Photo).

Birmingham Ala.

Prophet Jones Off Air Until Trial

Advocate
Sat. 3-10-56
P.1
Jackson, Miss.

Detroit, Mich. Mar. 6 — Dr. James F. (Prophet) Jones' regular Monday morning broadcast (1 to 2 a.m.) was not heard over Radio Station CKLW this week.

Failure of the Prophet to make an appearance following his arraignment in Recorder's Court last week on a morals charge prompted local Detroiters to inquire: 'Is he through? What is his present status?" And other similar questions.

A check with Radio Station CKLW, their public relations staff, and inside spokesmen indicated that Prophet Jones will be off the air until a disposition is reached in his court case.

Arrested in his famous French Castle a week ago and charged with "gross indecency," the Prophet was released on $2,500 bond, pending his examination set for Feb. 29.

Defender P.1
Chicago Ill.
Sat. 7-21-56
9

ACQUITTED OF A morals charge in Detroit's Recorder's court, Prophet Jones immediately led a group of 150 of his followers in a patriotic demonstration on the courthouse steps. Traffic was tied up in downtown Detroit for 30 minutes by the followers, who chanted "all is well, all is well," and sang "God Bless America."

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KENTUCKY

9 1956

Negroes Join White Church, Whites Join Negro Church In Ky.

NEGROES ADMITTED TO WHITE MINNESOTA CHURCH; 13 WHITES JOIN NEGRO CHURCH IN LOUISVILLE

Colored

Church integration moves were reported in two Protestant churches—one all white in the North, another all Negro in the South, earlier this week.

Birmingham World

In Minneapolis, Minn., the Hennepin Avenue Methodist Church opened its doors to the members of the Border Negro Methodist Church which is to be torn down to make way for a redevelopment project.

Sat 12-8-'56

A delegation from the all white church told the Border Methodist members that "we invite you with sincere warmth" and Dr. Stanley Coors, Minnesota Methodist bishop, said the merger invitation was a "proposal of Christian love and fellowship."

p. 8

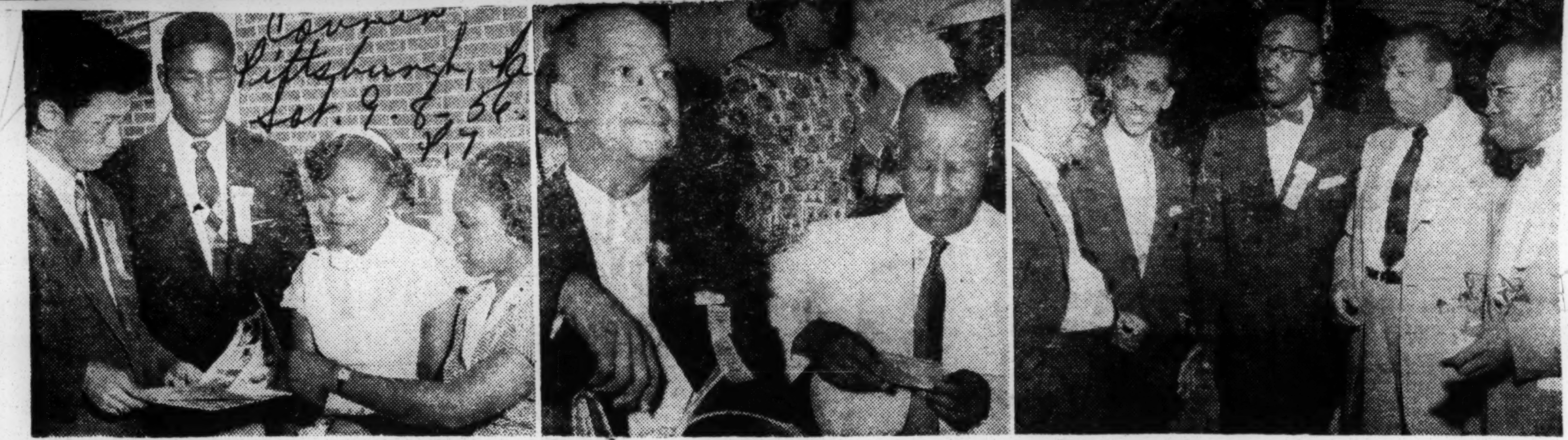
In Louisville, Ky., the Zion Baptist Church, pastored by the Rev. D. E. King, admitted 13 white persons into its congregation.

Journal + Guide
Sat. 9-15-56
Norfolk, Va.
P. 20

Spark Lott Carey Meet

Dr. Frank P. Graham, former president of the University of North Carolina, now United National delegate to India and Pakistan, who was principal speaker at the 59th annual meeting of the Lott Carey Baptist Foreign Mission Convention meeting in Winston-Salem, N. C., Aug. 28-31, is shown chatting after his speech.

At the left is Dr. Graham; City Councilman W. R. Crawford of Winston-Salem; Dr. Wendell C. Sommerville, executive secretary of Washington, D. C., and Dr. Margaret Jus Butcher, former member of the District of Columbia schoo board. At the far right, is David M. Thomas, cultural counselor of the Liberian embassy in Washington, D. C.


Courier
Pittsburgh, Pa.
Sat. 9-8-56.
P. 7

Lott-Carey Figures—Winston-Salem (N. C.) provided the setting for the 59th a nnual meeting of the Lott-Carey Foreign Mission Convention at the First Baptist Church. Present were the following prominent delegates. At left, Philip Chang of China; Noel Scott of the British West Indies; Luvenia Ashe and Florence McClain of Liberia, West Africa. In the center photo, Dr. Wendell C. Somerville, executive secretary of the convention, and the Rev. J. Vance McIver, president, listen to one of the reports presented during a session. At the right are shown the Rev. H. R. Williams and the Rev. W. T. Walker of Petersburg; the Rev. Isaac James, Richmond, Va.; the Rev. Thomas H. Slater and the Rev. M. C. Southerland of Cleveland, Ohio.

■

1500 Delegates Attend Sessions

Courier P. 7
Pittsburgh, Pa.
Sat. 9-8-56

Lott-Carey Fund Tops $113,000, Convention Told

WINSTON-SALEM, N. C.—In making his annual report to the 59th annual session of the Lott-Carey Baptist Foreign Mission Convention of America meeting here at First Baptist Church, Dr. Wendell C. Sommerville, executive secretary of Washington, D. C., stated that a total amount of $113,218.53 was raised by the organization during the past year.

Meeting here were more than 1,500 registered delegates and visitors from 20 states, Haiti, Liberia, China and India.

The Rev. J. Vance McIver of East Orange, N. J., president of the convention, told more than 2,000 persons assembled at Winston-Salem Teachers College in Fries Auditorium that, "It may not be in our day, but Africa will be heard from."

Officers for the organization elected to serve for the year 1956-57 are Dr. J. Vance McIver, Orange, N. J., president; Dr. J. B. Henderson, Norfolk, Va., first vice president; Dr. David R. Hedgley, Winston-Salem, N. C., second vice president; Dr. J. Jasper Freeman, Norfolk, Va., recording secretary; the Rev. E. A. Parham, Columbus, Ohio, assistant secretary; Dr. Luke G. Reynolds, Baltimore, Md., statistician; Dr. A. W. Brown, Richmond, Va., treasurer.

State vice presidents: District of Columbia, Dr. G. O. Bullock; North Carolina, Dr. J. T. Hairston; New Jersey, Dr. L. C. Riddick; New York, the Rev. Thomas Slater; West Virginia, the Rev. C. O. Mitchell; Connecticut, the Rev. J. B. Ball; Pennsylvania, the Rev. B. S. Mason and the Rev. J. C. Hairston; Maryland, the Rev. V. T. Williams; Ohio, Dr. W. J. Payden; Michigan, the Rev. T. Walton Harris; Oregon, the Rev. J. J. Clow; Oklahoma, Dr. J. H. Wynn; Georgia, the Rev. C. J. Grisham; Virginia, Dr. E. E. Smith. Mrs. M. M. Ransome, Richmond, was elected to head the woman's auxiliary for the fifth time; Barbara Williams, Rankin, Pa., was chosen as president for the Young People's Department; Mrs. C. E. Griffin, Norfolk, Va., supervisor, and R. L. Holman, Norfolk, Va., was re-elected president of the Laymen's League.

EXECUTIVE Secretary Sommerville's report showed that more more than ten churches contributed a thousand dollars for foreign missions during the year, with Trinity Baptist Church, Columbus, Ohio, the Rev. E. A. Parham, minister, giving more than $2,500.

By unanimous consent the meeting of the organization will be held in Orange, N. J., next year, with the president, the Rev. McIver serving as host pastor.

A highlight of the convention was the purchasing of a new headquarters building in Washington, D. C., that will house dormitory space for returned missionaries and other departments of the organization's work.

■

FOUR YOUNG people from Liberia, China, India and Jamaica were featured in a panel discussion during the sessions. All four were educated in Lott Carey Missions and are now attending schools in America. Appearing before the body for the fourth time, Phillip Chang of China was most gracious to the convention for his progress.

Mr. Chang is studying to be an electrician.

Lott Carey is a success in India, Edgar Nelson of that country told the panel.

Florence McClain of Liberia asked that the convention give more for foreign missions.

Noel Scott, a senior student at Virginia Seminary of Lynchburg, Va., told the assembly that "Americans are born with a spoon in their mouths. You are blessed and should be grateful unto God."

President William R. Strassner of Shaw University, Raleigh, N. C., appealed for more young people to enter the field of foreign missions.

9 1956

LUTHERAN

NEGRO LUTHERANS GET WHITE PASTOR

Times P. 30-2

New York

Newly Ordained Brooklyn Minister to Take Post With Church Here

Thurs. 5-31-56

ALBANY, May 30 (AP)—The Rev. Robert Tage Neillssen of ~~Brooklyn was~~ ordained into the Lutheran ministry tonight and ~~will become~~ the first white pastor of a New York church with an all-Negro congregation.

Mr. Neillssen has preached occasionally since last October at the Lutheran Church of the Transfiguration, 74 West 126th Street.

He and eleven others were ordained by Dr. Frederick R. Knubel, president of the United Lutheran Synod of New York and New England. The synod's twenty-eighth annual three-day convention will end tomorrow.

Attending the ceremony were about fifty members of the Bronx church, who came here in a chartered bus.

Mr. Neillssen, 28 years old, was called to the Church of the Transfiguration last February. He will succeed the Rev. Paul E. West, a Negro and the church's first pastor. Mr. West is retiring because of ill health.

Mr. Neillssen said he was interested in serving a Negro congregation because "they need the gospel and there was no one to preach it to them."

He said he had been received warmly by the congregation and "very moved by their response."

Meet in Old Church

The delegates and about 400 guests are meeting in the 312-year-old First Lutheran Church here, the oldest Lutheran church in the United States. The synod's 370 churches have a total membership of moer than 150,000.

The synod expressed opposition to any reduction in pensions of ministers participating in the Federal social security program.

It adopted a record budget of $1,293,711, more than $80,000 higher than last year's. The budget was approved after the withdrawal of recommendations to cut appropriations to three synod-supported educational institutions by $15,000 each.

Ernest E. Erickson of Lynbrook, L. I., was re-elected synodical treasurer.

Elected to three-year terms on the home missions committee were the Rev. John H. Sprock of Utica, Thomas Dyer of Syracuse, Henry G. Pfeil of Schenectady, the Rev. Robert O. Flechtner of Bristol, Conn., the Rev. Wilfred C. H. Tappert of Mount Vernon and Fred Lunemann of New York City.

Elected to three-year terms on the Board of Education were the Rev. Dr. Ernest C. French of Buffalo, the Rev. Franklin J. Schweiger of New York, Richard H. Heindel of Buffalo and W. Gaylord Hakes of Poughkeepsie.

First Sermon Sunday

Mr. Neilssen will preach his first sermon on Sunday at the Church of the Transfiguration.

A spokesman said it was the first time in the synod that a white pastor had been assigned to a Negro church.

Mr. Neilssen was graduated earlier this month from Philadelphia Seminary.

Lutherans Admit Congregation

Defender P. 5

Sat. 6-16-56

ROXBURY, Mass. — (ANP) — The All Saints Evangelical Lutheran church of this city, with an all-Negro congregation, was received as a member congregation last week, in Albany, New York. Chicago, Ill.

At the same time, a newly-ordained white minster, Rev. Robert Tage Neilssen of Brooklyn, was named to replace Rev. Paul E. West, Negro, as pastor of the Church of the Transfiguration, in Harlem.

The all-Negro congregation is comprised mainly of Virgin Islanders, and its first and only pastor, Rev. West, who has been in poor health, also is from the Islands.

Lutherans Set First Mission In Negro Area

Defender 24

Chicago, Ill

Sat. 4-28-56

For the first time in the history of the Evangelical Lutheran church, a mission congregation of the church body has been organized in a predominantly Negro community.

It is Community Lutheran church in Chicago, temporarily located in the premises of the inter-synodical Lutheran Home Rescue Mission at 1701 West Monroe street in the heart of Chicago's blighted area just outside ill-famed Skid Row.

Only three of its 153 baptized members, who were received into membership on Easter Sunday, are white people.

The congregation was organized and will be served by the Rev. Joseph Valtinson, who was called to the work over a year ago. He came from a typical all-white parish in DeKalb, Ill., and readily admits that at the time he was not sure he would like the intercultural work.

However, he added, "I was very sure God wanted me to do it."

Lutherans Close Synod; Suffrage Denied to Women

Democrat + Chronicle

Sat. 6-30-56

ST. PAUL, Minn., June 29 (AP) —The Lutheran Church-Missouri Synod made quick work of its final resolutions today and closed its 43rd triennial convention on schedule. The meeting began June 20. Rochester N.Y.

Delegates chose San Francisco as the site of the 1959 synodical convention and awarded the 1962 assembly to Cleveland, Ohio.

Among the last resolutions adopted were those pledging synod members to work for elimination of racial discrimination, continuing the policy of denying women's suffrage in church meetings, and reaffirming the practice of refusing communion to members of "anti-Christian" associations.

The racial segregation resolution called on the synod institutions, offices and agencies to disregard race or color in entrance requirements and employment policies.

Discuss Racial Bias

"Since Christians are constrained to do justice and love mercy," the resolution said, "we acknowledge our responsibility as a church to provide guidance for our members to work in the capacity of Christian citizens for the elimination of discrimination wherever it may exist, in community, city, state, nation and world."

In denying women members the right to vote in church meetings, the convention acknowledged it did not find women's suffrage forbidden in "express words of the Scripture." However, the statement adopted noted that congregations which administer their affairs "through the male voters' meetings are following a Scripture-sanctioned and time-tested procedure."

One pastor delegate recalled this Biblical admonition: "Let your women keep silence in the churches for it is not permitted for them to speak."

Communion Denial

In denying the "privilege of communion to anti-Christian associations," the synod noted that "Holy Communion expresses an exclusive spiritual relationship of the communicant to his Lord and to his brethren."

The resolution made allowance for "exceptional" cases, where individuals still outwardly holding membership in the lodge or association have renounced the group's "anti-Christian teaching."

The resolution named no organizations specifically.

The synod encouraged its stewardship department to seek to enlist men to form a private agency to assist congregations in extra-budgetary fund-raising projects. Specialists from the church's constituency are to help churches plan and direct fund campaigns on a fee-basis.

In authorizing the agency, the synod hopes to "assure the application of sound Scriptural principles of stewardship" in the financial campaigns conducted by its congregations.

Montgomery churches cling to outmoded beliefs

Afro-American Baltimore, Md.

Sat. 7-28-56

VALPARAISO, Ind. — "The white churches still cling to all the old misinterpretations of the Scriptures on which the philosophy of white supremacy is based."

The Rev. Robert Graetz, a blind minister who took an active part on the side of the anti-segregation demonstrators in Montgomery, made this statement last week as he spoke at a session of the seventh annual Valparaiso University Institute on Human Relations.

The minister was referring to the white churches of Monthe white churches in Montgomery as he explained why he, an American Lutheran synod pastor, took an active and first hand role supporting the demonstrators.

Nearly 25 states of the Union and two Canadian provinces were represented in the over 200 registrants for the session which earned high praise and was termed "very successful."

Augustana Drive

Church Gets Praise for Integration

Post + Times Herald P. 21

Mon. 9-24-56

Staff Reporter

Washington D.C.

Pioneering efforts of a Washington Church to serve all persons regardless of race were acclaimed yesterday by a national church official.

The Rev. H. Conrad Hoyer of Chicago, executive secetary of the Division of American Missions, National Lutheran Council, said the "Operation One Mile" program of Augustana Lutheran Church was "a glorious declaration of your concern—of Christ's concern—for th emasses of men in this neighborhood."

Mr. Hoyer preached yesterday at the Church, V st. and New Hampshire ave. nw. His sermon followed an announcement by the Rev. Clarence T. Nelson, pastor, that "Operation One Mile" would enter a new phase Oct. 7.

Church visitors will call on homes within a one-mile radius of the church and invite the occupants, whether white or Negro, to join the church.

This month the church mailed 6000 letters to persons in the neighborhood. On Sept. 6 church visitors called at 2000 homes in making a religious survey.

"Operation One Mile," the first formal solicitation of Negroes by a white Protestant church in the District of Columbia, was begun a year ago. One-third of the homes in a limited area near the church were canvassed. A number of Negroes accepted the invitation to join.

"God wants all men—whether Greek or Jew, Dutch or Negro—to be saved and come into knowledge of the truth," Pastor Hover said. "Whoever you are, you count in the sight of the Lord."

Mission work, he continued, isn't grounded on whim, or social concern, or even the command of the Lord, "but on the fundamental nature of God," Who wants all men to experience salvation."

'Principle' of Integration Indorsed by Lutherans

Evening Star P. A-1 A-1-A

By CASPAR NANNES
Star Staff Correspondent

Washington D.C. Thurs. 10-18-56

HARRISBURG, Pa., Oct. 18.—The United Lutheran Church in America convention has refused to indorse the 1954 Supreme Court decision ending segregation in the public schools, but approved the integration principle involved.

The action came yesterday after a long and sometimes heated debate that extended the denomination's biennial meeting nearly two hours beyond its scheduled adjournment time. It came on a statement on desegregation presented by the Board of Social Missions.

Only action by Dr. Franklin Clark Fry, president of the 2.2 million-member church, in restricting proposed nonessential and editorial changes prevented the convention from extending the debate further.

The Rev. Wynne Boliek, of Greenville, S. C., precipitated the major discussion when he proposed an amendment striking out reference to the Supreme Court decision of May 17, 1954

Pleads for Understanding

"We all know there are some deep-seated feelings that have to be recognized," Dr. Boliek told the delegates. "All of us know in our own hearts what is right, but what is right cannot always be pushed into the hearts of people. We know that many of our Christian brothers, especially in the South, have deep-seated feelings about the Supreme Court decision. . . . We can save some scars if we omit this section and still accomplish the same thing."

Dr. Boliek also pointed out the church had made a pronouncement on the segregation issue in 1951.

"This statement would now be based on that pronouncement and not on the moral crisis which has been created by the Supreme Court," he explained.

The Rev. Henry B. Luffberry of Philadelphia supported the move, asserting, "I do not feel the thing that concerns my congregation is what we say to the South about the Supreme Court, but rather that we should get to the real issue of Christian responsibility."

Mention of Decision Urged

The Rev. Harold C. Letts of Teaneck, N. J., a member of the Social Missions Board, opposed the move by declaring, "We as a church should speak and feel some responsibility to government as it performs its operations. We ask in the sentence that we recognize the Supreme Court decision as being in harmony with Christian conviction. . . . If we leave in doubt that this decision is not in accordance with Christian convictions, we cast doubt upon the whole process of integration."

Another New Jersey delegate, the Rev. Arnold J. Dahlquist of Cranford, declared, "The statement is on desegregation and not on the general field of race relations. . . . I do not know why it is that the church is always afraid to have its statement speak to issues that confront people."

The Rev. William B. Downey of Milwaukee told the gathering. "I was disappointed in this recommendation. It is less binding upon the church than statements of the political parties at their conventions.

Supreme Court Lauded

"Surely we believe segregation is un-Christian. Surely we recognize there are great and deep problems. But surely we should say that the Supreme Court decision spoke the mind of Christian conscience. We cannot allow the Supreme Court to spearhead that which the Christian Gospel should spearhead . . . the minimum we can do here is to support that body which was more courageous than ours in speaking on this issue."

But County Judge James F. Henninger of Allentown, Pa., contended the Supreme Court decision "was made out of the study of the 14th Amendment. I do not think the question of supporting the decisions of the Supreme Court belongs here. It should be made outside the question of desegregation."

The motion to approve striking out reference to the Supreme Court decision was then submitted to the delegates. It was carried by a vote of 340 to 159.

Additional Time Denied

After the action had been taken and the whole statement was up for approval, H. Odelle Harmon of Lexington, S. C., asked permission to speak to the convention for 20 minutes, 15 more than ordinarily allowed. Dr. Fry put the request to the delegates, and Mr. Harmon, a member of the South Carolina Synod's executive board and president of the Newberry College Board of Trustees, was turned down. He was then allowed the usual 5-minute time period, but later was granted an additional two minutes to complete his talk.

Charging "the Christian church has done much to bring about the confusion and bitterness that we are experiencing in our racial relations in America today," Mr. Harmon declared. "The Christians of the South will not accept integrated schools and churches" and "the Lutheran Church in South Carolina will not integrate."

"If our Northern brethren would be as patient with the South as they have been with themselves in the practice of segregation, they would have to wait until the year 2056 before such a resolution would be offered for our consideration," he declared. "Of course, that would be much too early a date for the people of the South."

The statement was then submitted to the delegates and received an overwhelming voice vote of approval. Its two key provisions insisted maintenance of the public school system as essential to a "democratic, free and just way of life" and said, "All parties to the present controversy are in duty bound to follow and uphold due process of law, and to maintain public

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Lutherans Reject Integration Proposal

Post + Times Herald

HARRISBURG, Pa., Oct. 17 (AP)—United Lutherans, in a stormy session, today defeated a proposed statement endorsing the Supreme Court decision against segregation in the schools.

Thurs. 10-18-56

By a vote of 340 to 159, the delegates eliminated a portion of a resolution calling the Supreme Court decision "in harmony with Christian convictions."

Washington D.C.

"Many Christian brothers, especially in the South, have deep-seated feelings about the Supreme Court ruling," said the Rev. Wynne C. Boliek, of Greenville, S. C.

P. 6-C

The Rev. Harold C Letts, of New York, a member of a committee on the subject, told the convention he thought the action would indicate the church had doubt about the "whole process of integration going on in our Nation."

Several delegates said they felt the church had no business expressing an opinion on a Government action such as the Court decision, but should simply express its own views on the principles involved.

The convention approved a modified statement calling on churches to take the lead in "demonstrating in their own corporate lives" that integration will work.

The statement also urged maintenance of the public school system in the midst of a "moral crisis" arising from the desegregation controversy and said the public school was essential to a "free and just way of life."

H. Odelle Harman, Lexington, S. C., declared

"The Christians of the South will not accept integrated schools and churches. South Carolina will reluctantly abolish its public school system—a step which would be harmful to both races but particularly harmful to the Negro.

"The Lutheran Church in South Carolina will not integrate."

An affirmative vote on the statement would have condemned any effort at upsetting the public school system to thwart the Supreme Court's ruling on the subject.

LUTHERANS BACK INTERRACIAL TIES

Times P. 16 C

But a Proposal to Endorse Court's Segregation Bar Is Defeated 340 to 159

Thurs. 10-18-56

By GEORGE DUGAN
Special to The New York Times.

New York

HARRISBURG, Pa., Oct. 17—The United Lutheran Church in America called on its 2,270,000 members today to set an example of interracial brotherhood in their daily lives.

It refused, however, to endorse a proposal hailing the 1954 Supreme Court decision barring segregation in public schools as being "in harmony with Christian convictions."

The refusal—by a vote of 340 to 159—came during the final hours of the church's week-long twentieth biennial convention. After the count was taken, the Rev. Dr. Franklin Clark Fry, president of the denomination, demanded that his name be formally recorded in the minutes as opposing the action taken.

During the hour-long debate on the proposal, most of its opponents asserted that the church had no business to judge Government activities nor the right to "differ with or support" the Supreme Court. They held that the court acted on legal rather than on Christian principles.

Others, representing Southern congregations, argued that the court had no right to rule on public school integration.

The United Lutheran Church by its action became, so far as can be determined, the first major religious body to withhold its blessing from the 1954 court decision.

The church's own summary of the integration problem, placed in the hands of the delegates some weeks ago, noted that the Supreme Court decision had met with "almost universal approval on the part of Christian and Jewish groups."

The summary said the Methodists, Southern Baptists, Congregationalists, Presbyterians and Episcopalians had all endorsed the court ruling.

It quoted the National Council of the Churches of Christ in the U. S. A., a federation of thirty Protestant and Eastern Orthodox denominations, as declaring recently that the court decision "gives clear status in law to a fundamental Christian and American principle."

During debate on the issue, H. Odelle Harman, Superintendent of Schools in Lexington, Ky., told the delegates that the Christians of the South "will not accept integrated schools and churches."

Describing himself as a 'Christian segregationist," Mr. Harman asserted that "it seems strange to the people of the southland that our Northern brethern have waited until 1956, approximately 100 years after the war between the states, to begin admitting a few Negroes to their churches."

"Yet they are always ready to criticize the South for having segregated congregations," he added. I " Ido not believe that segregation is basically a religious question. I know that God created man and in so doing, he made one white, one black, one yellow and one red. We do not know why God created us thus, but we do know that it was done."

The convention finally approved a "statement on human relations" adopted five years ago by its board of social missions and the church's executive board.

The statement declared that Christian brotherhood "is impeded by practices enforcing segregation" and added:

"God calls for, and human justice requires, speeding changes at every level and in every area of society."

The convention also called on its congregation to "exercise Christian patience and understanding" in working for the realization of its 1951 goal.

"Our congregations are encouraged to contribute to the solution of the problem [segregation] by demonstrating in their own corporate lives the possibility of integration," it added.

Lutherans compromise on integration edict

Afro-American P. 5
Baltimore, Md.
Sat. 10-27-56

HARRISBURG, Pa. — The United Lutheran Church last week struck a high note in compromise on the Supreme Court's desegregation order of two and a half years ago.

In a national convention here, the Church condemned enforced racial segregation, but it also refused a resolution indorsing the Supreme Court's decision outlawing segregation in public schools.

In the closing session of the biennial convention, the delegates voted 340-159 against a proposed declaration that the Court's ruling was "in harmony with Christian convictions."

* * *

AS THE VOTE MAY INDICATE, there was sharp discord on the race question.

"Many of our Christian brothers, especially in the South, have deep-seated feelings about the Supreme Court ruling," said the Rev. Wynne C. Bolick, of Greenville, S.C., whose amendment was accepted striking from the resolution the "Christian conviction" phrase.

"We will save some scars if we omit this particular section," he said.

* * *

BUT SHARP DISAGREEMENT was voiced by the Rev. Harold C. Letts, of New York:

"If we leave out any indication that this decision was in accord with Christian principles, we will cast doubt on the whole process of integration going on in our Nation."

Dr. Chauncey Bly, a Prairie Village, Kan., physician, took a similar position:

"Jesus said to 'render unto Caesar the things that are Caesar's,' and to 'love they neighbor as thyself.

"We have now distinguished ourselves by disobeying the first command. I hope we stick up for the second."

INTEGRATION O.K. REJECTED BY LUTHERANS

Daily Tribune
Thurs. 10-18-56

Biennial Convention Comes to Close

BY RICHARD PHILBRICK

[Chicago Tribune Press Service]

Harrisburg, Pa., Oct. 17—The United Lutheran Church in America today became the first of the nation's major denominations to refuse to affirm the Supreme court decision banning public school racial segregation as in harmony with Christian convictions. Thurs. 10-18-56

The biennial convention of the church rejected by a vote of 340 to 159 a recommendation of its board of social missions approving the moral principles involved in the decision. The vote came in the closing session of the week-long meeting. Southern delegates argued against the church taking any action on the subject. P. 1

Fry Opposes Result

The Rev. Dr. Franklin Clark Fry, president of the church and several other delegates asked after the vote that their names be recorded in the minutes as opposed to the convention's action.

Chicago, Ill.

Deletion of the recommendation from a policy statement on desegregation was sought by the Rev. Dr. Wynne C. Boliek of Greenville, S.C. Another South Carolina delegate, H. Odelle Harman of Lexington, a public schools administrator, urged that the entire declaration be discarded.

Harman described himself as a "Christian segregationist."

"To my way of thinking, the resolution is a weak and puny statement of belief," he said. "It will serve only one purpose: The church will have said something about desegregation."

"Best . . . to Forget It"

Fred Kinard of Charleston, S. C., asserted that every time another resolution such as this is passed obstacles to racial understanding in the south increase.

"Let us not give Negroes another reminder that they are not integrated at a time when it would be best for them to forget it," Kinard pleaded.

The declaration was critized by the Rev. William B. Downey of Milwaukee as lacking in decisiveness.

"It is neither less binding nor more so than the statements of political parties," he asserted. "Surely, the church should speak with a sharper voice than that. We cannot admit that properly the Supreme court takes the lead in expressing a Christian stand."

Urges Individual Action

As adopted, the statement [1] encourages congregations to contribute to the solution of the segregation problem by demonstrating "in their own corporate lives the possibility of integration"; [2] calls upon civic office holders and citizens to heed Christian principles and, in the case of officials, to remember that they are responsible to God in the exercise of their power; [3] calls for the maintenance and strengthening of public school systems, and [4] calls upon everyone to uphold due process of law and maintain public order.

United Lutherans' call for integration termed weak

News Thurs. 10-18-56

GEORGE W. CORNELL

RRISBURG, Oct. 18 —(AP)— sentatives of the United eran Church went back to tn hometowns today after closing their week-long convention with a call for racial integration that some termed weak. P. 12

Deleted from it was a proposed endorsement of the U. S. Supreme Court decision outlawing segregation in the public schools.

But the church pronouncement, approved yesterday in a final, hectic session of the denomination's biennial convention, acclaimed the principle involved, and said all concerned must "uphold due process of law."

Congregations were urged to set an example in showing integration will work.

IT WAS ON a motion by the Rev. Wynne C. Boliek, of Greenville, S. C., that the delegates voted 340 to 159 to strike out a phrase saying the court ruling is "in harmony" with Christian convictions.

"Many of our Christian brothers, especially in the South, have deep-seated feelings about the Supreme Court ruling," Mr. Boliek said. "We will save some scars if we omit this particular section."

Herman J. Brezing, of Niagara Falls, N. Y., insisted "we should realize the difficulties of our Southern brethren" and "bow with some deference to them."

Apparently, said the Rev. William B. Downey of Milwaukee, the Supreme Court ruling was "too courageous" for the church to support.

Church President Dr. Franklin Clark Fry, announed he wanted his own vote recorded against eliminating the passage.

Desegregation Training for Lutherans Set

Post + Times Herald P. 15-C
Sat. 11-10-56

NEW YORK, Nov. 9 (Spl.) The United Lutheran Church in America moved today to implement its decision to seek a "peaceful achievement of desegregation" in its 4500 congregations.

Washington, D.C.

The denomination's Board of Social Missions approved a plan to give special training to 100 pastors and laymen for "a thorough-going education and action program."

Approval by the board came after the Rev. Dr. Harold Letts, secretary for Social Action, declared the denomination's 20th biennial convention at Harrisburg, Pa., in October "did not shy away from speaking out on the specific issues" of desegregation.

The convention voted 340 to 159 to delete from the board's proposed desegregation statement that the United Lutheran Church "states its belief that the Supreme Court decision of May 17, 1954 is in harmony with Christian convictions." Dr. Letts interpreted the vote as meaning "to avoid any implication of approval or disapproval" of the court decision.

Dr. Letts emphasized, however, that convention delegates later affirmed a "statement on human relations" adopted by the executive board of the church and the Board of Social Missions in 1951. That statement points out "that segregation impedes Christian brotherhood," and "that equal opportunity for education is the right of all people."

Lutherans Reject Ban Against Bias

Courier P. 11
Sat. 10-27-56
Pittsburgh, Pa.

HARRISBURG, Pa.—In what was called a "weak and ineffective statement," the United Lutheran Church, in its biennial convention, voted down a proposed declaration that the Supreme Court ruling against segregation in the public schools is "in harmony with Christian convictions."

In eliminating the approving reference to the 1954 court action, Rev. Wynne C. Bolick, Greenville, S. C., said, "Many of our Christian brothers, especially in the South, have deep-seated feelings about the Supreme Court. We will save some scars if we omit this particular section."

In effect, the body voted 340 to 159 condemning enforced racial segregation, rejecting an outright endorsement of the Supreme Court ruling.

Lutheran Church Backs Interracial Brotherhoods

Advocate P. 1
Sat. 11-3-56
Jackson, Miss.

Proposal To Endorse Court's Segregation Bar Is Defeated

Harrisburg, Pa., Oct. 30.—The United Lutheran Church in America called on its 2,270,000 members last week to set an example of interracial brotherhood in their daily lives.

It refused, however, to endorse a proposal hailing the 1954 Supreme Court decision barring segregation in public schools as being "in harmony with Christian convictions." Advocate

The refusal—by a vote of 340 to 159—came during the final hours of the church's week-long twentieth biennial convention. After the count was taken, the Rev. Dr. Franklin Clark Fry, president of the denomination, demanded that his name be formally recorded in the minutes as opposing the action taken. P. 6

During the hour-long debate on the proposal, most of its opponents asserted that the church had no business to judge Government activities nor the right to "differ with or support" the Supreme Court. They held that the court acted on legal rather than on Christian principles.

Others, representing Southern congregations, argued that the court had no right to rule on public school integration.

The United Lutheran Church by its action became, so far as can be determined, the first major religious body to withhold its blessing from the 1954 court decision.

The church's own summary of the integration problem, placed in the hands of the delegates some weeks ago; noted that the Supreme Court decision had met with "almost universal approval on the part of Christian and Jewish groups."

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Describing himself as a "Christian segregationist," Mr. Harmon asserted that "it seems strange to the people of the southland that our northern brethren have waited until 1956, approximately 100 years after the war between the states, to begin admitting a few Negroes to their churches."

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"God calls for, and human justice requires, speeding changes at every level and in every area of society."

The convention also called on its congregtaion to "exercise Christian patience and understanding" in working for the realization of its 1951 goal.

"Our congregations are encouraged to contribute to the solution of the problem (segregtaion) by demonstrating in their own corporate lives the possibility of integration," it added.

Lutherans Are Urged To Help Integration

Inquirer Tues. 10-30-56 P.23

Philadelphia Pa.

More than 200 visiting and local pastors of the United Lutheran Church in America were challenged here yesterday to "labor for social and racial integration in the urban church community."

In an address to local Lutheran pastors and visiting missioners at Messiah Lutheran Church, 4400 N. Broad st., the Rev. Arthur Seyda, of St. Timothy Lutheran Church here, urged the clergymen of the Lutheran Evangelism Mission to meet the needs of the changing community.

'CHURCH THAT CARES'

He said the Lutheran Church must become the church "that really cares" and must align itself with the "new social and racial conditions of those who live within the shadow of the church tower."

Pastor Seyda held that areas which are generally regarded as derelict, are in truth the communities which are growing in challenge and Christian need.

HOME VISITATIONS

The five-day Lutheran Evangelism Mission was opened Sunday in the 100 Lutheran churches in the Philadlephia area, part of a nation-wide mission of the United Lutheran Church in America.

Some 7800 lay workers were commissioned for visitation in the homes of 60,000 local families at six area rallies Sunday afternoon as well as the 106 local pastors and 100 visiting missioners who will conduct evening services in local Lutheran churches each night through Thursday.

RALLIES AND SPEAKERS

Area rallies and speakers included Dr. Franklin Koch at Zion Church, Front st. and Fisher ave.; the Rev. Harry W. Snyder, Jr., at Immanuel Church, Norwood; the Rev. Dale Click at St. Paul's Church, Ardmore; the Rev. Louis H. Valbrecht at Holy Communion Church, 21st and Chestnut sts.; the Rev. Wallace Fisher at St. Stephen's Church, New Castle, Del., and the Rev. Carl W. Folkemer at Messiah Church.

The special mission to pastors program will be held each morning at the Messiah Church and at Holy Trinity Lutheran Church, Wilmington, Del.

The Rev. Peter J. Dexnis, pastor of Advent Church, 5th and Cumberland sts., area director of the mission, said some 100,000 Lutherans and another 10,000 nonmembers with Lutheran interests would be visited.

Participating in the mission are 55 Lutheran churches in Philadelphia, 36 in the suburbs and nine in Delaware.

9 1956

MASSACHUSETTS

Massachusetts Council of Churches Asks Members To End Segregation

Call Fri. 4-6-56

Kansas City, Mo.

BOSTON. — (ANP) — The Massachusetts Council of Churches has urged its 2,000 congregations, representing 11 denominations, to take an active part in eliminating racial segregation.

The statement, endorsed unanimously by the council's directors at the First church in Sterling, was released jointly by the Rev. Forrest L. Knapp, general secretary of the council, and the Rev. Myron W. Fowell, secretary of the Massachusetts Congregational Conference and chairman of the committtee's department of social relations.

It also urged the churches to "lead their people in such programs of education and action as may contribute to the lessening of racial tensions, and the establishment of full equality and justice for all our people, and the elimination of all segregation because of race."

Continuing, the statement said: "In this holy season we contemplate anew the meaing of the Cross of Christ and its message to our times. As we do this, there comes to us a sense of shame and sorrow in the plight and sufferings of our Negro brothren in many of our communities.

"When we remember that Christ died for all men, reconciling them to God and to each other, we know that every denial of human brotherhood on our part is an offense against God. We recognize that racial prejudice and discrimination are rooted in the sins of human pride and selfishness.

Their entrenchment in social customs and community sanctions only creates a special need for prayer and penitence.

"Our churches have a responsibility before God to generate the moral forces of understanding, forgiveness and brotherhood necessary to deal with the present crisis in race relations in our country. In these matters the churches ought to be in the forefront."

Church Council Asks End Of Bias

World P3

B'ham, Ala.

Fri. 4-6-56

9

BOSTON — (ANP) — The Massachusetts Council of Churches has urged its 2,000 congregations, representing 11 denominations, to take an active part in eliminating racial segregation.

The statement endorsed unanimously by the council's directors at the First Church in Sterling, was released jointly by Rev. Dr. Forrest L. Knapp, general secretary of the council and Rev. Dr. Myron W. Fowell, secretary of the Massachusetts Congregational Conference and chairman of the committee's department of social relations.

It also urged the churches to "lead their people in such programs of education and action as may contribute to the lessening of racial tensions, and the establishment of full equality and justice for all our people, and the elimination of all segregation because of race."

Continuing, the statement said: "In this holy season we contemplate anew the meaning of the Cross of Christ and its message to our times. As we do this there comes to us a sense of shame and sorrow in the plight and sufferings of our Negro brethren in many of our communities.

"When we remember that Christ died for all men, reconciling them to God and to each other, we know that every denial of human brotherhood on our part is an offense against God. We recognize that racial prejudice and discrimination are rooted in the sins of human pride and selfishness.

Their entrenchment in social customs and community sanctions only creates a special need for prayer and penitence.

"Our churches have a responsibility before God to generate the moral forces of understanding, forgiveness and brotherhood necessary to deal with the present crisis in race relations in our country. In these matters the churches ought to be in the forefront."

Church told to eliminate segregation

P.8

Afro American

Sat. 4-7-56

Baltimore, Md.

By CONRAD CLARK

BOSTON — The Massachusetts Council of Churches has urged its 2,000 members—representing 11 denominations—to take an active part in eliminating racial segregation.

A statement, unanimously endorsed by the directors, was released by the Revs. Forrest L. Knapp, secretary of the council, and Myon W. Fowell, secretary to the State Congregational Conference.

The statement also urged churches to "lead their people in program of education and action to lessen racial tensions."

* * *

IT WAS also pointed out that "the church ought to be in the forefront" in the movement to wipe out racial segregation, adding:

9 1956

METHODIST

J.ERNEST WILKINS- Named PRESIDENT
of the NINE-MEMBER JUDICIAL COUNCIL

Methodist Council Elects Wilkins, Negro, as Head

Herald Tribune P.37
New York
Sunday
Sun 5-6-56

Special to the Herald Tribune

MINNEAPOLIS, May 5.—J. Ernest Wilkins, Assistant Secretary of Labor, today was elected president of the Judicial Council of the Methodist Church. Thus Council members placed him in the highest church office open to laymen. Mr. Wilkins is the first Negro to hold the position.

Delegates to the quadrennial General Conference of the church, methodically plowing through the mass of reports that will set policies for 9,300,000 church members for the next four years, today reached one of Methodism's recurring subjects—temperance.

Reaffirm Temperance

"The Methodist Church reasserts its long-established conviction that intoxicating liquor cannot be legalized without sin," reads the opening statement in the report adopted by delegates.

The report continues:

"The drinking of alcoholic beverages is increasingly responsible for the disintegration of the home. It is a major cause of public disorder, disaster in traffic injuries and fatalities.

"It causes poverty and produces economic waste in industry and commerce. It is a corrupting influence upon the conduct of public affairs. It is a most formidable obstacle to the good life."

The report asks Congress to enact legislation to prevent the use of radio, television and other interstate means of advertising of alcoholic beverages. It denounces the "continued invasion of the American home by liquor advertisers," and expresses concern over "the growing practice of permitting sale of alcoholic beverages through drug and grocery stores."

The delegates amended the report to deplore the serving of liquor on domestic air lines and railroads and to urge the Civil Aeronautics Board to initiate legislation that would prohibit the sale of alcoholic beverages by air lines.

First Negro Heads Council Of Methodists

Journal P.10-1
Sun. 5-6-56
Atlanta, Ga.

(Copyright 1956 by The New York Times Co.)

MINNEAPOLIS, May 5 — The first Negro to head the powerful Judicial Council of the Methodist Church was named here Saturday.

He is J. Ernest Wilkins, assistant secretary of labor and the highest ranking Negro official in the administration.

The church's nine-member body is frequently referred to as the supreme court of Methodism and is the final court of appeals in the legislative rulings of bishops and church courts. As president of the body, Wilkins will become the top-ranking layman in the Methodist Church.

* * *

THE CHURCH'S quadrennial general conference opened this morning with a frontal attack on the sale and use of alcoholic beverages. In a series of recommendations unanimously approved by the delegates, the Church called on the Civil Aeronautics Authority to press for legislation prohibiting the sale of intoxicating liquors by airlines and authorized its secretary to request railroads and airlines to stop serving liquor. At the same time, it commended Gov. Averell Harriman of New York for vetoing legislation that would permit the sale of liquor on credit.

* * *

A SEPARATE statement denounced the "continued invasion of the American home by liquor advertisers who seek to indoctrinate even our children in the use of alcoholic beverages, through magazines, newspapers, radio, television and other media." It took to task "government toleration" of such practice and urged Congress to enact legislation to prevent the use of radio, television and other interstate means of advertising for "such purposes."

The conference was no less opposed to tobacco and gambling. On the former it issued a "solemn warning" to young persons to abstain from tobacco in all forms and called upon adult churchgoers to set a "right" example. On gambling, the delegates had this to say:

"The dubious gains of petty gambling are neither needed nor wanted in financing the work of the church. . . Gambling is a menace to business integrity; it breeds crime and is destructive of the interests of good government; it is an intimate relationship with vice and governmental corruption."

'Chief Justice'

Methodists Name Negro To Top Post

Herald
Sun. 5-6-56
Miami, Fla.
P.2-A

By Herald Wire Services

MINNEAPOLIS, Minn. — A Negro was named to the highest lay post in the Methodist Church Saturday for the first time in the history of the church.

9

J. Ernest Wilkins, Washington, assistant secretary to the Department of Labor, was named president of the nine-member Judicial Council, the "supreme court" of the Methodist Church.

The Methodists also blasted the liquor trade as a spreading blight on American society, and accused it of trying to lure American housewives and "even childre" into drink.

In a strongly worded pronouncement, the church's policy-making general conference called for a return to prohibition, and said intoxicating beverages can't be kept legal "without sin."

The church statement said there is a "growing practice of permitting the sale of alcoholic beverages through drug and grocery stores in a deliberate attempt to win the housewife as a customer."

The church also said it believes birth-control is in keeping with the will of God.

On a subject about which protestantism has rarely voiced an official, joint opinion—by any whole church—the methodist general conference said:

"We believe that planned parenthood, practiced in Christian conscience, may fulfill rather than violate the will of God."

RELIGION

Firsts for Methodists

Newsweek P.76
Mon. 5-14-56
Dayton, Ohio

At Minneapolis last week, the General Conference of the Methodist Church took three unprecedented actions. It:

▶Voted equal rights for women clergy.

▶Appropriated $1 million for the establishment of a School of International Service at the American University in Washington, D.C., as a rival to the Jesuit School of Foreign Service at Georgetown University.

▶Elected, as president of its Judicial Council, J. Ernest Wilkins, Assistant Secretary of Labor and the first Negro to head one of the church's most powerful bodies.

9

J. Ernest Wilkins

9 1956

METHODIST

Methodist Admit First Woman

Afro American

The Rev. Hill P8

Sat. 6-9-56

'like mother, like daughter

Baltimore, Md.

WASHINGTON

By Irene M. Beckwith

"Like mother, like daughter."

This statement could well be the motto of the first colored woman to be admitted to full membership in the Methodist Conference and the ~~second~~ woman to be given full status in the history of the church.

She is Mrs. Emma P. Hill, daughter of the Rev. Mrs. Florence P. Simms and the Rev. Mr. William G. Simms, 1210 C St., SE.

9

Mrs. Hill was admitted to full membership in the Washington annual conference of the Methodist Church at its 93rd session, May 22-27.

Sessions of the conference were held at the Ebenezer Methodist Church, Fourth and D Sts., SE, and the National Guard Armory.

The Rev. Mrs. Hill was accepted by the Board of Ministerial Training and Qualifications of the annual conference during the Friday morning session held at Ebenezer.

* * *

HER acceptance followed by only a few weeks, a resolution passed by the General Conference in Minneapolis last month to open membership in the church to women ministers on the same basis with men.

Since the conference one woman has already been taken into the church at ~~an~~ annual conference of ~~the separate~~ white Western Pennsylvania district.

The Rev. Mrs. Hill's father is pastor of the Brandywine Methodist Church, Brandywine Md. Her mother is pastor of the Ritchie Methodist Church, Ritchie, Md.

* * *

THE REV. MRS. SIMMS holds the distinction of being the first woman to be ordained a deacon and an elder in the Methodist conference. Both parents have served their charges for 20 years.

The Rev. Mrs. Hill was born in Maryland but grew up in Washington where she attended school. She is a graduate of Dunbar High School, Miner Normal School, and earned the bachelor's degree from Howard University.

She is currently enrolled in the school of religion, working on the bachelor of divinity degree.

FOR TWO years she served as principal of Fauquier High School in Irwin Va., and then returned to Washington to substitute in the public day school and teach regular classes in the night school. Later she left the system to become an employee of the Federal Government.

A lifelong member of Ebenezer Methodist Church, she was converted very young, and has worked in all the departments of the church.

Her love for teaching and her desire to work with the church led her into the ministry. It is significant that the history-making event of her life should take place at "home," Ebenezer.

In 1950, she preached her trial sermon and was license to preach under the Rev. J. H. Peters, then Ebenezer's pastor. At the annual conference in Richmond in 1953, she was ordained a deacon.

* * *

SINCE 1953 she has served as associate pastor of St. Mary Larger Parish in St. Mary's County, Md., assistant pastor of Ritchie Methodist Church, Ritchie, Md., and for one year as social worker and one of the assistant pastors of Asbury Methodist Church in Washington.

Sunday, the Rev. Mrs. Hill was appointed to pastor St Luke Methodist Church at Meadows, Md., by Bishop E. A. Love, during the final session of the conference. Her appointment completes a family triumvirate of pastors.

In his concluding remarks, Bishop Love also called for continued support of the Rev. R. M. Williams who was reappointed superintendent of the Washington district.

The bishop told the conference the superintendent is a "sick man" and under a physician's care.

The Rev. Mr. Williams was appointed superintendent during the past year after being abruptly removed as pastor of Asbury Methodist Church, 11th and K Sts., NW.

Reports that the Rev. Williams would be given a temporary leave of absence for his health while the Rev. J. H. Peters, associate pastor of Asbury, acted in the supertendent's post, was not confirmed.

The Rev. Mr. Peters and the Rev. Mr. J. D. Foy, former district superintendent was returned to Asbury.

Biggest move in the Washington District was the transfer of the Rev. C. B. LaGrange of the Mt. Zion Methodist in Georgetown to the Frederick, Md. charge. The Rev. Edward C. McGowan of Frederick was sent to Mt. Zion at 29th and Dunbarton Sts., N.W.

It was the third change in three years for the Rev. LaGrange who served the Glen Burnie charge, and Ebenezer Methodist, Fourth and D Sts., SE before going to Mt. Zion.

The exchange of the Rev. B. T Travis of Jones' Memorial with the Rev. Stanford Harris of the Roanoke charge was also announced.

* * *

OTHER CHANGES were the appointments of the Rev. C. E. O. Smallwood to the Emory Grove post, formerly held by the Rev. T. G. Barrington. The Rev. Mr. Barrington was given the Linden-Quince Orchard charge near Rockville, Md.

REV. MRS. EMMA P. HILL

The appointment of the Rev. J. Grantland Simpson to the pastorship of Mt. Vernon, 1903 Third St., NW, also came as a surprise to observers at the conference.

The Rev. Mr. Simpson replaces the Rev. C. A. Queen who retired recently after 50 years of service. The new Mt. Vernon pastor comes to the district from the North Carolina conference.

The naming of a minister to assist his brother, the announcement of the first tan woman as a full-fledged minister, and some 35 changes in pastoral appointments by Bishop Edgar A. Love, marked the closing of the Washington Annual Conference of the Methodist Church in Washington, Sunday.

Bishop Love ordered no demonstration among the crowd of 5,000 as he read the listings at the final sessions of the four-day conference. Ebenezer Methodist Church hosted the conference. The Rev. R. H. Johnson is pastor.

The Methodists for the first time permitted brothers to work in the same church when the Rev. Julius Carroll, of Lafayette, Ga., was assigned to assist the Rev. Edward G. Carroll at Sharp St. Memorial Church.

The first woman pastor is the Rev. Mrs. Emma Hill, former supply pastor of St. Mary's Parish, now appointed to St. Luke's Church in Washington.

Another noted Baltimore change was the transfer of the Rev. Fairfax King from St. Matthews Church in South Baltimore to the assistant pastorate at Metropolitan Church with the Rev. Kelly Jackson.

Replacing the Rev. Mr. King at St. Matthews is the Rev. Irvin Lockman, of Winchester, Va.

* * *

ASSIGNED TO fill the pulpit at Mt. Zion Church in Baltimore which became vacant in February with the death of the Rev. J. J. Barnes, is the Rev. Oliver Franklin.

The Rev. Mr. Franklin was formerly assigned in Sparrows Point. This post is now taken over by the Rev. Julius Ford.

The following appointments were announced for the six districts. The asterisks beside the names indicate a change in the appointment or new appointment.

First blonde P3

Afro-American

deaconess in

Sat. 6-9-56

N. C. ordained

Norfolk Va.

RALEIGH, N.C. — "Very natural" is the way Miss Winfred Wrisley, teacher in Allen High School, Asheville, described her selection as the first white deaconess in a colored church in this state.

Miss Wrisley, a member of Berry Temple Methodist Church, Asheville, was consecrated and licensed as a deacon here Sunday during the closing session of the N.C. Conference, Methodist Church, attended by some 200 delegates.

* * *

A TEACHER in the private girls school in Asheville, operated by the conference, explained that she joined the colored congregation since it was near her school. She is a graduate of Boston and Vermont Universities.

Bishop J. W. Bowen of the Atlantic Coast Conference presided over the conference sessions in the absence of Bishop Edgar A. Love of the Baltimore area.

White Church

Advertiser

Names Negro

Mon. 6-4-56

As Minister

Montgomery, Ala.

NEWFIELD, Maine, June 3 (AP)— The Rev. Joseph R. Washington Jr., 25, the first Negro to become minister of an all-white congregation in Maine, took over his duties at services here and at West Newfield today. P. 2-A

He did not mention racial issues during his sermons as he took over without any ~~ceremony his assignments~~ at the Methodist Church of Newfield and ~~the Congregational~~ Church of West Newfield, four miles apart.

9

He evaded newsmen and photographers. An unidentified parishioner commented, "I don't see any need for publicity on this. We don't want this flashed across the front pages. To us he is just our new minister."

NATURAL MOVE

Arthur Moulton, chairman of the Nominating Committee in Newfield, said he "did not expect this would draw any publicity."

"This is just a natural move," Moulton said. "We have screened other potential pastors and found the Rev. Washington as our choice. We have taken Mr. Washington as a man."

The new minister, presently a senior at Andover-Newton Theological College, told a reporter as he accepted the call last month:

"I had hoped that all this would be looked on as simply normal, for that is how it should be regarded."

100 MEMBERS

About 80 of the two churches' nearly 100 members attended today's services.

A graduate of the University of Wisconsin in 1952, the Rev. Mr. Washington is the son of the Rev. Joseph R. Washington Sr., pastor of the Mt. Zion Baptist Church at Madison, Wis.

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White Deaconess To Be Consecrated In Negro Church

Daily World
Atlanta, Ga.
Fri. 6-1-56

RALEIGH, N. C. - (INS) - The Negro Methodist Conference of North Carolina will consecrate and license its first white deaconess at ceremonies in Raleigh Sunday.

Winfred Wrisley, teacher in the Allen High School at Asheville, a private girls' school operated by the Methodist Conference, is a member of the Berry Temple Methodist Church (Negro) at Asheville.

Miss Wrisley, graduate of the University of Vermont and Boston University, said she joined the Berry Temple congregation because it was near the school.

Bishop J. W. Bowen of the Atlantic Coast Conference, is presiding over the 98th annual session of the Negro Methodists, which will end with the Investure Service Sunday.

Delegates here answer loaded questions—

Can Negro now join white Methodist Church?

News P.8
Wed. 5-30-56
B'ham, Ala.

"What would happen if a Negro walked to the altar of a white Methodist Church and tried to join?"

"In view of the legislation adopted at the Methodist General Conference in Minneapolis, how could a Negro church leave the Central Jurisdiction and join a white conference and jurisdiction?"

"How can we stop the Methodist Board of Publications from sending out pro-integration literature?"

These were some of the "loaded" questions fired at Methodist clergyman and layman at a meeting held at Highlands Church last night.

DR. W. NELSON GUTHRIE, a clerical delegate to the General Conference, and William C. Brannon, Bessemer district lay leader, and a conference representative from this area, were asked these and other questions by a group made up of 25 men and six women.

The meeting was called by a group of laymen as 'the first step toward evaluation of the effect of the Minneapolis meeting on our own affairs in Alabama and the South."

Olin H. Horton, a layman from the Walker Memorial Church, presided. He called on Dr. Guthrie and Mr. Brannon to give a report of the conference.

Each speaker described the conference and how he voted on such matters as "full clergy rights for women."

In answer to the question of a Negro joining a white Methodist Church Dr. Guthrie pointed out that this is left up to a minister's own conscience and is not mandatory.

Mr. Brannon said that he has advised the members of his church (Central Park) that the minister confronted with this situation should declare the worship service ended and organize a church conference in order that the congregation may vote on whether or not they would accept the person applying as a member.

Dr. Guthrie agreed with Mr. Brannon on this procedure.

The speakers in answer to the second question, said that in order for a Negro congregation to become affiliated with a white confernce, two-thirds of the quarterly church conference, the annual conference in which the congregation is involved and the jurisdictional conference must favor the change.

Dr. Guthrie explained that this actually, from the standpoint of the Southern church, is an improvement over the former procedure when the two-thirds vote was not required.

This minister told the group that he felt the best thing any group could do to assure continuation of the present jurisdictional set-up was for each white church to do what it could to make the Negro churches in their area as strong and effective as possible.

"I am against integration, but the Negro is a creature of God and we should do what we can to help him."

AS TO PRO-INTEGRATION literature Dr. Guthrie pointed out nothing can be done about this for several months because it is planned and in the process of publication from eight to 12 months.

He recommended that preachers and laymen consider this matter sanely and prayerfully and then plan a conference with Dr. Henry Bullock, the editor-in-chief of the Sunday School publications.

Dr. Guthrie said that indications are steps will be taken on this matter at the Southeastern Jurisdicational Conference which convenes on July 11 at Lake Junaluka, N. C.

Mr. Horton said the date and time of future meetings of the group will be announced.

GEORGIA NEWS ROUNDUP

Constitution P.11

Wrightsville Church Raps Racial Policy

Mon. 6-4-56
Atlanta, Ga.

The Wrightsville Methodist Church Sunday condemned the policy of racial integration as enacted by the Methodist Quadrennial Conference in Minneapolis last month.

A resolution adopted by the church members called on the South Georgia Methodist Conference to act for them to "stop the radical trend of certain writers of our literature and publications" and to stop "such resolutions and recommendations as recently enacted."

The aciton by the conference should be taken, the resolution added, even "if it takes severing relations with the Methodist Church." The Wrightsville church also threatened to withdraw from the conference if it fails to act on their behalf.

The resolution warned that the church is "advising that if they (the South Georgia Conference) fail to act, we shall take such measures in our church as we deem necessary for preserving for our posterity the same 'old-time religion of our fathers.'"

A constitutional amendment adopted at the Minneapolis conference provides that a Negro church may transfer from the Central Jurisdiction—a non-geographical jurisdiction for Negroes established at the time of the merger in 1939 of all Methodist groups in the nation—to a white jurisdiction provided the change is approved by two-thirds of all concerned.

The Quadrennial Conference also approved a statement of policy which said that "there is no place in the Methodist Church for racial discrimination or enforced segregation."

Methodist Laymen Uphold Mississippi Segregation

Commercial Appeal
Sat. 6-9-56 P.9

By WALLACE SHERWOOD
Special to The Commercial Appeal

GRENADA, Miss., June 8. Lay representatives of five of North Mississippi's six Methodist districts submitted a statement upholding segregation at the annual church conference here Friday afternoon.

Memphis, Tenn.

The statement said:

"We do not believe that segregation is unchristian, and we hereby call representatives of the church, both ministerial and laymen, to carefully consider the honest opinions and beliefs of those who may not agree with them on the matter of segregation and integration."

Support Is Told

The document continued by saying, "We will not support financially or otherwise any institution of the church, whose fixed policy is to teach, preach, and practice integration of the races."

The Methodist laymen, who authored the statement, commended the Mississippi delegation for its conduct and action at the general conference held recently at Minneapolis, Minn.

"While we do not agree as to the entire action of the conference, we feel that it was the best to be had for us. And believing that we can work under the structure of this arrangement we pledge ourselves to co-operate and work for the Methodist church and its interest."

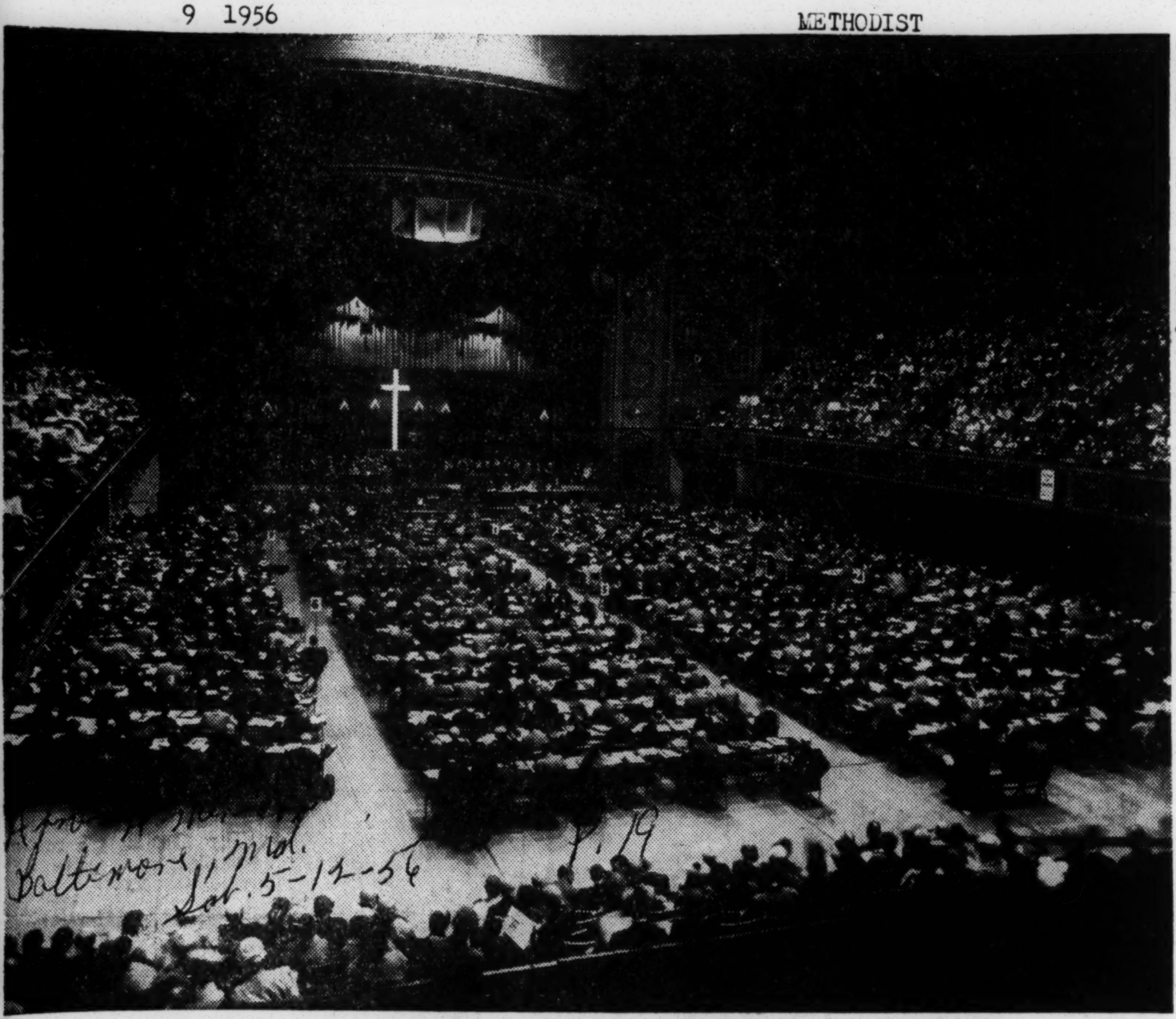
A highlight of the morning session was the approval of the assembly to send a wire to Gov. J. P. Coleman commending him for his efforts to rid the state of liquor.

Course Announced

It was announced that Dr. Albion Roy King of Cornell College would teach a course on alcohol at the annual pastor's school at Camp Lake Stephens near Oxford this summer.

In the report of the Woman's Society of Christian Service and Wesleyan Service Guild, Mrs. G. W. Harwell, of New Albany, conference president, cited the growth of the organizations.

In membership there was an increase of 700 with 10 new organizations. More than $123,000 was donated by the group for missionaries, schools, hospitals, and homes in 30 countries.



Afro-American, Baltimore, Md. Sat. 5-12-56 P. 19

CAMERA'S EYE VIEW OF METHODIST CONFERENCE IN SESSION

Methodists Raise Salary Of Bishops

Afro-American Baltimore, Md.

Sat. 5-12-56

P. 19

By SHIRLEY KYLE

MINNEAPOLIS, Minn. — A $13 million was approved by the General Conference of the Methodist Church, here, Thursday.

The delegation also agreed to increase the salary of active bishops from $10,000 a year to $12,500 annually during the next quadrennium from 1956 to 1960.

Included in the prelates' allotment, which will be paid by 2.5 per cent of each Methodist Minister's annual cash salary, will be an additional $8,000 for their residence, secretarial and office expenses.

THE ALLOWANCE for retired bishops will be $4,500 while widows of bishops will get $2,710, provided that prior to the death of their husbands they were married 15 years that their spouses served as prelates or traveling preachers.

The major part of the million dollar budget, $12,000,000 for World Service, will be paid on a percentage basis by each of the six jurisdictions in the country.

The Central Jurisdiction will be responsible for $292,380. The estimate tax for each Methodist Church member is $1.31.

* * *

NO DEFINITE appropriation was designed for the churches in regards to the remaining 1 million of the budget.

This sum includes the $835,380 general administration fund of the church which will finance the newly approved $50,000 study commission on integration in the church.

An amount of $376,530 has also been set aside for the National and World Councils in connection with the Methdist Church's Interdenominational Cooperation Fund.

The million dollar budget comprises the following allotments to the various divisions in the church:

Mission Board, $6,775,000; Education Board, $1,595,000; Ministerial Education, $1,250,000; higher education, $50,000; Evangelism Board, $245,000; Lay Activities Board, $200,000; Temperance Board, $200,000; World Peace Board, $100,000.

Social and Economic Relations Board, $90,000; Hospitals and Homes Board, $125,000; Radio and Film Commission, $200,000; American Bible Society, $125,000; Scarritt College (to train men and women for masters degree and Christian education) $75,000.

* * *

GENERAL ADMINISTRATION:

General conference expense, $110,000; local entertainment for general conference (host conference) $5,000; Methodist Information, $110,000; statitical office, $42,500; transportation office, $25,000; Methodist Historical Society, $20,000.

Judicial Council, $5,500; Co-ordinating Council, $15,000; Commission on Worship and Fine Arts, $2,500; World Methodist Council, $40,000 genral expense, $25,000; National Commission In Family Life, $4,850; Study Commission, $50,000.

* * *

NATIONAL COUNCIL:

Washington Office, $4,500; Joint Department of Stewardship and Benevolence, $5,000; united church canvass, $2,000; general purposes, $165,139; broadcasting and film, $60,000; travel expenses for members of the general board, $10,000.

* * *

WORLD COUNCIL:

Administrativee, $96,891; travel expenses for meetings) $10,000; headquarters building, $18,000; travel expenses to the 1960 assembly, $5,000.

Methodists Foresee No Integration

Constitution

Thurs. 5-10-56

Atlanta Ga.

By KAY McLEOD

Methodist delegates returning from the National Conference in Minneapolis expressed belief that the voluntary integration actions taken by the conference will have little or no effect on Georgia conferences.

P. 9

The Rev. Mack Anthony, writing in the Wesleyan Christian Advocate said: "Unless you can imagine two-thirds of the South Georgia Conference members (half of whom are laymen) voting to receive a Negro Methodist church into our annual conference, then you simply cannot imagine it happening here."

The Valdosta minister said the action does not force any church, annual conference or jurisdictional conference to do anything about integration.

STATEMENT FEATURED

The Wesleyan Christian Advocate, which is the "official organ of Georgia Methodism" devoted the entire front page of its May 10 issue to the statement by Dr. Anthony, who was a reserve delegate to the conference which adjourned Monday.

Dr. Nat G. Long, district superintendent of the Atlanta-East District, also voiced the belief that the ruling will make "no difference in Georgia." He said it is his belief and impression that neither the white nor colored people of Georgia want integration at this time.

He also said a recommendation calling for integration of individual churches in "changing areas" would not affect local churches, since it was only a recommendation and not mandatory.

BISHOP MOORE

Bishop Arthur J. Moore said the amendemnts approved by the General Conference will be submitted to the Georgia conferences but probably not at the June meetings of the North and South Georgia conferences.

The bishop said the amendments probably would receive the necessary two-thirds vote of all the denomination's annual conferences.

Bishop Moore and Dr. Long both hailed a recommendation calling for a four-year program of emphasis on higher education in the Methodist Church.

Dr. Long said a goal of $1 per member for educational use was recommended by the conference.

Bishop Moore praised the conference's actions in granting full ministerial rights to women. He said he saw no immediate effects, however.

'First step ours, say Methodists

Afro-American
Baltimore, Md.
Sat. 5-12-56

By SHIRLEY KYLE
AFRO STAFF WRITER

MINNEAPOLIS, Minn.—"This is our challenge. The mood and climate must be created down at the grass roots. The first step must be ours . . ." P. 14

This is the general reaction of Central Jurisdiction members to the adopted plans of the Methodist Church to abolish the segregated unit as soon as possible.

Just how quick integration will be realized seems to depend on the location of the churches in the country.

Those in the Northern areas and in certain sections bordering on the Mason Dixon Line feel that there will be complete desegregation before the next General Conference in 1960

* * *

OTHERS LOCATED in the deep South, while in favor of the plan, contend they will lose their present leadership in the church should they hazard the forward step.

It is believed that the 70-man Study Commission which will be organized before the close of this session, will have to direct most of its operations to the South in order to outline plans for integration in the areas.

The General Conference has agreed to appropriate $50,000 for the commission's work.

* * *

ONE OF THE first major moves towards desegregation is expected to come in the Baltimore-Washington area, according to the Rev. Levi Miller, executive secretary of the Board of Education in the Washington Conference of the Central Jurisdiction.

Anticipating complete integration before the end of the year, the Rev. Mr. Miller told the AFRO that "groundwork has already been made towards this move."

The Rev. Everett Miller, of the Baltimore (white) Conference said, "I'd rather see the two of us become one. That's the way it should be."

The Rev. John Wilson, chairman, Methodist World Fellowship, of the Baltimore Conference, said, "There's a great future in the leadership in the merging of the two conferences. If we stay far apart down here, how can we get together in heaven?"

* * *

IN THE midwest area, the Rev. Sumter M. Riley Jr., of the Chicago District, predicts that his entire section will "be consumed by the other conference" before 1960.

"The action of the General Conference was the best possible thing that could happen," he commented.

As for the Texas area, the Rev. Ira B. Loud, of Dallas, informed the AFRO that several of the churches have outlined plans to transfer from the Central Jurisdiction. "We'll have no trouble," he said.

In the Missouri section, the Rev. Bige Wyatt of St. Louis said that three of the churches have already moved into other conferences "and more are on the way."

* * *

BISHOPS OF THE Central Jurisdiction, serving in and about these areas predicted the end of segregation in the near future in the Methodist Church.

Bishop Edgar A. Love, who serves the Delaware, East Tennessee, North Carolina and Washington conferences, said:

"I see in this an opportunity for better relationships at the grass roots and for the building up of finer relationships at the levels of the local church, annual conference and jurisdictions."

Bishop Matthew W. Clair Jr., who serves the Central West, Lexington, Southwest and Tennessee conferences, declared, "This will lead to a growing understanding among the members of several churches which will eventually eliminate segregation."

* * *

SOUTHERN MINISTERS from Mississippi, Alabama, Georgia, the Carolinas, and Louisiana (who requested that their names be withheld) contend that the Central Jurisdiction will never be completely abolished.

"It will be cut down in size considerably, but not completely abolished," they said.

"We are glad the door has been opened to us but we don't want to move. We'll lose everything, our bishops, district superintendents, delegates to the general conference, everything."

Prelates of the Central Jurisdiction, serving in the South, made the following comments:

Bishop John W. E. Bowen, whose territory includes Central Alabama, Florida, Georgia and South Carolina: "Local churches in the annual conferences will be able to have a voice in choosing the jurisdiction to which they wish to belong.

"The new law broadens the freedom of the members of the Central Jurisdiction and the entire membership of the Methodist Church."

* * *

BISHOP WILLIS J. KING, whose territory includes Louisiana, Mississippi, Upper Mississippi and Liberia: "It puts the structural arrangement of the church on a voluntary basis and makes possible close contact on cross racial lines.

"It also makes it possible for us to develop the kind of sentiment ultimately to end segregation."

White Southern bishops lauded the fact that integration would be done on a voluntary basis.

Bishop Arthur J. Moore, of the Atlanta, Ga., area, said:

"This General Conference has stated the ideal position on many issues, but it should be clearly pointed out that it has also safeguarded the right of regional opinion.

* * *

"WE WHO struggle with this problem (segregation) in our Southland, must strive at all times to be kind and helpful in our relationships without doing violence by any hasty action to our time honored traditions."

Bishop Clare Purcell, Birmingham, Ala., declared: "The amendment makes it mandatory that the consent of all concerned must be secured before changes in jurisdictional and annual conference boundaries can be effected.

"It is my opinion that this action strengthens the unity achieved in the 1939 union of three major Methodist bodies."

* * *

ALSO PRAISING the action of the general conference was Governor Orville L. Freeman, of Minnesota. In a telegram to Bishop D. Stanley Coors, of the Minnesota Area, he said:

"By your action against segregation, you have taken a great step forward toward bringing about a closer realization of the principles of Christianity and the ideals of democracy and have set an example that merits deep and sincere tribute from all who are working toward that end."

Methodists list New Orleans parley

Afro-American P. 3
Sat. 6-2-56
Baltimore, Md.

NEW ORLEANS—The Central Jurisdictional Conference of the Methodist Church will meet at Dillard University here June 13-17 to elect bishops and approve General Board appointments.

There is only one natural opening and that is in the New Orleans area. It occured with the recent death of Bishop R. N. Brooks.

Since his death, the area was divided and supervised by Bishop W. J. King of Liberia, who served the upper Mississippi and Louisiana Conferences.

Bishop King also received assistance from Bishop A. P. Shaw, retired, who served the West Texas and Texas Conferences.

THE NEW president of Rust College will also be announced at the conference. Leading prospects are Dr. C. A. Talbert, Elyria, Ohio; Dr. John H. Graham, Atlanta; and M. W. Lindsay of Greenwood, Miss.

Top candidates for the bishopric are:

Dr. Prince A. Taylor Jr., editor of the Advocate, New Orleans; Dr. Noah W. Moore Jr., pastor, Tinsley Temple Methodist, Philadelphia; Dr. L. M. Lafayette Harris, president of Philander Smith College, Little Rock, Ark.; Dr. George W. Carter Jr., superintendent of New Orleans District;

Dr. I. B. Loud, pastor, St. Paul Methodist, Dallas, Texas; Dr. C. M. Luster, pastor, Trinity Methodist, Houston, Texas; Dr. J. J. Seabrook, president Huston-Tillotson College, Austin, Texas;

Other candidates are Dr. Sumpter M. Riley Jr., superintendent of the Chicago District; Dr. E. M. Hurley, pastor, Ebenezer Methodist, Jacksonville, Fla.; Dr. John W. Thomas, pastor, Ft. Street Methodist Church, Atlanta; Dr. Kelley L. Jackson, pastor, Metropolitan Methodist;

Dr. Damon P. Long, pastor St. Marks Methodist, Chicago; Dr. B Quick, superintendent in the Lexington Conference; Dr. W. T. Handy, Louisiana Conference; Dr. Robert B Mosby, pastor, Wesley Methodist, Austin, Texas and Dr. L. F. Haynes Sr., pastor Clark Memorial Methodist, Nashville, Tennessee;

Dr. Charles F. Golden, Board of Missions, NYC; Dr. Merril W. Lindsay, pastor, Wesley Methodist, Greenwood, Miss.; Dr. J. S. Scott Sr., president of Wiley College, Marshall, Texas;

Dr. J. I. Dixon, pastor, Simpson Methodist, Indianapolis, Ind.; Dr. C L. Carrington, pastor, Brooks Memorial Methodist, Jamaica, N.Y. and Dr. Joshua O. Williams, pastor Salem Methodist, NYC.

Dark Horse candidates are said to be Dr. Robert M. Williams, superintendent of the Washington District, and Dr. Gammon Morris, pastor, Hartzell Methodist, Chicago. Dr. Williams has been defeated three times and Dr. Morris twice.

Segregation Delay Is Opposed

Journal P. 1
Sat. 3-5-56
Wilmington, N.C.

MINNEAPOLIS — A controversial plan to continue segregation in the Methodist Church for four more years was scheduled for a show down here Wednesday.

racial discrimination is "unfair and un-Christian," adding, however, that immediate integration "is not at hand."

Approval of such a statement would mean the authorization of a four-year study of integration within the church with no action being taken on the segregation issue until the next quadrennial conference.

Negro delegates are openly opposed to any further delays in abolishing the Central Jurisdiction which includes the vast majority of Negro Methodist congregations. The Council of Bishops, however, is said to favor the "go-slow" plan.

Has No Place

The policy statement, while not advocating sweeping action, is flatly anti-segregation. It says in part:

"The Master permits no discrimination because of race, color or national origin. There must be no place in the Methodist Church for racial discrimination or enforced segregation."

Methodists Propose Diplomats' School

World Telegram
Sun P. 29

By the Associated Press.

MINNEAPOLIS, April 27.—A large-scale program to strengthen the Methodist Church's 116 colleges and universities and setup a "School of International Service" was to be presented today.

It was to go before the church's general conference, its supreme governing body, for action.

Apr. 4-27-56

The four-year program calls for an additional $37 million outlay, through special fund campaigns, for colleges and universities.

New York

The "School of International Service" would be established at the church's American University, in Washington, D. C., with a program to turn out trained diplomats and foreign-service career officers.

Protestant churches have no special school for training foreign-service men. The Roman Catholic Church has a leading "School of Foreign Service" at its Georgetown University in Washington.

9 1956

Times
P. 29-C
Thurs. 4-26-56
New York, N.Y.

9

Associated Press Wirephoto

COMMUNION SERVICE: Bishop Ivan Lee Holt of St. ~~Louis gives~~ Communion to fellow-churchmen. The service opened general conference of Methodist Church at Minneapolis.

METHODISTS MOVE TO END RACIAL BAR

~~Times P. 29-C~~

Bishops Recommend a Study of Set-Up That Includes an All-Negro Division

~~Thurs. 4-26-56~~

By GEORGE DUGAN

Special to The New York Times.

MINNEAPOLIS, April 25 — A major step toward elimination of the last racial barrier in the Methodist Church was taken here tonight.

New York, N.Y.

It came in the form of a recommendation from the church's seventy-five Bishops. They proposed that a representative commission study the "philosphy and effectiveness' of the denomination's jurisdictional structure.

Such a study would automatically include a searching look at the All-Negro Central Jurisdiction. This division numbers some 360,000 Negro churchgoers lumped together in one non-geographic category. The church's five other jurisdictions — Northeastern, Southeastern, North Central, South Central and Western — are all geographic entities.

23,000-Word Adress Read

The Bishops' recommendation was included in a 23,000-word "Episcopal Address" read tonigth at the opening session of the quadrennial general conference of the Methodist Church.

Some observers predict that the proposal will kindle heated debate when the issue reaches the conference floor, probably on Friday. Others are convinced that the Bishops have found the only means of bringing two camps together.

It is known that strong southern opposition to any change to the jurisdictional structure of Methodism is ready and waiting to do battle. On the other hand, in any influential church leaders are expected to press for immediate abolition of the Central Jurisdiction. They assert that any delay in ridding the church of what they describe as an "unchristian division" would play directly into the hands of prosegregationists.

The Bishops' proposal would authorize the special commission to report its findings and recommendations to the 1960 general conference.

"Through this medium," the "Episcopal Address" declared, "we believe that a way can be charted to advance the church steadily toward the fulfillment of the Christian imperative for racial relations."

Action in 1952 Recalled

The long letter—it took Bishop Fred Pierce Corson of Philadelphia two and one-half hours to read it—gave ample indication of where most of the Bishops stood in the matter of race relations.

The churchmen recalled the action of the 1952 general conference, which declared that "there is no place in the Methodist Church for racial discrimination or racial segregation."

They went on to stress that "the adjustment of race relations toward a more Christian brotherhood is an overshadowing concern of American life" and that "by now we should know that brotherhood is not a sectional concern."

The address reviews for the edification of the 9,000,000 Methodists in this country the state of the whole church. It frequent-

METHODIST

ly set the tone for what the 766 delegates will accomplish during the session of two and one-half weeks. The conference is the supreme law and policy-making body of the denomination.

In touching on other areas of the church's life, the Bishops reaffirmed the church's "unalterable opposition" to the use of public funds for the furtherance of private and sectarian schools and its support of the United Nations.

In 1954, they said, Methodists in the United States gave $384,500,000 for the support of their churches. **This represented an increase of 269 per cent over the amount they gave in 1942. This was the largest amount given by any Protestant denomination, the Bishops said.**

Official Quits Methodist Council Post

Post Times Herald P. 3
Washington, D.C.

MONTGOMERY, Ala., May 9 (AP)—Dr. Clarence M. Dannelly announced today that he is resigning from the vice presidency of the Methodist Church's Judicial Council.

He was named to the second highest lay position in the church Saturday at a church conference in Minneapolis, Minn. Dannelly said today "a climate of circumstances was created" when he took the job.

Named president of the Council was J. Ernest Wilkins, Washington Negro, who is an Assistant Secretary of the Department of Labor. Dannelly's statement did not refer to Wilkins.

Thurs. 5-10-56

Dannelly, who is superintendent of Montgomery city and county schools, refused to elaborate on his brief prepared statement, which described his four-year council tenure, and added:

"Without seeking the office, I was chosen vice president of the Council for the next four years at its new organizational meeting last Saturday in Minneapolis. A climate of circumstances was created, however, that makes it seem necessary for me to resign."

Regional Clergymen Hail Methodists' Racial Action

Constitution P. 5
Fri. 5-4-56 Atlanta, Ga.

Anti-Segregation Proposals Give Local Option, Bishop Moore Says

By GEORGE DUGAN

(Copyright 1956 by The New York Times Co.)

MINNEAPOLIS, May 3—The decision of the Methodist Church to pave the way for eventual abolition of its all-Negro central jurisdiction was hailed here today by leading clergymen as a major advance toward the goal of racial brotherhood.

9

Yesterday the Quadrennial General Conference of the 9,000,000-member denomination adopted a statement of policy vigorously condemning segregation and racial discrimination within the church.

Bishop Moore

At the same time, it approved two proposed constitutional amendments designed to eliminate gradually the church's controversial, nongeographic jurisdiction with a membership of some 360,000 Negro churchgoers.

Praise came from both the North and the South.

CHARLOTTE BISHOP

Bishop Costen J. Harrell, resident bishop of the Charlotte area, comprising western North Carolina and South Carolina, described the passage of the amendments as a "triumph in good churchmanship and brotherhood."

The constitutional changes will become operative when two-thirds of all ministerial and lay members of the church's 132 annual conferences vote their approval.

Bishop Paul N. Garber of the Richmond area (Virginia conference and North Carolina conference) said the "spirit of patience, understanding and goodwill prevailing among the delegates speaks well for the underlying unity in Methodism."

BISHOP MOORE'S VIEW

Similar sentiments were expressed by Bishop Arthur J. Moore of the Atlanta area. The three bishops emphasized the amendments safeguard the right of regional opinion in that they are permissive, not mandatory.

In this regard, Bishop Moore declared that "we who struggle with this problem in our Southland must strive at all times to be kind and helpful in our relations without doing violence by any hasty action to our time-honored traditions."

The church's five Negro bishops voiced approval of the denomination's action.

In summing up their attitude, Bishop John W. E. Bowen of Atlanta, president of the council of bishops of the central jurisdiction, said the proposed amendments "give us what many in the jurisdiction have wanted, namely, the right to choose by local churches and conferences the jurisdiction to which they may wish to belong."

This afternoon, the 766 delegates adopted their "world service" budget for the next quadrennium. A goal of $12,200,000 annually was set.

Almost three-fifths of this goal will be earmarked for missions. Smaller amounts would be allocated to education, pensions, ministerial training, evangelism and other activities.

The figure represents a 26 per cent increase over the last quadrennium.

The Church Opens A Gate

The Methodists Compromised On The Segregation Problem

Courier-Journal
Louisville, Ky.

By SAM ADKINS,

"God has been with us. He has worked a miracle."

Thurs. 5-10-56

"Not a delaying action concocted by the South," but a method of achieving full Christian brotherhood "much more quickly than by coercion."

P. 9

THOSE two statements have been quoted widely in connection with the action on racial segregation taken by the General Conference (world governing body) of the Methodist Church at Minneapolis on May 2.

To say that God didn't work a miracle at Minneapolis would be foolhardy—for who can understand miracles? And to say that what the General Conference voted WAS a delaying action concocted by the South would be equally foolish: the North and West have far more influence in the Methodist Church than does the South.

Premature Paeans?

However, it may be that some of the paeans of praise for the Methodists for "outlawing" racial segregation in the church are at best premature and at worst totally inaccurate.

The General Conference did not outlaw racial segregation. Rather it voted a compromise between the integrationist North and West and the segregationist South. This compromise is to open the door for complete Methodist integration—IF THE PEOPLE OF THE SOUTH EVER DECIDE THEY WANT INTEGRATION.

That opening of the door was the only legally binding action on segregation taken by the General Conference.

The governing body's other main action on segregation was a resolution condemning it, and asking — not directing — Methodists, including ministers, to bring it to an end.

In the long view, the nonbinding resolution may prove more important than the binding changes in the church's Discipline (constitution and church laws).

It brings the enormous official influence of the church organization to bear in favor of ending segregation. It places segregationists in the position of flying in the face of the moral code of the church, even though it does not impose any penalty upon them for doing so.

The changes in the Discipline bearing upon integration of the races appear to be much more of a compromise than was the outspoken resolution condemning segregation.

Left Up to Regions

These changes leave the end of segregation up to the regions affected.

The region most heavily affected is the Southeastern Jurisdiction of the Methodist Church, a geographical designation for the administration of the church in all states from Kentucky and Virginia in the north down through Florida and west to the Mississippi River. And it is in these states, with the exception of Kentucky, that the defenders of segregation in all walks of life are strongest.

The Methodist Church has five regular jurisdictions in the United States, all based on geography. A sixth, the Central Jurisdiction, is not based on geography—it is made up of Negro conferences (subdivisions of a jurisdiction).

There are 19 of these all-Negro conferences. Five of them are scattered about the country, with all or part of each of the remaining 14 located within the geographical limits of the Southeastern Jurisdiction.

Even before the General Conference took action, there was no law on the church's books which prevented individual Negroes from joining a white church, individual Negro churches from joining a white conference, or a Negro conference from joining a white jurisdiction. However, there was a good deal of red tape to go through before some of these changes could be made—red tape originally designed to keep the Central Jurisdiction (and the Negro) segregated.

What the General Conference at Minneapolis did was to make possible, at least theoretically, eventual abolition of the Central Jurisdiction.

Will Require Year

First of all, nothing can be done about integration for about a year—two thirds of the delegates of the world's 132 conferences (102 in this country) must ratify the alteration of the Discipline. It is expected that some Southeastern conferences will refuse to ratify, but that the world-wide vote will be overwhelming in favor of the change. Even so, world-wide ratification will require approximately a year.

After ratification, suppose a Negro conference in, say, Alabama, wants to pull away from the Central Jurisditcion and join the Southeastern Jurdisdiction.

First, the Negro conference's delegates must vote by a two-thirds majority to take this action. Then, usually about a year later, two thirds of all the delegates to both the Central Jurisdiction and the Southeastern Jurisdiction must vote in favor of the change.

It will have to be demonstrated to me that the delegates to the Southeastern Jurisdiction are likely any time soon to give a two-thirds majority to any such change. As a matter of fact, a number of the conferences in the Southeastern Jurisdiction went to the General Conference with resolutions to maintain the Central Jurisdiction intact.

Well, then, suppose an individual Negro congregation in, say Georgia, decided it wished to leave its Central Jurisdiction conference and transfer into one of the white Georgia conferences.

Changes Are 'Unlikely'

First, its official board would have to vote by a two-thirds majority to ask for the change. Then two thirds of the delegates of the white conference would have to vote to accept the application. Again, I think such changes in the near future are most unlikely.

Kentucky will be in a very peculiar situation when the constitutional changes are completed by the Methodists.

Some 20 or more Negro Methodist Churches in the state belong to a conference of the Central Jurisdiction. All these churches, of course, geographically are in the Southeastern Jurisdiction.

However, the Negro conference is enormous, geographically—it contains churches as far away as Minnesota.

What About Churches?

Suppose this conference decides to apply for integration with white jurisdictions. It is believed the North Central Jurisdiction would accept those churches lying within its territory. But what about the Kentucky churches which lie within the boundaries of the Southeastern Jurisdiction? What would become of them?

Be all this as it may, the Methodists are on record as opposing segregation. They have made it possible to end segregation—but they have left it up to the affected regions to effect integration.

There may be some quick integration in the rest of the country, and even some on the fringes of the Southeast. But the chances seem better than even that there still will be a Central Jurisditcion, in process of being abolished, a generation from now.

Alabaman Resigns Methodist Post

Bystander P. 1
Des Moines, Iowa

Montgomery, Ala.—Dr. Clarence M. Dannelly announced Tuesday he is resigning from the vice-presidency of the Methodist church's judicial council.

Thurs. 5-10-56

He was named to the second highest lay position in the church Saturday at a church conference in Minneapolis, Minn. Dannelly said Tuesday "a climate of circumstances was created" when he took the job.

Named president of the council was J. Ernest Wilkins, Negro, who is an assistant secretary of the department of labor. Dannelly's statement did not refer to Wilkins.

Heads Schools

Dannelly, who is superintendent of Montgomery city and county schools, refused to elaborate on his brief prepared statement, which described hi sfour-year council tenur, and added:

"Without seeking the office, I was chosen vice-president of the council for the next four years at its new organization in Minneapolis. A climate of circumstances was created however, that makes it seem necessary for me to resign."

Methodist Committee Proposes To Outlaw Church Segregation

Herald Miami, Fla. P. 6-B

Mon. 4-30-56

MINNEAPOLIS—(AP)—An 80-man committee Sunday put finishing touches on a policy statement that would tell the 40,000 Methodist congregations across the country, to admit members "without reference" to color.

The statement, still subject to action by the church's lawmaking general conference, was put together in a week-long series of drafting sessions, marked by high feelings on the issue.

"There must be no place in the Methodist Church for racial discrimination or enforced segregation," the statement declares.

It was on a motion by the Rev. Edmund Heinsohn of San Antonio, Tex., that the specific portion on admission of members was included. It says:

"That our pastors, upon whom rests the responsibility of receiving individuals into church membership, discharge this responsibility without reference to race, color or national origin."

Paul R. Ervin, an attorney of Charlotte, N.C., who served on a six-man subcommittee to phrase the document, asked, whether the sentence would be interpreted as "a directive or a recommendation" to pastors.

Heinsohn hesitated, then replied, "I'd call it a recommendation."

The document also tells Methodists, individually and in church organizations, to "examine prayerfully" their present practices regarding race relations and to "actively work to eliminate discrimination."

Bishop, 80, Is 52 Year Link As Methodists Meet

Journal & Guide
Sat. 5-12-56
Norfolk, Va.

MINNEAPOLIS, Minn.—The oldest member in continuous attendance at Methodist General Conferences was Bishop Robert E. Jones of Waveland, Miss., it was revealed this week.

P. 19

BISHOP JONES, 80, now retired, attended his 14th consecutive quadrennial session of Methodism's law-making body which held its 1956 session at Municipal Auditorium here.

The well-known prelate was elected a delegate to the 1904 General Conference when only 28 years of age. He was a member of five sessions until his election to the episcopacy at Des Moines in 1920.

Bishop Jones was the first Negro to be elected a general superintendent in the former Methodist Episcopal Church.

9 1956

Worldwide Fight on Bias Is Pledged by Methodists

Constitution, Thurs. 9-13-56
Atlanta, Ga. ~~P. 2~~

By GEORGE DUGAN

(Copyright 1956 by The New York Times Co.)

LAKE JUNALUSKA, N.C., Sept. 12—Representatives of 18,000,000 Methodists the world over committed their church today to erase from society discrimination based on race or color or creed.

In a 1,500-word "message to the churches," the ninth world Methodist conference ended its 12-day meeting here by calling on churchgoers to "initiate, contend for and foster" a "genuine and all-inclusive fellowship."

At the same time, it voiced its "active concern for those of any color or race who are suffering from political, economic, educational, social, or religious discrimination or segregation."

DESEGREGATED SESSION

Since Sept. 1, more than 2,000 delegates and visitors were housed and fed here without regard to racial differences. It is believed to be the first time in the history of this religious assembly grounds that all of its hotels and eating facilities were operated on an interracial basis.

The message also:

1. Called on Methodists to seek a ban on the development of nuclear power for war purposes and to support "every attempt" to reduce the "crippling burden" of armaments.

2. Saw no convincing evidence of a widespread religious revival despite "some encouragement."

ON ANCIENT FAITHS

3. Viewed the "recrudescence" of ancient faiths such as Buddhism, Islam, and Shintoism as a threat to Christianity.

4. Welcomed "due expressions" of religion in terms of poetry, drama, and the arts.

5. Hailed the growth of scientific knowledge while recognizing a "solemn obligation to see that it is used, on the widest scale possible, to build a satisfying and abundant life for all the peoples of the earth."

6. Expressed concern over man's devotion to the "gods of secularism, extreme nationalism, oppressive imperialism or totalitarianism, and by a widespread disintegration of personal moral standards."

7. Urged churchgoers to work for the improvement of inadequate living conditions, to care for all who are oppressed and to "foster all that leads to reconciliation and trust between nations.'

Call Methodists On Integration

Herald Tribune

The Methodist Church in the New York area has called a Brotherhood Conference next Tuesday for a preliminary discussion of steps necessary to effect the transfer of fifteen Negro churches from the all-Negro Central Jurisdiction of the Methodist Church to an integrated Northeastern Jurisdiction.

Wed. 9-19-56

Bishop Frederick Buckley Newell announced yesterday the conference would start at 10 a. m. at the Brooks Memorial Methodist Church, a Negro church at 143-22, 109th St., Jamaica, Queens.

New York, N.Y.

The fifteen churches that have been invited are John Wesley, Newman Memorial and Church of the Redeemer, all in Brooklyn; Brooks Memorial and St. Paul, Jamaica; St. John's and St. Matthew, Newark, N. J.; Butler Memorial, the Bronx; and Negro Methodist churches at Englewood, N. J.; Jersey City, Montclair, N. J., New Rochelle, N. Y., Ossining, N. Y., White Plains, N. Y., and Orange, N. J.

P. 16

In May the quadrennial general conference of the Methodist Church approved a constitutional amendment to speed up the transfer of churches from the Negro jurisdiction to the five national jurisdictions but the amendment requires ratification by two-thirds of 132 individual conferences (groups of churches) within the jurisdictions. Bishop Newell said Tuesday's session would be a "very preliminary" and exploratory discussion that he hoped would create an atmosphere of "fellowship and understanding."

METHODIST

Methodist TV-Radio group shifts meeting from Nashville

Afro-American Baltimore, Md. Sat. 10-20-56

P. 19

CINCINNATI, Ohio (ANP) — The first national meeting of chairmen of Annual Conference Television, Radio and Film Commissions of The Methodist Church was changed from Nashville to the Sheraton-Gibson Hotel in Cincinnati last week to provide equal and complete accommodations for all members of the group.

This move was in accordance with the General Conference ruling that national meetings conducted by the denomination's general agencies should be held in cities where all delegates may receive equal accommodations regardless of race.

Special arrangements had been made in a Nashville hotel, where the meeting was to have been held, Oct. 9-11, providing for interracial luncheons and dinners, and for interracial meetings in the ballroom and committee rooms.

* * *

SEPARATE TOILET facilities were to have been provided for the colored members of the group in the hotel, with the use of a special elevator or stairway to committee rooms.

The Central Jurisdictional delegates were to have been housed at Fisk University, with some of the white delegates.

The change in the meeting place was effected within a few hours after a protest had been made by the Rev C. Anderson Davis, pastor of the John Stewart Methodist Church, Bluefield, W.Va., home church of one of the delegates.

* * *

CHANGING THE meeting place from Nashville, the headquarters of the Television, Radio and Film Commission, to Cincinnati cost the commission approximately $1,500 extra, and prevented the conference chairmen from seeing the studio production facilities of the commission in Nashville.

Central Jurisdiction members of the group, which was attended by more than 100 white representatives were: Paul E. X. Brown and the Rev. A. S. Dickerson, Atlanta, Ga.; Frank J. Ellis, Baltimore, Md.; the Rev. M. M. League, Murfreesboro, Tenn.; the Rev. Mr. and Mrs. Clarence, T. R. Nelson, Columbus, O.; the Rev. C. Strickland, Charlotte, N.C.; Mrs. M. C. Strong, Little Rock, Ark.; and Mrs. Bernice H. Martin, Bluefield, W. Va.

Africaan leader visits South African embassy

WASHINGTON (ANP) — Finance Minister K. A. Gbedemah of Gold Coast who has been visiting Washington for a week, received an unusual invitation last week.

He was invited to attend a party at the South African Embassy and promptly accepted. His attendance is said to have marked the first time any colored person had visited the South African Embassy on any social mission.

Churches And Segregation

(From The New York Times)

World
P. 8
Birmingham, Ala.
Sat. 9-29-56

The Ninth World Methodist Conference, just concluded, has made a sound contribution to the cause of racial non-discrimination. Not only in its actions, which were unique, but also in its final resolution its word went out to a membership of 18,000,000 that the church's weight was to be thrown consistently against any discriminations in the society based on race, color or creed.

This resolution came at a dramatic time and its setting was dramatic. The conference met in North Carolina under conditions of complete racial equality. The significance, however, is deeper and more far-reaching than the present immediate background.

What the church group was doing was to make it plain that the problem of racial discrimination and race bias is essentially a moral and religious problem for all those who are devout. This is important because it gives hope of the basis upon which the problem can ultimately be solved.

Present tensions in parts of our country arise primarily out of a legal aspect of the problem. Our courts have made a ruling designed to bring some of our social practices into line with our constitutional law. How that ruling can be applied has given rise to local situations that are spectacular and deplorable. This application is complicated by group patterns of behavior, by long-standing prejudices and, in many cases, by honest conviction that this attempt to interpret and enforce constitutional law, at this time and in the given places, is unwise and unwarranted.

What the church resolution does, on the other hand, is to put the whole question in a broader group of concepts and to ake it out of problems of legality and expediency and into the field of morals. A majority of Americans, we believe, think that this is where it belongs, since it concerns, ultimately, the attitude of human beings toward one another. And since religious belief is the usual basis for our concepts of morals the question enters the field of religion.

For this reason not only the Methodists but also other religious bodies have spoken out on the issue. They are right to do so. They have, indeed, an obligation to do so if what is involved is real moral leadership.

This knotty problem of school segregation — merely illustrative of a wider and deeper problem — cannot be solved by legislation alone or by militancy of enforcement. Changes must take place in the hearts and minds of men if the right way is to be found. It should be the proper function of our spiritual leaders to indicate the need for those changes and some of the ways in which they can be made.

Heads All--White Church

Journal & Guide

Methodist Pastor Lauds Southern White Members

Norfolk, Va

Sat. 11-3-56

By TOM ROSS

p 5

OLD MYSTIC, Conn. — (INS) — The first Negro pastor of an all-white Methodist church pointed this week to ten southern whites in his congregation as symbols of the "triumph of faith" over racial hatred.

The Rev. Simon Peter Montgomery views the "deeply warm" reception he has received as spiritual leader of 200 members of the Old Mystic Methodist Church as more a sign of the "power of prayer" than tribute to his hard climb from poverty as a youth in South Carolina.

* * *

I HAVE EXPERIENCED no friction at all since I came to Old Mystic a year ago," Rev. Mr. Montgomery said. "These are Christian people who did not consider the racial angle. This is an exceptionally warm fellowship."

That warmth, say the people of this chilly old fishing community, was kindled spontaneously by the spiritual fire the young colored minister breathed into the two trial sermons which preceded his installation.

• • •

IT IS A WARMTH which the old Yankee craftsmen and the new southern residents have nurtured into something of a hot flame as their new pastor renovated their church with practical planning—and their lives with his fervor.

Rev. Mr. Montgomery looks upon his own life as a renovation too complete to be explained in human terms.

* * *

"I CAME FROM the depths of southern Negro poverty, he said. "I went to a church college with only a seventh grade education. Worked to support my sick mother through it all. And now I have received degrees from Boston University."

The young minister spoke softly in a detached, selfless tone as if he were discussing the highly intellectualized Neo-Orthodox Theology to which he has become dedicated.

* * *

"IT CAN ONLY be explained by the power of profound prayer, as a triumph of faith over circumstance—the normal ones of poverty and the unique southern ones of race."

The "triumph"—which he described as "God's not mine"—so fascinates Rev. Mr. Montgomery that he is planning two books — one an inspirational autobiography and the other a philosophic-theological examination of racial discrimination.

* * *

HE VIEWS THE BOOKS as complementary: the first an incentive to underprivileged and depressed youth; the second an appeal to whites to "confront the un-Christian, illogical nature of segregation."

• • •

"TIME IS ESSENTIAL," he said. "Time, but not centuries. And more than time, brotherly love and thoughts rather than emotion."

One of the facts which he feels has been swallowed by the "unreasoning response" to the Supreme Court's School Desegregation Decisions is "that there are more educated Negroes in the South than in the North."

* * *

THIS SITUATION derives from the strength of the Negro church schools in the South Rev. Mr. Montgomery said, and the human constant that "people who are oppressed fight back."

For its own salvation, Rev. Mr. Montgomery contends, the South must reject racial pride, and take up the humility of the southern members of his congregation.

Rev. Allen Named Advocate Editor

Journal & Guide

Norfolk, Va.

Sat. 11-16-57

p 20

CINCINNATI, Ohio — The Rev. L. Scott Allen, pastor of Central Methodist Church, Atlanta, was elected editor of the Central Christian advocate, New Orleans, here Thursday Oct. 31, at the annual meeting of the Methodist Board of publication. He succeeds the Rev. Dr. Prince A. Taylor, Jr., who was elected bishop of the denomination last June.

Reverend Mr. Allen was born in Meridian, Miss., on May 4, 1918. He was educated at Clark College, Atlanta; Gammon Theological Seminary, Atlanta, and Northwestern University, Evanston, Ill. He has been pastor of Central Church in Atlanta for nine years.

Negro Pastor Of All White Church Praises Southern White Members

Weekly

p 6

New Orleans, La.

Sat. 11-24-56

OLD MYSTIC, CONN. (ANP)-A Negro Minister who became the first of his race to pastor an all-white Methodist church last week had high praises for 10 southern white members of his congregation.

The Rev. Simon Peter Montgomery, pastor of the Old Mystic Methodist church in this old fishing town, said he was enjoyed "an exceptionally warm fellowship since coming to the church last year, and credited his acceptance to the "triumph of faith" over racial hatred. He pointed to the 10 white members as symbols of that faith.

Rev. Montgomery came to Old Mystic church in the wake of two trial sermons last fall. Those sermons endeared him to his new flock, and he has since enjoyed complete harmony and cooperation from the congregation. Describing this experience, Rev. Montgomery stated:

"I have experienced no friction at all since I came to Old Mystic a year ago. These are Christian people, who did not consider the racial angle. This is an exceptionally warm fellowship."

Although Rev. Montgomery's climb upward has been spectacular, he credits his success more to the "power of prayer" than to hard work and determination. He noted, however, that his lot had not been an easy one.

"I come from the depths of southern Negro poverty," the soft-spoken South Carolina minister remarked. "I went to a church college with only a seventh grade education, worked to support my sick mother through it all. And now I have received degrees from Boston university.

"It can only be explained by the power of profound prayer, as a triumph of faith over circumstance.." He added the triumph is "God's not mine."

Rev. Montgomery also used the occasion to point out the thoughtlessness behind opposition of the Supreme Court's school desegregation decision. He said one of the facts which has been swallowed by the "unreasoning response," is "that there are more educated Negroes in the South than in the North." He said this is due to the Negro church schools in the South and the desire of oppressed people to fight back.

Rev. Montgomery has another effort afoot. He is planning two books on the religious and racial situations. One is to be an inspirational autobiography and the other a philosophic-theological examination of racial discrimination.

Times P. 17-C
New York
Sat. 7-21-56

9

TEAMWORK IN KENTUCKY: Members of a Methodist interracial work camp dig ditches for the foundation of a new crafts building at the Erie School in Olive Hill. From the left: George Fisher, 16, Brooklyn; J. Von Neal, 16, Kershaw, S. C.; Jayne Dahl, 17, Chicago; Bob Crump, 17, Memphis, and Richard England, Atlanta, director of group.

'Human desire' is term bishop applies to integration move

Afro-American
Baltimore, Md.
Sat. 7-21-56
P. 3

LAKE JUNALUSKA, N.C. — "The human desire to get out from under restrictions."

That, said Bishop J. W. E. Bowen of the Methodist Central Jurisdiction, is why members of his all-colored conference are pleased with the proposed amendment that would allow colored Methodist units to join with white ones by votes of both jurisdictions.

Bishop Bowen of Atlanta was speaking at the Methodist's Southeastern Jurisdiction's Quaddrennial Conference, as one of two clergyman invited by the all-white unit.

The other speaker was Bishop J. Claude Allen, representing the Christian Methodist Church.

* * *

IN HIS TALK to the ministers Friday. Bishop Bowen said:

"On the local level we need to have a better understanding in order to be prepared against sudden emergencies — and I think you know what I'm talking about."

In speaking of the proposed constitutional change, Bishop Bowen said:

"There is absolutely no basis for fear that colored persons are just waiting to rush into the white churches. As long as there are going to be colored preachers there are going to be colored congregations. And there seems to be no signs of dwindling of colored men who are going to be preachers.

* * *

IN HIS SPEECH, Bishop Allen declared that:

"Colored boys and girls must be admitted to the colleges and universities of America to get the technical training they need to make their contribution to our nation.

"America will need all the brain power it can muster if it is to survive in a world threatened by communism."

In earlier action, the ministers had heard a prediction that racial discrimination will decrease in the South and simiiltaneously increase in other sections of the country.

The prediction was contained in a 48-page address prepared by Bishop William T. Watkins of Louisville, Ky., with the approval of the seven other members of the College of Bishops.

* * *

BASIS FOR THE forecast was this portion of the report:

"The colored population is no longer as concentrated in the southeast as seemingly, the public assumes. Of the 15,042,286 colored in the United States, only 6,968,199 reside in the southeast . . . The migration of colored people is a striking and significant phenomenon of this age."

The report added that the degree of racial discrimination is largely determined by the density of the colored population.

"With the colored migrating, it may be confidently predicted that racial discrimination in the South will steadily decrease and by the same token it will increase in other sections."

In other portions of the report, the bishops held that "wrongs against the colored must be righted but the doors of racial brotherhood cannot be blasted open."

"We are persuaded that no violent assault on the present educational system will advance the cause of brotherhood," the report said.

KENTUCKIANS LET RACES MIX ON JOB

Times P. 17-C
New York

White and Negro Children Driven From Carolina Find Friendly Spot for Work

Sat. 7-21-56

Special to The New York Times.

OLIVE HILL, Ky., July 20—White and Negro boys and girls who recently abandoned a South Carolina work project sponsored by the Methodist Church because of threats against them have encountered no hostility here.

They arrived in this little East Kentucky mountain town ten days ago to join other Negro and white boys and girls in volunteer labor at the Erie School, a Methodist institution for elementary and high school students.

9

The summer work project is part of a national program aimed at promoting inter-racial goodwill. The organizers are the Woman's Division of Christian Service of the Methodist Board of Missions in New York and the General Board of Education of the Methodist Church in Nashville, Tenn.

Helped Paint Dormitory

The abandonment of the work project at Camden, S. C., attracted wide attention. A group of sixteen white and Negro boys and girls went there to stay on the campus and help Negro pupils paint the boys' dormitory of Mather Academy, a Methodist institution for Negroes.

Soon after the arrival of the group anonymous threats began to be received at the school. The objection was to whites working with Negroes. Eventually word was received that the academy would be burned "if that white bunch" did not leave the campus.

A cross was burned in front of the academy and the Camden police chief and county sheriff told Richard England of Atlanta, director of the group, that the white boys and girls could not remain "because there is a state law forbidding the mixing of races."

As the situation became more threatening the Rev. Joseph W. Ball of the Methodist General Board of Education flew to Camden from Dallas. Camden officials advised the departure of the visiting group and it was decided to transfer it here.

Fourteen came to this town of 1,400. They were six white girls, four white boys and four Negro boys. They have been received hospitably.

They will finish their project next week, along with the white and Negro boys and girls they joined, and return to their homes in various parts of the country. Several are from the South.

Scope of the Project

In the project here the boys and girls have dug the foundation for a new crafts building, started construction of a tennis court, razed an old shed, cleaned out a ravine for development as a recreational area, built outdoor grills, laid a brick sidewalk and painted a number of buildings.

The Rev. Eugene K. Meyers, superintendent of the Erie School, estimated the volunteers had done work worth $2,000. He said that all had gotten along well together.

The school has never had any Negro students, he said. It does not bar Negroes he added, but so far none has applied for admission.

He reported that during the work project there was no segregation of the races in the dormitories, even though this was the first time any Negro boys have ever stayed at the school.

The work group members, who pay their own expenses and receive no pay, have had little contact with the Olive Hill community, but they all attended services last Sunday at the Methodist Church. The pastor and members of the church told them they were welcome.

Race relations in Eastern Kentucky are regarded as good. Olive Hill's closest larger community, Ashland, plans to integrate its public schools this fall. Several Negroes were enrolled last year at Ashland Junior College, a part of the public school system.

Mixed School Gets Threats

Evening Star
Washington D.C.

CAMDEN, S. C., July 12 (AP).—Anonymous threats to blow up and burn the buildings of Mather Academy here have forced Methodist officials to remove a mixed group of young Negro and white church workers from the campus of the Negro school.

Times. 9-12-56

The Rev. J. W. Bell of the Methodist General Education Board at Nashville, Tenn., said yesterday that Camden officials repeatedly brought school officials warnings that if the integrated group were allowed to stay, there probably would be trouble.

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P. 10-C

Camden Mayor Henry Savage said he "certainly thinks" the threats came from a newly organized Ku Klux Klan Klavern in the Camden area.

Mr. Bell said first warning came Sunday night when Police Chief Wilbert Williams and Sheriff E. D. Hilton told camp directors Mr. and Mrs. Richard England of Atlanta and School Supt. Anton Doscher that such a group could not remain on the campus. Mr. Bell said the authorities cited a "State law forbidding mixing of the races."

At 10 o'clock that night, Mr. Bell said, a cross was burned in front of the school.

On Monday, Mr. Bell related, the school's principal, E. L. Marsh, received an anonymous phone call warning that those "whites on your campus better leave by night or else."

METHODISM BASE IS JUNALUSKA AIM

Times P. 55

But Spot in North Carolina as Sect's World Center Stirs Racial Challenge

Sun. 9-9-56

By GEORGE DUGAN

Special to The New York Times.

LAKE JUNALUSKA, N. C., Sept. 8—This religious assembly point at the gateway to the Great Smoky Mountains is making a bid to become the world center of the Methodist Church—but not without opposition.

New York

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Known from its founding in 1913 as "the Summer Capital of Southern Methodism," Junaluska has just taken two major strides toward its new goal.

It is playing host to the ninth World Methodist Conference and has witnessed the dedication of a $100,000 limestone building that houses what is probably the world's finest collection of Wesleyan and Methodistica. The collection of John Wesley memorabilia—he was the founder of Methodism—is open to religious scholars the world over.

Range of Representation

The conference, held at five-year intervals, was last convened in Oxford, England. The Junaluska meeting, which began a week ago today, and is to end Wednesday, has gathered more than 2,000 Methodist church leaders from seventy countries. It is said to be the largest Methodist gathering ever held.

According to the Rev. Dr. Elmer T. Clark, secretary of the American arm of the World Methodist Council, Junaluska is at the heart of the largest block of Methodists in the world. The 2,500-acre assembly grounds can be reached by 3,000,000 Methodists within a few hours, he says.

The council, sponsor of the conference, is a 300-member body representing forty Methodist communions with about 18,000,000 members in all parts of the world. It has two secretariats, one here and the other in England.

Opposition to the world center aim for Junaluska has arisen in some Methodist quarters—largely in the North and Northeast.

Many church leaders in these areas approve the Wesley Museum, but they are not prepared to accept the idea of a center of world Methodism in a region that has not yet solved the racial problem.

There is no racial housing issue here. The score or more of Negro delegates are all accommodated on the assembly grounds.

The segregation problem was brought to the fore, however, by questions involving the Junaluska swimming pool.

The pool was closed when the twelve-day conference opened. Assembly administrators said that it was always closed on Sept. 1 to have it treated chemically for the winter.

They also declared that no accredited lifeguards were on hand.

Some delegates voiced indignation that the pool should be closed just when Junaluska's largest conference began. They challenged the statement about the lifeguards.

Quiet efforts were started to bring the swimming-pool issue to the conference floor. Rain and cool weather gave to the controversy a purely academic flavor, however, and "cooler" heads apparently prevailed.

Many delegates favor some secretariat for the World Methodist Council and urge that headquarters be in Geneva, New York or London. They oppose Junluska as the headquarters.

The leader in this group is Charles C. Parlin, a New York lawyer. In arguing for a change from the two secretariats he asserts that one headquarters for American Methodism and another for British Methodism gives to the Methodists "undoubtedly" the weakest world organization of any major denomination.

He emphasizes that the Baptists, Lutherans and Presbyterians all have a world central office.

An on-the-spot survey of opinion indicates that the majority probably of delegates go along with Mr. Parlin.

Methodists Pledge World-Wide Fight To Erase All Bias

Times P. 1

Text of the message adopted by Methodists, Page 17.

Thurs. 9-13-56

By GEORGE DUGAN

Special to The New York Times.

LAKE JUNALUSKA, N. C., Sept. 12—Representatives of 18,000,000 Methodists the world over committed their church today to erase from society discrimination based on race, color or creed.

New York

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In a 1,500-word "message to the churches," the Ninth World Methodist Conference ended its twelve-day meeting here by calling on churchgoers to "initiate, contend for and foster" a "genuine and all-inclusive fellowship."

It voiced its "active concern for those of any color or race who are suffering from political, economic, educational, social, or religious discrimination or segregation."

Since Sept. 1 more than 2,000 delegates and visitors were housed and fed here without regard to racial differences. It is believed to be the first time that all of the hotels and eating facilities of this religious assembly ground were operated on an interracial basis.

The message also:

¶Called on Methodists to seek a ban on the development of nuclear power for war purposes and to support every attempt to reduce the "crippling burden" of armaments.

¶Saw no convincing evidence of a widespread religious revival, despite "some encouragement."

¶Viewed the recrudescence of ancient faiths such as Buddhism, Islam and Shintoism as a threat to Christianity.

¶Welcomed due expressions of religion in terms of poetry, drama and the arts.

¶Hailed the growth of scientific knowledge while recognizing a "solemn obligation to see that it is used, on the widest scale possible, to build a satisfying and abundant life for all the peoples of the earth."

¶Expressed concern over man's devotion to the "gods of secularism, extreme nationalism, oppressive imperialism or totalitarianism, and by a widespread disintegration of personal moral standards."

Times

¶Urged churchgoers to work for the improvement of inadequate living conditions, to care for all who are oppressed and to "foster all that leads to reconciliation and trust between nations."

P. 15-C

Londoner Elected

Earlier today the World Methodist Council, sponsor of the conference, elected as its president the Rev. Dr. Harold Roberts, dean of the faculty of theology of London University and president-designate of the British Methodist Conference. He will succeed Bishop Ivan Lee Holt of St. Louis.

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The controversy over whether Lake Junaluska should house the headquarters of the world council came to the fore again today when Edwin L. Jones, treasurer of the body, took sharp issue with Charles C. Parlin, a New York lawyer.

Mr. Parlin had indicated earlier that New York would be a more suitable location. In support of his case he noted that Junaluska was open for only two months a year, that New York was more accessible, that it was the home of the United Nations and other world bodies, and that Negroes might not be admitted at all times to the assembly grounds here.

Mr. Jones retorted that Mr. Parlin's remarks were "completely untrue and slanted."

He said Janaluska was staffed twelve months of the year, that it takes no longer to get here from Ashville than it takes to go from New York International Airport, Idlewild, Queens, to a hotel, and that the grounds here were more convenient to Methodists who might come by car.

Mr. Jones saw no need to be near the United Nations or other bodies, since, he said, the council did not maintain a large secretariat "hurling forth edicts."

"Our Negro brethren when on the business of the World Methodist Council are as welcome here as any other member," he said.

"That there are some things about the laws of North Carolina that may not suit some persons, we do not deny. But there are things about the laws of Australia, South Africa, of Latin America that we regret and actual conditions in New York we wish were otherwise."

The problem of the headquarters will be resolved by the council's executive committee when it meets next June in Rome.

CHURCHES AND SEGREGATION

Times P. 22-C

Fri. 9-14-56

The Ninth World Methodist Conference, just concluded, has made a sound contribution to the cause of racial non-discrimination. Not only in its actions, which were unique, but also in its final resolution its word went out to a membership of 18,000,000 that the church's weight was to be thrown consistently against any discriminations in the society based on race, color or creed.

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New York

This resolution came at a dramatic time and its setting was dramatic. The conference met in North Carolina under conditions of complete racial equality. The significance, however, is deeper and more far-reaching than the present immediate background.

What the church group was doing was to make it plain that the problem of racial discrimination and race bias is essentially a moral and religious problem for all those who are devout. This is important, because it gives hope of the basis upon which the problem can ultimately be solved.

Present tensions in parts of our country arise primarily out of a legal aspect of the problem. Our courts have made a ruling designed to bring some of our social practices into line with our constitutional law. How that ruling can be applied has given rise to local situations that are spectacular and deplorable. This application is complicated by group patterns of behavior, by long-standing prejudices and, in many cases, by honest conviction that this attempt to interpret and enforce constitutional law, at this time and in the given places, is unwise and unwarranted.

What the church resolution does, on the other hand, is to put the whole question in a broader group of concepts and to take it out of problems of legality and expediency and into the field of morals. A majority of Americans, we believe, think that this is where it belongs, since it concerns, ultimately, the attitude of human beings toward one another. And since religious belief is the usual basis for our concepts of morals the question enters the field of religion.

For this reason not only the Methodists but also other religious bodies have spoken out on the issue. They are right to do so. They have, indeed, an obligation to do so if what is involved is real moral leadership.

This knotty problem of school segregation—merely illustrative of a wider and deeper problem—cannot be solved by legislation alone or by militancy of enforcement. Changes must take place in the hearts and minds of men if the right way is to be found. It should be the proper function of our spiritual leaders to indicate the need for those changes and some of the ways in which they can be made.

Daily World
Tues. 9-11-56
Atlanta Ga.
P. 1

DEBRA BREITSTONE, 5, Pamela Edwards, 11, and Billy Mattison, 9, make a note of Interfaith Day, which will be celebrated in New York September 23. These juniors, representing three different religious beliefs, will be among the thousands who will gather at the event, whose purpose is to foster a better understanding among citizens of different religions and races with regard to human fellowship.

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Methodists End Board Segregation

Constitution - Atlanta, Ga.

Jan. 1-13-56

V.5

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ST. SIMONS ISLAND, Ga., Jan. 12—Racial segregation in the administration of the program of the General Board of Evangelism of the Methodist Church was ordered ended Thursday.

Voting to discontinue a separate department of Negro work, the board declared "the time has come when a special department is no longer needed and it is our desire that the entire staff work with the whole church."

The Rev. J. W. Golden, Memphis Negro minister in charge of evangelistic work with Negro Methodists, was named head of a new Department of Motivation. The new department will do research work in developing ideas for stimulating evangelism.

A board spokesman said the integration of the staff, which has another Negro member, was in keeping with what other boards of the church are doing.

A church spokesman pointed out Thursday that the evangelism board's action will not affect any other agency of the denomination. The action could mean that white members of the board's staff would serve Negro congregations and that Negro members would work with white congregations.

However, the action probably will not have any bearing on the segregation issue within the local congregations, he said.

Other general boards of the Methodist Church which have discontinued their Negro departments are the Board of Missions and the Board of Evangelism.

The board, composed of bishops, pastors and laymen from 40 states, announced plans for a year-long "mission to America" evangelistic campaign in April. The campaign will feature a series of eight day missions in large cities with the aim of obtaining church membership for some of the 69 million persons in the country who are not affiliated with any church.

The Methodist church is faced with a serious shortage of pastors, the board was told by Dr. Gerald O. McCulloh, Nashville. He asked help in launching a recruiting drive for 1,500 new ministers annually the next four years.

Church Acts For Integration

Evening Star Washington D.C.

ST. SIMONS ISLAND, Ga., Jan. 13 (AP).—The General Board ogf Evangelism of the Methodist Church yesterday ordered an end to administration of its program on a racially segregated basis.

9

The board voted to discontinue its department of Negro work, announcing:

Jan. 1-13-56

"The time has come when a special department is no longer needed and it is our desire that the entire staff of work with the whole church."

p.14-A

The Rev. J. W. Golden, Memphis Negro minister, who for 14 years headed evangelism work with Negro Methodists, was named head of a new department of motivation.

Bishop W. Angie Smith, Oklahoma City, president of the board, earlier had called on the church to press for social progress. The board is made up of **bishops, pastors and laymen from 40 States.**

The board announced the Methodists will launch a year-long "mission to America" evangelistic campaign in April, centered about a series of eight-day missions in large cities.

The Rev. Harry L. Williams, Nashville, Tenn., said the campaign would be pointed toward the 69 million persons in the United States who belong to no church.

METHODISTS VOTE COMMUNISM FIGHT

Times New York

Top Councils Ask 37 Million to Combat Secularism—

Approval Is Expected

Jan. 1-23-56

BUCK HILL FALLS, Pa., Jan. 22 (AP)—The top administrative bodies of the Methodist church agreed today to recommend the church spend $37,000,000 in the next four years to combat communism and secularism.

9

The recommendations will be submitted to the meeting of the General Council in April.

The new "four-year plan" of the church was darwn up at a week-end meeting of the Council of Bishop, Council of Secretaries of Boards and Agencies, the Council on World Service and Finance and the Coordinating Council, the top level administrative agencies for the 40,000 Methodist churches.

Attempt to Master Minds

The General Council, meeting every four years and representing forty countries, is the supreme law and policy making body. It usually accepts the recommendations of its administrative bodies. The council will meet for two weeks in Minneapolis starting April 25.

The Coordinating Council, observed, "exploits the mind, regiments the person, tyrannizes the soul. It lacks the cohesive power of love that is essential to social unity."

The $37,000,000 would be distributed among the 116 colleges ad universities associated with the church. The money would be raised on a regional level by a contribution of a dollar a year from each of the church's 9,300,000 members.

To Set Up New School

A feature of the plan would be the annual allocation of $250,000, or $1,000,000 for the quadrennium, to establish a School of International Service at the American University in Washington. The money would be distributed as follows:

Building, $375,000; endowments, $500,000, and $125,000 for covering the difference between tuitions and cost of operations during the first four years.

Another part of the program for the years 1956 to 1960 would place emphasis on the strengthening of the local churches.

In other action at the week-end meeting, attended by 125 lay and clerical leaders, the Council on World Service and Finance voted to present to the General Council a budget of $12,200,000 for missionary, educational and philanthropic work for the next four years.

METHODISTS TO STUDY SEGREGATION HALT

Commercial Appeal P.17

Mississippian's Proposal Passed By Board

Memphis Tenn.

Jan. 1-28-56

CHICAGO, Jan. 27—(UP)—A board of the Methodist Church has approved a recommendation made by a Mississippi lay leader that the church study the "relationship of the races" and fully consider the elimination of segregation within the church.

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The recommendation was made by John Satterfield of Jackson, Miss., an attorney, and approved unanimously Thursday by the Board of Social and Economic Relations meeting here.

It proposed that a commission be set up to make the study, and that it should report its recommendations to the next general conference in 1960.

Satterfield's recommendation as adopted by the board "memorializes the general conference of the church to provide for the appointment of a commission to study the relationship of the races with full consideration to the elimination of segregation within the church, giving special consideration to a liberalization of the method of transfer of the local churches of one jurisdiction to another."

Top Issue At April Conference

Defender Chicago, Ill.

Apr. 4-7-56

V.5

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By CHARLES J. LIVINGSTON

CHICAGO — (ANP) — The most hotly debated question in the Methodist church today is "What to do about the all-Negro Central Jurisdiction?"

It is the big challenge facing the church, as it struggles to move up-stream in the swirling tide of integration. It will be the big question confronting the General Conference when it convenes in Minneapolis, Min., April 25.

It is doubted that the church has ever been faced with so searching a problem. Some observers feel it is sure to provide fireworks at the conference; others, like Methodist writer Dr. John Q. Schisler of Arkansas, feel that the church will solve the question.

ONE MEMBER'S VIEW

Last week, a prominent member of the Central Jurisdiction gave his views on the question.

Rev. Clarence T. R. Nelson, superintendent of the Columbus District of the Lexington conference, said pointedly that although he strongly supports integration, he doubts that the General Conference will vote to abolish the Central Jurisdiction.

Even if it voted abolition, Rev. Nelson added, the action would be stymied by constitutional provision. Methodist constitution provides that integration cannot be put into effect until a nation-wide referendum of the denomination's 102 annual conferences is taken.

A two thirds vote is needed for adoption. Rev. Nelson said it would take at least a year to complete such a referendum, because the conferences convene at different periods.

HINGES ON SYSTEM

"The Central Jurisdiction will not be abolished until the jurisdictional system is abolished. My opinion is that the General Conference will appoint a commission to study the question and report to the 1960 General Conference."

17 CONFERENCES

The Central Jurisdiction is comprised of 17 Negro annual conferences, extending from New New York to Colorado and New Orleans to Detroit.

Rev. Nelson thinks that if the Central Jurisdiction is abolished, it would be integrated on a geographical basis. However, some churchmen feel this would virtually eliminate the chances of electing Negro bishops. There are five Negro bishops at present.

Rev. Nelson would like to see the present jurisdictional setup scrapped in favor of the system prevailing before unification. Then, bishops were elected by the General Conference instead of by the jurisdictions as is now the practice.

In criticizing yhe jurisdictional system, he joined Dr. Harold A. Bosley, white, pastor of First Methodist church, Evanston, Ill., who stated:

"Instead of uniting the church, the jurisdictional system is causing us to drift into five geographical churches, plus a Negro church, each with different pronouncements and institutional approaches."

"Even in the South there is a a definite trend towards integration."

Says South Segregates Self By Maintaining Race Discrimination

Ex-Bishop Tells N. C. Group Southerner Can't Head U.S.

World Birmingham, Ala. Fri. 1-13-56

WILMINGTON, N. C. — (INS) — A former bishop of the Methodist Church Tuesday termed the Supreme Court school segregation decision "the greatest thing that's happened in this country."

P. 1

Dr. Stanley Jones, former missionary to India and author of a long list of books on religion, said the South by maintaining racial segregation was at the same tome separating itself from the rest of the nation.

"You will notice,," he told the Wilmington Rotary Club, "That no president can be elected from a Southern state. You are segregating yourselves from leadership."

Dr. Jones said he had grown up and bad been educated in the South and had studied segregation problems during long service in India. He predicted the South will have to acquiesce to integration.

"We can take it grudgingly or gracefully but, in the end, we will give up to it."

He said he realized one of the fears expressed by white people in areas where Negroes outnumber them. The supposition that by bloc voting the Negro citizens would control political affairs, is unfounded, Jones said.

He said the same argument was advanced for years in India but minority groups there acted as individuals rather than a group. (This pattern is observed in the sections of the United States where, civil rights not being the issue, Negroes vote in accordance with other wishes and interests and do so strictly as individuals.)

Methodists End Bd. Segregation

Daily World Sat. 1-14-56

ST. SIMONS ISLAND, Georgia—Board of Evangelism of the Methodist Church was ordered ended on Thursday.

P. 1

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Voting to discontinue a separate department of Negro work, the board declared "the time has come when a special department is no longer needed and it is our desire that the entire staff work with the whole church."

Atlanta Ga.

The Rev. J. W. Golden, Memphis minister in charge of evangelistic work with Negro Methodists, was named head of a new Department of Motivation. The new department will do research work in developing ideas for stimulating evangelism.

A board spokesman said the integration of the staff, which has another Negro member, was in keeping with what other boards of the church are doing.

A church spokesman pointed out Thursday that the evangelism board's action will not affect any other agency of the denomination. The action could mean that white mmebers of the board's staff would serve Negro congregations and that Negro members would work with white congregations.

However, the action probably will not have any bearing on the segregation issue within the local congregations, he said.

Other general boards of the Methodist Church which have discontinued their Negro departments are the Board of Missions and the Board of Evangelism.

Daily World

The board, composed of bishops, pastors and laymen from 40 states. announced plans for a year-long "mission to America" evangelistic campaign in April. The campaign will feature a series of eight day missions in large cities with the aim of obtaining church membership for some of the 69 million persons in the country who are not affiliated with any church.

P. 2

The Methodist Church is faced with a series shortage of pastors, the board was told by Dr. Gerald O. MuCulloh, Nashville. He asked help in launching a recruiting drive for 1,500 new ministers annually the next four years.

Church Youth Attack Segregation

News & Observer

HIGH POINT, March 24—A conference of Methodist students has sharply criticized racial segregation in the public schools and in the Methodist denomination itself.

Sun. 3-25-56

The criticism, revealed today, came at the annual meeting of the North Carolina Methodist Student Movement at High Point College last weekend and was contained in two resolutions passed almost unanimously by the 200 delegates.

P. 3-I

The resolutions urged all "Methodist colleges and universities in the state to take immediate steps to admit students regardless of their racial background."

Raleigh, N.C.

Tension over the segregation issue has grown so intense, the group stated, "that we now face the threat of violence, and the breakdown of channels of communication between men of good will among all races."

The first resolution stated, "We acknowledge with regret that our Methdost Church is not united in seeking a solution to the problem of racial segregation within its own boundaries." It called for Bishops of the South Eastern Jurisdiction to end racial segregation in the churches under their control. And the resolution urged abolishment of the Central Jurisdiction by the General Conference. The Central Jurisdiction "perpetuates segregation within the church, it stated."

Besides urging church colleges to throw open their doors to all races, delegates attacked the Methodist stand on school segregation.

The second resolution began with a statement praising the U. S. Supreme Court's decision to ban segregation in the public schools. But the group criticized the Methodist Church "for not working to affect a Christian solution "to the problems involved in the high court's ruling.

Public officials were urged by the resolution to carry out the court's decision, and the conference lauded "those officials who by their decisions are promoting justice regardless of political expediency."

The resolution deplored all threts and acts of violence and called for the use of reason in all situations.

The theme for the weekend conference was "The Student's Struggle for an Intelligent Faith." Dr. Everett Tilson of Vanderbilt University School of Religion, Nashville, Tenn., was the main speaker.

Officers elected by the group included: Garland Young, High Point College, president; Helen Trader, WCUNC, vice-president; Jean Dail, Greensboro College, secretary; and Richard Ong, Pfeiffer College, treasurer. The state director of the movement is the Rev. J. Robert Regan Jr.

Church Group Lists Leaders In Tuskegee

Advertiser Fri. 3-23-56

Montgomery, Ala.

TUSKEGEE INSTITUTE, Ala., March 22 — S. W. Walker of Tuskegee Institute has been elected as president of the Methodist Men of Bowen Methodist Church. He succeeds U. E. Burns of Tuskegee Institute.

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According to the president, Methodist Men is not a brand new organization; the first known group dates back to John Wesley's time. The present history of Methodist Men, under the official name begins with the year 1942. It was then the name was adopted and the first charters issued.

P. 4-d

President Walker pointed up the following objectives of the Methodist Men of the local church; to seek daily Christ's way of life, to bear witness to this way in business dealings and in social contacts; to study and become familiar with the Methodist Church, its organization and its doctrine; to promote personal evangelism, especially young men and boys and to cooperate with the bishop, district superintendent and pastor in promoting the program of the church.

The officers of the Methodist Men are as follows: R. L. Gardner, secretary; Fred Rowe, treasurer; and the Rev. John Walters Rambo, pastor.

The following committeemen were appointed by the president: E. W. Taylor, program; N. Kollock, projects and Henry Hooten, recreation.

The meeting of the Methodist Men will be held once per month.

Church Divided On Race Issue

Star P. 12-A

Thurs. 3-15-56

CHICAGO, Mar. 15 (AP).—Slightly more than half of the Nation's Methodist believe there should be no segregation of races anywhere in the church, a Methodist opinion poll indicates.

9

Less than one-sixth favor a policy of segregation for all Methodist churches throughout the nation.

Washington D.C.

Results of the nationwide poll were published yesterday in the Christian Advocate, official news journal of the Methodist Church.

A spokesman for the denomination said the question of segregation in the church is expected to be one of the major issues discussed at the church's general conference in Minneapolis, April 25-May 9.

Breakdown of Poll

The poll showed:

The removal of all barriers—receiving into the local church all who meet the tests of character and take membership vows, regardless of economic status or race, was favored by 56.4 per cent of Methodists questioned.

A practice of having all Methodist churches serve either Negros or whites exclusively was favored by 16.6 per cent.

Another 23.8 per cent favor an intermediate stand. They indorse a policy of some separate churches for each group and some inclusive churches.

1,691 Persons Questioned

A spokesman said supporters of an intermediate stand came from both the North and South. These Northerners favored non-segregation in their own church, but expressed the opinion the South wasn't ready yet. These Southerners favored segregation in their own church, but had no objection to a non-segregation policy for churches in the North.

No response on the question was obtained from 3.2 per cent of the Methodists questioned on this point.

The poll covered 1,691 persons in all sections of the country.

25 Per Cent For Mixed Churches

Defender P. 4

Sat. 3-24-56

The Christian Advocate said Thursday that only 23 per cent of the white Methodists in the South favor fully integrated churches.

The Advocate, official weekly news journal of the Methodist church, based its statement on a poll.

Chicago, Ill.

9

However, it added that across the country, the poll showed a majority of Methodists believe local churches should remove all barriers of race and economic status.

The survey was directed by Dr. Murray H. Leiffer of Evanston, Ill. Segregation is expected to be a top issue on the agenda of the Methodist quadrennial general conference April 25 - May 9 in Minneapolis.

9 1956

Message by the Methodists

Times P. 17-C

Special to The New York Times.

LAKE JUNALUSKA, N. C., N. C., Sept. 12—Following is the text of message adopted today by ninth World Methodist Conference:

Thurs, 9/13-56

New York

[1]

The World Methodist Conference, meeting at Lake Junaluska, North Carolina, U. S. A., in September, 1956, sends greetings to Methodists everywhere in the name of Jesus Christ, their Lord and ours. The conference represents a world membership of more than 18,000,000 people and a Christian community several times that figure. Forty-four nations, from all five continents, have been represented at its meetings, and without discrimination or hindrance, have shared fully that fellowship in Christ which is the cherished privilege of His disciples. The conference believes that the increasing interest in world Methodism amongst our people and the strengthening of the links between its many members, are an enrichment of the Methodist church as a whole, and will be a means of enabling it, as a branch of the Holy Catholic Church, to bring to the work of Christian reunion its most valuable contribution. Yet that contribution will not be fully effective until Methodist theologians and preachers study and set forth those aspects of Christian theology on which Methodism has an especial duty to speak, including the doctrines of the Holy Spirit and of perfect love. We should clarify our own teaching in respect of the Christian ministry and the doctrine of creation particularly in relation to science and the arts).

[2]

The theme of the conference was "Methodism in the Contemporary World." Our concern for the urgent problems of our time springs directly from our knowledge of God's redemptive purpose for mankind, now in so many ways hindered by the rebellion of sinful men, by their devotion to the gods of secularism, extreme nationalism, oppressive imperialism or totalitarianism, and by a widespread disintegration of personal moral standards. But we believe this divine purpose stands sure. It was declared in the incarnation, life, death, and resurrection of Our Lord Jesus Christ. It has been manifested through the ages in the continual activity of the Holy Spirit in the life and work of the church. It is evident today in the virility and the courageous witness of countless Christians, not least in the churches of more recent origin.

[3]

The church is called to a righteousness rooted in the gospel of redeeming love. That gospel is not to be identified with specific social or political programs; benevolence must not be made substitute for faith, or social zeal an escape from the searching personal demands of Our Lord. The Christian must so live within the present situation in personal and family conduct, in business, social, and political action, that the Holy Spirit may work through him for the fulfillment of God's design for man.

[4]

The conference, composed of representatives from many national and ethnic groups united in fellowship in Christ, deplores the embittered strife which bedeviles human relations. The conference is entirely convinced that the church is committed by its very nature to the establishment of a human society in which discrimination based on race or color will no longer exist. The conference expresses its active concern for those of any color or race who are suffering from political, economic, educational, social or religious discrimination, and the earnest desire that Methodists themselves will initiate, contend for and foster, within their own societies, a geinuine and all-inclusive fellowship.

[5]

The first duty of the Christian in relation to peace and war is to understand and help to remove the underlying causes of war. While peoples in various parts of the world are forced to endure a lower standard of life than those of more advanced countries, the danger of war is always present. It is increased in our time by the growing threat to human liberty in many places, and by the widespread denial of human rights and of the value of human personality. When men and nations are actuated by greed and the love of power they are scarcely prevented from taking advantage of the situation, even by the fear of nuclear weapons. The conference urges Methodists everywhere to work for the improvement of inadequate living conditions, to uphold the cause of truth, liberty and justice to the utmost of their power, to care for refugees and displaced persons and all who areo ppressed, and to foster all that leads to reconciliation and trust between nations, it also calls on them to support every attempt to secure a reduction of the crippling burden of armaments, and in particular the cessation of the development of nuclear power for purposes of war.

[6]

The conference affirms the leadership of Christ over every aspect of human life and thought. In that spirit it welcomes wholeheartedly the increase of men's knowledge of the universe, and also new expressions of the faith in terms of poetry, drama and the arts. For our growing scientific knowledge not only displays with increasing fullness the splendor of God's creative energy, but lays upon us a solemn obligation to see that it is used, on the widest scale possible, to build a satisfying and abundant life for all the peoples of the earth. There are given to our generation new possibilities of this kind undreamt of by previous generations. And the work of Christian poets and dramatists is both a witness to the work of the Holy Spirit, and a powerful reminder to those inside and outside the church, that Christ is Lord of the mind. Nevertheless, there is need for us to seek a more complete understanding of our belief that "the earth is the Lord's and fulness thereof."

[7]

There is a true sense in which every one of the many topics with which the conference has dealt can be brought under the general heading of evangelism. The whole reason for the church's existence is that it may proclaim the Gospel and by the Grace of God bring men and women into the Kingdom of God through obedience and discipleship to Christ. All its agencies and energies have this end in view. But within them are those which are specifically directed to reaching the unsaved who form so large a section of the community. The reluctance of men and women to expose themselves to the Gospel by attendance at church makes this a difficult question; nor, in spite of some encouragement, is there yet convincing evidence of a widespread revival of religion. There is, also, a recrudescence of some of the ancient faiths, often associated with nationalistic fervor, and threatening to put obstacles in the way of the church's work. New methods and adventures in evangelism have not been wanting, and the church must be on the alert to bring the Gospel home to the people. But the conference is sure that the finest, best-tempered and most certain instrument of evangelism is the whole company of the worshiping church: men and women all truly committed to Christ, and by their work and witness, their walk, character and conversation, commending Him to all with whom they come into contact. Moreover, the impulse of evangelism is not limited to the church's immediate surroundings; it reaches out to the ends of the earth.

It was one of the glories of early Methodism that it believed in a universal Gospel, and setn out men and women as Christ's messengers. That World-wide evangelism is as yet by far from completion, and the rise of new nations and new philosophies created a problem more difficult and complicated than the church has previously faced, and with it an opportunity equally unparalleled. There is the greatest need for the rethinking of missionary strategy, and for devising new methods of co-operation. Most of all, there is a new call to dedication to Christ and his service for the bringing to God of all his lost children.

[8]

The complement to evangelism is Christian education, whether carried on at home, school, college, in Sunday schools and youth organizations or elsewhere. The conference reminds the Methodist people that the millions of children and young people meeting regularly in our Sunday schools and youth organizations every week present our churches in many lands with a tremendous opportunity both for Christian education and evangelism. The conference urges the Methodist churches of every land to study how best children and young people may be nurtured in the faith of the bible, expressed in worship, thought and practice; and to inspire Christian teachers and leaders of youth everywhere with a desire to commend Christ and the fullness of the Christian Gospel to those in their care.

Nor is there any point in life at which Christian education comes to an end. It is one of the urgent tasks of the church to train its adult members, often largely uninstructed, into a fully Christian understanding of the world in which they live, and the place of man in it.

[9]

The conference affirms its conviction that the God-given unity of the church is demanding in this time a fuller and fuller expression in such closer association as may be revealed to Christians of every denomination in the differing circumstances of the lands in which they live. It has heard with keen interest and deep gratitude to God of continued progress in the Church of South India, and of the plans for church union in several other parts of the world, and it prays that God will give success to every enterprise of unity attempted in His name.

[10]

The conference recalls to the churches everywhere that note of dedication to the pursuit of holiness which was the distinctive mark of the early Methodists. If in those days, still more today is the demand laid upon Christians, not only to think and work in their service of the present age, but most of all to be constant in prayer; the conference therefore invites the people called Methodists to claim by faith and prayer that transformation of personal and social life which is offered by the full **Gospel of Christ, Our Lord.**

METHODISTS MAP WORLD MESSAGE

Times P. 14

Parley Acts on Appeal That Assails Racism and Asks Ban on Nuclear Warfare

Wed, 9-12-56

By **GEORGE DUGAN**

Special to The New York Times.

New York

LAKE JUNALUSKA, N. C., Sept. 11—Delegates to the ninth World Methodist Conference began debate here today on a 1,200-word message to churchgoers the world over. Approval is expected tomorrow, the final day of the conference.

The document condemns racism, urges a ban on the development of nuclear power for purposes of war and declares that there is little convincing evidence of a widespread revival of religion.

It calls on Methodists everywhere to support efforts for the reduction of armaments.

It deplores "man's devotion to the gods of secularism, extreme nationalism, oppressive imperialism and totalitarianism" and warns against tthe "widespread disintegration of personal moral standards."

It urges that churches in every nation seek the best methods for instructing children in the teachings of the Bible.

It views as a serious threat what it describes as a rebirth of ancient faiths and sees in this development an obstacle to the expansion of Christianity. The reference is obviously intended to include such religions as Islam, Buddhism and Shintoism.

The twelve-day conference began Sept. 1 and has about 2,000 delegates, being one of the largest gathering of Methodists ever.

Tonight the Rev. Dr. Ralph W. Sockman, minister of Christ Church, Methodist, in New York, told the delegates that "only a small fraction of our children are being taught much about the God whom they mention in saluting the flag."

He urged that "vital religion" be made appealing to the campus as well as to the "crowd."

"It is high time for religion to strike more virile notes," he asserted. "Normal young people do not want a religion that caters to their comfort, but they will respond to calls for service."

Dr. Sockman deplored what he characterized as "contemporary attempts to sell religion as a means to health, happiness and prosperity."

"Evangelism motivated either by the old fear of hell or by the new fear of communism is not good enough," he said. "Our historic Judaeo-Christian faith is the surest barrier against communism, but its saving motive is love, not fear.

"We are to win people for Christ and not merely save them from the Kremlin. We must convince the peoples of the Orient that we are interested in them for their own welfare and not as added allies against Russia.

"Here is a task that confronts the Christian missionary movement with the surest test and the greatest opportunity in its history."

Methodists balk at N.C. discrimination

Afro-American Sat. 9-22-56

Baltimore, Md.

LAKE JUNALUSKA, N.C.—North Carolina's rigid segregation laws may have cost it this week the honor of becoming the site of headquarters of the World Methodist Council. Pt 3

The question of making this picturesque assembly ground a world Methodist headquarters was raised in connection with the presentation of a new $100,000 world Methodist building to the council.

On a motion by Charles Farlin, NYC church layman and attorney, the council agreed to accept the building as a world center only so far as historical matter and research material is concerned.

* * *

A DECISION on whether it or some other location will be made the permanent administrative center for world Methodism was referred to the executive committee for action when it meets in Rome next year.

During the discussion, Bishop D. Ward Nichols of NYC and Philadelphia and a number of other colored churchmen joined with liberal northern laymen in seeking to delay action on the matter.

In spite of the fact that the conference this year was held on an unsegregated basis, they said they were uncertain about facilities here being opened regularly to colored persons although they hailed arrangements for this conference.

"This meeting has made history here," Mr. Parlin said, adding: "The trustees have taken a wise, forward and courteous step in throwing open accomodations to all."

* * *

"IT IS A demonstration of what can be done," Bishop Ivan L. Holt of St. Louis, president of the council said. Nevertheless, troubled questions still arose in spite of the note of achievement.

That same day (Sept. 9) North Carolina was adopting a new law to keep its schools segregated, so when the subject came into the open some of the delegates strongly protested the plan.

They argued that there was no assurance, under ordinary circumstances, that all of the facilities used this week would remain open regularly to all Methodists without regard to race or color.

Questions about the use of the swimming pool were an undercurrent in the issue throughout the conference.

* * *

THIS ASSEMBLY ground, a 2,500-acre wonder of nature, with white cottages, recreation and meeting halls, surrounding a lake at the gateway to the Great Smoky Mountains, is owned by the church's southeastern jurisdiction.

Allen Walker, Australian evangelist, implied that the swimming pool on the grounds was closed to prevent mixed swimming. But Edwin L. Jones, Charlotte contractor and head of the trustee board, denied that.

Mr. Jones explained that the pool customarily is closed on Sept. 1, chemically treated for the winter and the lifeguards dismissed. The conference opened on the pool's closing date, he said.

* * *

THE SEVERAL hundred colored delegates, including those from three colored Methodist communions, were housed and ate their meals in the Terrace Hotel on the grounds, Lamouth Inn and other quarters along with whites.

Nevertheless, on the headquarters question, Mr. Parlin said the matter of North Carolina segregation laws and whether colored people would regularly be admitted at the gate and into dining and housing facilities should first be determined.

It was primiarly Mr. Jones, the wealthy Charlotte contractor, and a few other Southeastern Methodists who financed the construction of the new building offered as a world center and council headquarters.

EQUALITY URGED BY METHODISTS

Times-Picayune

Claim Creative Arts and Science Untapped Ally

Fri. 9-14-56

New Orleans, La.

LAKE JUNALUSKA, N. C., Sept. 13 (AP)—Representatives of the world's Methodists have pledged their church to strive for a "human society in which discrimination based on race or color will not longer exist."

In a key "message" at the close of a 12-day meeting, the World Methodist Conference also embraced the creative arts and scientific learning as an untapped ally of Christian faith.

Churches have often relegated these fields to "the dominion of sin," said Dr. Thomas E. Jessop, philosophy professor at Hull University in England.

But the conference declared that "the increase of men's knowledge of the universe" and "new expressions of the faith in terms of poetry, drama and the arts" open new, unprecedented religious opportunities.

The message, drawn up by representatives of 18 million Methodists in 44 nations, also:

Urged "every attempt to secure a reduction of the crippling burden of armaments and in particular the cessation of the development of nuclear powers for purposes of war."

Called for closer unity of "Christians of every denomination."

World Methodists Elect British President

LAKE JUNALUSKA, N. C., Sept. 13 (UP)—The Rev. Dr. Harold Roberts, of England, was elected president of the World Methodist Council.

The council, made up of 300 members, represents Methodist churches in 70 countries with 18 million members.

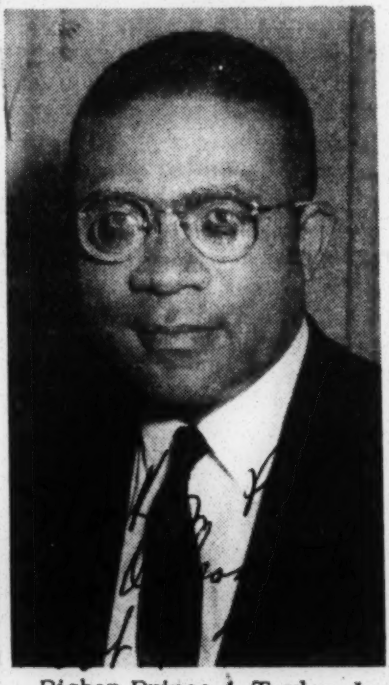
Dr. Roberts, President-designate of the British Methodist church, principal of Britain's Richmond College and Dean of the theology faculty at the University of London, succeeds Bishop Ivan Lee Holt, of St. Louis.

The council also elected nine regional vice-presidents. The American vice-presidents are the Rev. Dr. Oscar T. Olson, Cleveland, Ohio; Bishop Fred P. Corson, Philadelphia, and Charles C. Parlin, New York city, all of the Methodist church, and Bishop Sherman L. Green, Atlanta, of the African Methodist church.

Nine American members elected to the executive committee are: Bishop Bertram W. Doyle, Nashville, Tenn., of the Christian Methodist Episcopal church; Bishop W. J. Walls, Chicago, of the African Methodist Episcopal Zion Church, and these representatives of the Methodist church — Bishop Arthur J. Moore, Atlanta; Bishop F. Gerland Ensley, Des Moines, Iowa; Dr. T. Otto Nall, Chicago; J. Ernest Wilkins, Washington, D. C.; Ray Nichols, Vernon, Tex.; Dr. J. Minning Potts, Nashville, and Mrs. J. Fount Tillman, Lewisburg, Tenn.

Bishop Paul Martin, Little Rock, Ark., was elected chairman of a 76-member section of the council comprising representatives of the Methodist church in the United States.

Guest Speaker



Bishop Prince A. Taylor, Jr., Resident Bishop of the Monrovia Area, Liberia, Africa, will be guest speaker at First Street Methodist Church, First and Dryades Streets, Rev. T. R. W. Harris, pastor, on Sunday, September 30, 1956, at the 11:00 A. M. hour. This will probably be Bishop Taylor's last local appearance before he and Mrs. Taylor take leave of us for their new assignment in Africa. The public is cordially invited to hear him.

Desegregated Junaluska Session Airs Some Plaints

Constitution p. 6

Atlanta, Ga. Mon. 9-10-56

LAKE JUNALUSKA, N.C., Sept 9 (AP)—A note both of achievements and worry today ripped through a world wide Methodist conference being held on a non-segregated basis here in the Southland.

Officials said it was the first such gathering on this scale ever held in the region. More than 2,000 white and colored delegates from 70 countries are attending.

It is a great demonstration of what can be done, said Bishop Ivan Lee Holt, of St. Louis, president of the Methodist World Council.

But troubled questions arose as the council pondered whether to make this quiet, picturesque assembly ground, with its wooded peaks, hotels and flower paths, a world Methodist headquarters.

On the day that North Carolina was adopting a new law to keep its schools segregated, the subject first came into the open yesterday, with some delegates strongly protesting the plan.

They argued there was no assurance, under local circumstances, that facilities would remain open regularly to all Methodist without regard to color.

Questions about the use of the swimming pool have been an undercurrent in the issue. And this assembly grounds, a 2,500-acre nature's wonder with white cottages, recreation and meeting halls surrounding a lake at the gateway to the Great Smokies, is owned by the church's southeastern jurisdiction.

The question of making it a permanent world council for the church was raised in connection with the presentation of a new 100,000 world Methodist building to the council.

On a motion by Charles Parlin, a leading church layman and New York attorney, the council agreed to accept the building as a world center only so far as historical matter and research material is concerned.

A decision on whether it or some other location will be made the permanent administrative center for world Methodism was referred to an executive committee for action.

The committee next meets in 1957 in Rome. But another council meeting tomorrow may take up the matter again.

In the discussion, Bishop D. Ward Nichols of Jacksonville, Fla and several other Negro churchmen said there were uncertainties about facilities here being opened regularly to Negroes, but many hailed the policies arranged for the present conference.

AME in Merger

Women p. 12

Methodist Women Okay Council Link

Pittsburgh, Pa.

Sat. 9-22-56

LAKE JUNALUSKA, N. C.—The World Federation of Methodist Women, which just closed its sessions here, voted to become affiliated with the World Methodist Council.

This action means the expansion of the Federation's program. However, it will retain its individuality and special church projects.

The action of affiliation also led to four new women's groups joining the Federation. They represent Great Britain, Australia, New Zealand and the African Methodist Episcopal Church.

■

THE WORLD Federation of Methodist women now represents more than four million women in 36 countries.

Its purpose is to promote fellowship among Methodist women in all countries, to promote ecumenicity, to foster good will and appreciative understanding between national groups thereby building world peace, and to assist in promoting the missionary spirit throughout the world parish.

Mrs. Anne E. Heath, president, Women's Missionary Society for the African Methodist Episcopal Church, and Mrs. Artishia W. Jordan, wife of Bishop Frederick D. Jordan, represented the African Methodist Episcopal Church.

9 1956

METHODIST

Wrightsville Church Hits Methodist Integration Policy

Constitution

Mon. 6-4-56

Atlanta, Ga.

WRIGHTSVILLE, June 3 (AP)—The Wrightsville Methodist Church Sunday condemned the policy of racial integration as enacted by the Methodist Quadrennial conference in Minneapolis last month.

The church also threatened to withdraw from the conference if the present pattern continues.

Proponents of a resolution adopted by the church members claimed that agreements in regards to publications and bylaws made in 1939 when the Methodist Episcopal Church (South) merged with all other Methodist churches have been ignored.

P. 4

When the churches united in 1939 six jurisdictions were set up. Five were geographical. The sixth was for Negroes and was called the Central jurisdiction.

A constitutional amendment adopted at the Minneapolis conference provides that a Negro church may transfer from the Negro jurisdiction to the white jurisdiction provided the change is approved by a two-thirds vote of all concerned.

The Minneapolis conference also approved a statement of policy which said that "There must be no place in the Methodist Church for racial discrimination or enforced segregation."

The resolution adopted by the Wrightsville Methodist Church said:

"We plead with the South Georgia conference to stop the radical trend of certain writers of our literature and publications, and such resolutions and recommendations as recently enacted and made by the Quadrennial Conference if it takes severing relations with the Methodist Church and reorganizing the Methodist Episcopal Church (South).

"We are now calling on our conference to act for us, and advising that if they fail to act, we will take such measures in our church as we deem necessary for preserving for our posterity the same 'old time religion of our fathers.'

"Be it further resolved that our delegates to the South Georgia conference present this resolution to the conference, in order that they might know our opposition to this form of creeping paralysis that seeks to destroy our church and christian way of life."

Methodists Elect Dr P A Taylor Bishop

Informer Houston, Tex.

Sat. 6-23-56

NEW ORLEANS — In the most spectacular balloting in the history of the Central Jurisdiction Conference, Dr Prince Albert Taylor, Jr, editor of the Central Christian Advocate, was elected bishop here Saturday on the ninth ballot in a tight struggle between him and Dr Noah W Moore, Jr, pastor of Tindley Temple, Philadelphia. Bishop Taylor has been assigned to Africa.

P. 1

At the sixth ballot Friday evening, when the voting adjourned, the contest between Drs Taylor and Moore stood deadlocked at 58 votes each. Dr M Lafayette Harris, Dr E M Hurley, Dr Ira B Loud of Dallas, and Rev L L Jackson et al dropped out by tre end of the fourth ballot. On the sixth ballot Dr Taylor had lost five votes and Dr Moore had gained five votes, to make it a dead heat at 58 all.

Bishop Willis J King, Texas' own, who had been administering the New Orleans and Mississippi conferences since the death of Bishop Brooks, after a long tour of service in Africa, was assigned to the New Orleans area, which includes two Texas conferences, one Louisiana conference, and two Mississippi conferences.

The conference was held on the campus of Dillard University, and was warmly welcomed by President A W Dent. Both Dent and Mrs Jessie Covington-Dent, his wife, chaired committees that had to do with preparing for the conference.

HISTORICAL COMMENT

An editorial note in one of the daily magazine articles gotten out on the conference noted not only that the Honorable J Ernest Wilkins had been elected president of the Judicial Council on May 5 by the General Conference, but also noted that Dr Clarence M Dannelly, superintendent of schools of Montgomery, Alabama, who was elected vice president, had resigned on May 8, giving as his reason "a climate of circumstances." Attorney Wilkins is the only Negro on the Judicial Council.

Informer

Many non-Methodists in Texas had wondered what had become of Bishop Robert E Jones, who for so long was the bishop covering the Texas area and Louisiana, particularly Waveland. Well, these same daily reports had a picture of the retired bishops, consisting of Bishop Edward W Kelly of Detroit, Bishop Alexander T Shaw of Los Angeles, and our friend Bishop Robert E Jones of Waveland, Mississippi. Another historical note was that Bishop Jones' son, David D Jones, president of Bennett College, had passed on.

P. 10

Sat. 6-23-56

The active or effective bishops, in addition to Bishop Taylor, are Bishops Matthew W Clair of St Louis; Edgar A Love of Baltimore; John W E Bowen of Atlanta, and Willis J King of New Orleans.

Among those in attendance from Texas were Cosum M Luster, Houston; Luther B Felder, Houston; Frank L Lane, Houston; Allen B Mayes, Beaumont; J S Scott, Wiley college; Mrs Fred D Mayes, Bryan; Mrs P D Johnson, Marshall; and Jacob E Armstrong, LaMarque, all from the Central Conference of Texas.

From the West Texas Conference were Ira B Loud, Dallas; Robert S Mosby, Austin; Jacob B Carruthers, Fort Worth; Timothy B Echols, Austin; John T King, Austin; Mrs O B Coe, Waco; Mrs Mattie Ruth Bell, Austin; and C H Johnson, San Angelo.

Reserves for both districts were Phylemon W Titus, Houston; Felix W Logan, Galveston; Lawrence E King, Bryan; and Terry G Langham, Madisonville, all of the Central Texas Conference.

Prensa L Woods, San Antonio; Shelley A Kessee, Waco; Mrs Odessa Garland, Dallas; and H R Blair, San Antonio, all of the West Texas Conference.

The conference noted the tremendous progress that had been made at the Minneapolis meeting toward elimination of segregation by the General Conference which met early in May. The concensus of opinion was that the Central Conference had in 16 short years of existence, confederated itself with the General Conference and was now in the process of actual integration.

NEW VISTAS

The constitution that is going around now bids fair to present easy integration.

Clergy rights are being extended to the women of the organization. The new bishops were added: one for Africa, and one for Pakistan.

A million dollars was set aside to establish a School of International Service at Methodism's American University in Washington, D C, to serve as a Protestant training center for students in government and industrial foreign subjects.

The best part of the promises for the future was the stand taken on race, which said there must be no place in a Methodist church for discrimination or enforced segregation.

Symbolic of progress in racial improvement in America, as well as interest in Africa and the darker continents by Methodism fo a long time, is shown by a picture on the front of the Daily Christian Advocate for June 14 of the Secretary of State of the Republic of Liberia, shaking hands with the president of the Council of Bishops, Bishop W Earl Ledden of Syracuse. The Honorable Momulu Dukuly was a lay delegate, meaning that he had come from a Methodist church. But the Methodists did not just get interested in Liberia, or else they would not have high ranking diplomats who now comes as delegates.

Methodists of Texas generally, and those connected with Huston-Tillotson College, will read with interest that the Rev Robert F Harrington is the secretary-treasurer of the New Orleans area, and a man very well thought of at the conference.

Methodists Oppose Church Race-Mix

Post-Herald Sat. 6-2-56

B'ham, Ala. P. 1

Alabama Conference Votes To Ask No Further Integration Moves

MONTGOMERY, June 1 (AP)—Alabama Methodists spoke out today against any further moves toward race-mixing within their church.

With only a handful of opposition votes, delegates to the annual meeting of the Alabama Conference approved a "hold the fort" resolution on segregated congregations.

The meeting closed today with the announcement of ministerial assignments.

While not taking issue with a proposed change in the general church constitution on mergers of white and Negro churches, the resolution hinted that further moves in that direction would be unwise.

The resolution suggests that the General Conference should refrain from considering further changes "in our jurisdictional structure" which could "impair the declaration and covenant of union" under which three Methodist branches came together seven years ago.

Circuit Judge Ellis Moore of Centerville offered the resolution, a slightly modified version of one previously introduced, with this observation:

"I have no hallucinations about the good it will do in the General Conference, but I think it will do a lot of good in Alabama and Florida. Passage of this resolution will aid you in handling the frustrated feelings of your people at home."

The conference also includes Northwest Florida.

Moore challenged the group to "get off the fence and stand up and vote" for the resolution. He said failure to pass it would be like a "defendant pleading no defense."

"Everybody has been talking about us," he said, "and it is time for us to start talking. We are people of peace and we don't want such issues brought on us, but they started it and they are going to feed it to the South in broken doses."

The vote was taken by show of hands and less than a dozen indicated opposition to the resolution.

Post-Herald

Dr. G. Stanley Frazer of Montgomery, who drafted the original resolution and supported the final version, said he was not opposed to the proposed "freedom of choice" constitutional amendment approved by the General Conference.

P. 2

This amendment which must be ratified by annual conferences before it goes into effect, requires two-thirds majority votes in all churches concerned in merger proposals.

Also incorporated in the "status quo" resolution approved by Alabama Methodists today was a recommendation to agencies responsible for preparation of church literature to guard against racial propaganda.

World's Methodists Pledge To Kill J. C.

Afro-American Sat. 9-22-56

Baltimore Md.

LAKE JUNALUSKA, N.C.—A vow to erase from society discrimination based on race, color or creed was made here Wednesday by representatives of 18 million Methodists the world over who committed their church to that task.

P. 13

In a 1,500-word "message to the churches," ending its 12-day meeting here, the Ninth World Methodist Conference called on churchgoers to "initiate, contend for and foster" a "genuine and all-inclusive fellowship."

The conference voiced its "active concern for those persons of any color or race who are suffering from political, economic, educational, social or religious discrimination or segregation."

Since Sept. 1 some 2,500 delegates and visitors were housed and fed here without regard for racial differences.

* * *

IT IS believed to be the first time in the history of the movement that all of the hotels and other eating facilities of this religious assembly ground were operated on an interracial basis.

Delegates representing the the conference's membership of more than 18,000,000 people and a Christian community of several times that figure in 44 nations from all five continents attended the meetings without discrimination, the "Message to the Churches" said.

At another point, the message declared:

"The conference, composed of representatives from many national and ethnic groups united in fellowship in Christ, deplores the embittered strife which bedevils human relations.

"The conference is entirely convinced that the church is committed to the establishment of a human society in which discrimination based on race or color will no longer exist.

* * *

"THE CONFERENCE expressed its active concern for those of any color or race who are suffering from political, economic, educational, social and religious discrimination or segregation and the earnest desire that Methodists themselves will initiate, contend for and foster within their own societies a genuine and all-inclusive fellowship."

The problem of a headquarters for the conference, a site for which caused much debate during the sessions, will be resolved by the council's executive committee when it meets next June in Rome.

Desegregated Junaluska Session Airs Some Plaint

Constitution P. 6

Atlanta, Ga. Mon. 9-10-56

LAKE JUNALUSKA, N.C., Sept 9 (AP)—A note both of achievements and worry today ripped through a world wide Methodist conference being held on a non-segregated basis here in the Southland.

Officials said it was the first such gathering on this scale ever held in the region. More than 2,000 white and colored delegates from 70 countries are attending.

It is a great demonstration of what can be done, said Bishop Ivan Lee Holt, of St. Louis, president of the Methodist World Council.

But troubled questions arose as the council pondered whether to make this quiet, picturesque assembly ground, with its wooded peaks, hotels and flower paths, a world Methodist headquarters.

On the day that North Carolina was adopting a new law to keep its schools segregated, the subject first came into the open yesterday, with some delegates strongly protesting the plan.

They argued there was no assurance, under local circumstances, that facilities would remain open regularly to all Methodist without regard to color.

Questions about the use of the swimming pool have been an undercurrent in the issue. And this assembly grounds, a 2,500-acre nature's wonder with white cottages, recreation and meeting halls surrounding a lake at the gateway to the Great Smokies, is owned by the church's southeastern jurisdiction.

The question of making it a permanent world council for the church was raised in connection with the presentation of a new 100,000 world Methodist building to the council.

On a motion by Charles Parlin, a leading church layman and New York attorney, the council agreed to accept the building as a world center only so far as historical matter and research material is concerned.

A decision on whether it or some other location will be made the permanent administrative center for world Methodism was referred to an executive committee for action.

The committee next meets in 1957 in Rome. But another council meeting tomorrow may take up the matter again.

In the discussion, Bishop D. Ward Nichols of Jacksonville, Fla and several other Negro churchmen said there were uncertainties about facilities here being opened regularly to Negroes, but many hailed the policies arranged for the present conference.

Mixed group spurned in S. Carolina completes $2,000 voluntary job in Ky.

Afro-American Baltimore, Md.

Sat. 8-11-56

P. 17

OLIVE HILL, Ky. — Driven out of South Carolina by threats and cross burning, an interracial team of students came here 10 days ago and have done thousands of dollars of volunteer work.

Abandonment of the work project at Camden, S.C., attracted wide attention, but the group, sponsored by the Methodist Church, has encountered no hostility here.

THE GROUP of 16 colored and white boys and girls went to Camden, the South Carolina town, to stay on the campus and help colored pupils paint the boys' dormitory at Mather Academy, a Methodist school.

Their arrival brought threats to the school against colored and white persons working together. Eventually word was received that the school would be burned if "that white bunch" did not leave the campus.

A cross was burned on the campus and the Camden police chief and county sheriff told Richard England, of Atlanta, director of the group, that the students could not remain "because there is a state law forbidding mixing of the races.

* * *

IN THE PROJECT here the "Good Samaritans" have dug the foundation for a new crafts building, begun construction of a tennis court, razed an old shed, built a recreation area, outdoor grills, laid a brick sidewalk and painted a number of buildings.

The Rev. Eugene K. Myers, superintendent of Erie School, where the work is in progress, estimated that the volunteers have done work worth upwards of $2,000. He said all had gotten along well together.

The school has never had any colored pupils, he said, but added that it does not bar colored persons. He pointed out that so far no colored persons had applied for admission.

* * *

THE GROUP is scheduled to finish its work here this week, along with the colored and white boys and girls who joined it, and return to their homes in various parts of the country. Several are from the South.

Race relations in Eastern Kentucky is regarded as good.

Olive Hill's closest large community, Ashland, plans to integrate its public schools this fall. Several colored students were enrolled last year at Ashland Junior College, a part of the public school system.

Colored Pastors Dislike Half-way Integration Adopted By Methodists

Globe + Independent P. 1

Nashville, Tenn.

Fri. 8-3-56

ST. LOUIS, MO.—"We can't have integrated churches and segregated housing at the same time," the 100 ministers and laymen who attended the St. Louis Area Council of the Central Jurisdiction of The Methodist Church here July 12-13 in the Union Memorial Methodist Church, were told by Bishop M. W. Clair, Jr., St. Louis. The prelate, who is the resident bishop of the St Louis Area said that "we must take this problem step by step. . Our goal is integration, which means that a man is accepted as an American regardless of his race. And he must be able to live where he can afford to live and where he wants to live. We have a long way to go.

Negroes are ready for integration now, but low income, social customs and segregated housing are in the way, the conference was told by the Rev. J. Parrish Bell of Anderson, Ind. "The angles of this problem of race integration are economic and social," he said.

"Integration in the churches is a two-way street," the Rev. Thomas L Tinsley of Akron, Ohio, said "We are waiting for some white Methodist to join our churches. Our people may be absorbed in mixed churches without integration."

The delegates discussed the change in the Methodist Church constitution proposed by the General Conference of the denomination held in Minneapolis, April 25-May 7 that will make it easier to transfer from the Central (Negro) Jurisdiction and join a "white" jurisdiction. Several pastors declared that they would not want to join a white conference unless they were fully accepted for the itinerant ministry with the opportunity of being appointed to any church. The present practice, for the most part, is to transfer a Negro pastor from Negro church to another. There are at least two Negro Methodist pastors serving white churches.

Plans for the work of the churches in the 15 state area for the 1956-60 quadrennium were made during the two-day confab. The delegates were divided into eight workshops on missions, education, lay activities, evangelism, youth, temperance, finance and records Woman's Society of Christian Service

Globe + Independent

Leaders for the workshops included Rev. Emerson S. Colaw, and Dr. J. Herbert Touchstone and Dr. Albert C. Hoover all of Chicago; Mrs. Anita Fields, Louisville, Ky., Mrs. W. H. McCallum, Detroit, Mich. Rev. Maceo D. Pembroke, St. Louis, Dr. W. D. Lester. Dr. James S. Thomas and Dr. J. W. Golden all of Nashville, Tenn.

P. 8

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2 Negro Methodist Bishops Appeal To Whites for Understanding In Sout

Courier-Journal Sat. 7-14-56

Louisville Ky.

Call for Easing Racial Tensions

P. 1

By The Associated Press

Lake Junaluska, N. C., July 13. —White Methodists here today got a picture of the other side of racial problems facing the church, the South, and the nation.

Two Negro Methodist bishops, speaking at the invitation of the Southeastern Jurisdiction's quadrennial conference, called for closer relationship between white and Negro to ease mounting tensions.

Bishop J. W. E. Bowen of Atlanta, spokesman for the Methodists' Central (all-Negro) Jurisdiction, declared:

"On the local level, we need to have a better understanding in order to be prepared against sudden emergencies—and I think you know what I'm talking about."

His statement was greeted by a chorus of "amens" from the 394 delegates representing nine states and Cuba.

Don't Understand N.A.A.C.P.

Bowen warned that the races of the South "are coming to a greater misunderstanding."

He said "there are a lot of white people who don't understand the N.A.A.C.P. and I haven't found the first Negro who knows what the Citizens Councils are all about."

Referring to a proposed amendment to the Methodist constitution, which would allow Negro units to join with white ones by votes of both jurisdictions, he asserted:

"There is absolutely no basis for fear that the Negroes are just waiting to rush into the white churches. As long as there are going to be Negro preachers there are going to be Negro congregations. And there seems to be no sign of dwindling of Negro men who are going to be preachers."

Allen Is From Gary

The other Negro bishop who spoke was J. Claude Allen of Gary, Ind., representing the Christian Methodist Church, Negro counterpart of the old Methodist Episcopal Church, South.

In oher conference actions today Dr. Bachman G. Hodge of Chattanooga, was elected a bishop by a large majority on the eighth ballot.

Hodge, with Dr. Nolan B. Harmon, Methodist book editor, who was elected yesterday, will fill the two vacancies on the eight-member College of Bishops for this region. They will be consecrated Sunday.

Courier-Journal

Assigned to Birmingham

Dr. Harmon was assigned to the Charlotte, N. C., area, while Dr. Hodge was assigned to the Birmingham, Ala., area.

Other bishops were returned to their areas, including William T. Watkins, Louisville.

P. 12

Bishop-elect Hodge was pastor of Louisville's Crescent Hill Methodist Church, 201 S. Peterson, from 1929 to 1935. He is a native of Renfroe, Ala.

Now pastor of Centenary Church in Chattanooga, he previously has served other churches in Nashville, Birmingham, and Owensboro. He is married and has two children.

The delegates chose Lake Junaluska as the site for the 1960 quadrennial conference.

Frost Becomes First Negro Student Pastor

World P. 5

Sat. 6-30-56

B'ham, Ala.

CHICAGO — (ANP) — A student at Garrett Biblical Institute in Evanston will become the first Negro student pastor of the Methodist Church of the Redeemer here.

Charles E. Frost will thereby become the first of his race to serve a church in the conference, which is composed of 374 Methodist congregations in Northern Illinois.

Frost is scheduled to graduate from the Evanston seminary next December and would then be eligible to begin a two-year trial for permanent conference membership. The conference has no Negro ministerial members.

South's Methodist Bishops Endorse Integration Stand

Journal + Guide P. 14

Sat. 7-21-56

Norfolk Va.

LAKE JUNALUSKA, N. C. The Southeastern Jurisdiction of the Methodist Church endorses the integration stand of the General Conference of the church, but with reservations.

The Southeastern group, meeting in fifth quadrennial conference here, let its "reservations" be known in the episcopal address delivered by Bishop Roy H. Short of Nashville on Wednesday.

* * *

BISHOP SHORT'S address, delivered with the approval of the college of bishops, called for "favorable consideration" of the general conference's resolution to integrate white and Negro congregations of the Methodist Church, but said that "the doors of racial brotherhood cannot be blasted open."

Bishop Short said that "The door is open for racial integration but none is compelled to enter." He gave further aid and comfort to anti-integration forces within the church by declaring "Every section of the church is free to work out its own problems. . . ."

* * *

AT THE general conference of the church in May at Minneapolis, it was proposed that an amendment be made to the church constitution which would allow Negro churches and jurisdictions to merge with the administration of the white jurisdictions.

While the episcopal message asked for "favorable consideration" of this proposal the message forecast an "increase" in racial tensions in all other sectors of the nation while predicting a decrease in such tensions in the South.

* * *

THIS CONCLUSION was based on the surmission in the episcopal address that "Tension in the field of race relations is determined by the density of the Negro population."

The message contends that Negroes are leaving the South in great numbers, thereby lessening their density and thus tension while they are going into other areas with just the opposite effects taking place.

The action that the conference meeting here will finally take on the proposal of the general conference remains to be seen. The proposed amendment has to be ratified by two-thirds of the 140 Methodist conferences in the United States and abroad. The Southeastern Jurisdiction governs only the states in the southeastern United States.

Race question isn't likely to pop up when Methodists meet here

News Sat. 9-1-56

B'ham, Ala. P. 7

The North Alabama Conference of the Methodist Church which meets at Birmingham Southern College, Sept. 11-13, is not expected to take action on a constitutional amendment which came before the general conference regarding transfer of Negro churches to a white jurisdiction.

"So far as I know the amendment won't be presented," Bishop Bachman G. Hodge said today.

He pointed out that four years is allowed conferences to take action.

A Methodist leader said that the general opinion at this time seems to be any action would be based on emotionalism rather than clear thinking.

The general conference of the Methodist Church meeting in Minneapolis May 4, transmitted the amendment to the annual conferences of the church for approval or disapproval. The amendment must be ratified by two-thirds of all the members of the annual conferences.

The way a local church in the Central Jurisdiction (Negro) may be transferred to another jurisdiction is to secure approval by two-thirds majority in its own church and quarterly conferences; to secure the consent of two-thirds of its own annual conference to release it, as well as the approval of two-thirds of the annual conference which receives it.

Bishop Hodge was recently elected at the Lake Junaluska jurisdictional conference to succeed Bishop Clare Purcell who has retired. Bishop Hodge will conduct the devotionals at the opening of each conference session.

On Sunday afternoon, Sept. 16, Bishop Hodge will read the appointments of the pastors to the Methodist Churches in North Alabama for the next conference year.

Before his elevation to the Episcopacy, Bishop Hodge was for 13 years pastor of the Centenary Methodist Church in Chattanooga, Tenn.

THE 12 DISTRICT superintendents in the conference will make their reports Wednesday morning, Sept. 12. The passing on character of the conference members will take place at the same session.

Dr. Ted Hightower, pastor of the First Methodist Church of Louisville, Ky., will preach at 3 p.m. Wednesday and Thursday.

The Rev. Charles L. Ellis, pastor of the Midway Methodist Church at Adamsville, Ala., will lead the prayer meeting at the evening sessions Wednesday and Thursday.

The speaker at the evening session Wednesday will be Dr. Leon M. Adkins of Nashville, executive secretary, division of local churches, General Board of Education.

An ordination service for new deacons and elders will take place at 7:30 p.m. Thursday at the McCoy Methodist Church.

Dr. Hoover Rupert, pastor of the First Methodist Church of Jackson, Mich., will speak at a youth rally at 7:30 p.m. Saturday, Sept. 15 in Munger Bowl.

DR. W. G. HENRY, now teaching at Athens College, will lead a love feast at McCoy Methodist Church Sunday, Sept. 16. Bishop Hodge will preach at this service.

The final session at which the appointments will be read will begin at 2:30 p.m.

Approximately 400 preachers and as many delegates are expected.

Methodists Pledge World-Wide Fight To Put End to Bias

Times P. ?

Thurs. 9-13-56

New York

Text of the message adopted by Methodists, Page 17.

By GEORGE DUGAN

Special to The New York Times.

LAKE JUNALUSKA, N. C., Sept. 12—Representatives of 18,000,000 Methodists the world over committed their church today to erase from society discrimination based on race, color or creed.

In a 1,500-word "message to the churches," the Ninth World Methodist Conference ended its twelve-day meeting here by calling on churchgoers to "initiate, contend for and foster" a "genuine and all-inclusive fellowship."

It voiced its "active concern for those of any color or race who are suffering from political, economic, educational, social, or religious discrimination or segregation."

Since Sept. 1 more than 2,000 delegates and visitors have been housed and fed here without regard to racial differences. It is believed to be the first time that all of the hotels and eating facilities of this religious assembly ground have been operated on an interracial basis.

The message also:

¶Called on Methodists to seek a ban on the development of nuclear power for war purposes and to support every attempt to reduce the "crippling burden" of armaments.

¶Saw no convincing evidence of a widespread religious revival, despite "some encouragement."

¶Viewed the recrudescence of ancient faiths such as Buddhism, Islam and Shintoism as a threat to Christianity.

¶Welcomed due expressions of religion in terms of poetry, drama and the arts.

¶Hailed the growth of scientific knowledge while recognizing a "solemn obligation to see that it is used, on the widest scale possible, to build a satisfying and abundant life for all the peoples of the earth."

¶Expressed concern over man's devotion to the "gods of secularism, extreme nationalism, oppressive imperialism or totalitarianism, and by a widespread disintegration of personal moral standards."

Times

¶Urged churchgoers to work for the improvement of inadequate living conditions, to care for all who are oppressed and to "foster all that leads to reconciliation and trust between nations."

P. 16-L

Earlier today the World Methodist Council, sponsor of the conference, elected as its president the Rev. Dr. Harold Roberts, dean of the faculty of theology of London University and president-designate of the British Methodist Conference. He will succeed Bishop Ivan Lee Holt of St. Louis.

METHODISTS TO RECRUIT

100,000 Members in 4 Years Sought in New York Area

Leaders from the New York Methodist Area set a goal yesterday of 100,000 ne wchurch members in the next four years.

The action was taken at the closing session of a three-day conference at Christ Church, Methodist, Park Avenue and Sixtieth Street. The new members will be sought in an evangelistic campaign that will start later this year with pulpit exchanges and house-to-house visits and will culminate early in 1959.

In a step designed to foster integration, it was decided to invite Negro ministers to meetings and retreats. The 120 delegates of the New York Methodist Area, which is presided over by Bishop Frederick Buckley Newell, also approved a program to recruit 500 candidates for the ministry during the four years

Daily World P.1
Thurs. 7-22-56
Atlanta, Ga.

SOME OF THE DELEGATES attending the School of Missions of the Woman's Society of Christian Service now in session at Gammon Theological Seminary. (L. to R., Front Row) Mrs. Ethel Strickland, Mrs. Marie Copher, Mrs. Ruth Everett, Miss Susie M. Cunningham, and Mrs. Harry Richardson. (Second Row) Mrs. O. R. Martin, Mrs. Jennie V. Huling, Mrs. T. P. Grissom, Mrs. J. C. Cunningham, Mrs. Walter L. Parks, Mrs. H. H. Hines, Mrs. E. P. Walker, Mrs. Carrie Idlett, Mrs. C. B. Wright, Miss Annie Cooper and Dr. Harry Richardson. (Third Row) Mrs. Mary Martin, Mrs. M. M. Young, Mrs. Maurice Woodward, Mrs. A. A. Parks, Mrs. W. H. Brown, Mrs. Ida Crowder, Mrs. E. T. Wesley, and Mrs. J. N. Shropshire. — (Special Photo)

Methodist School Of Missions In Session At Gammon Seminary

Daily World Thurs. 7-26-56 P. 1
Atlanta, Ga.

BY C. ERIC LINCOLN

The School of Missions of the Woman's Society of Christian Service, and the Wesleyan Service Guild is convening at Gammon Theological Seminary for a week of clinics and workshops. The Society is a unit of the Georgia Conference of the Central Jurisdiction of the Methodist Church.

Miss Susie M. Cunningham, president of the Society said that the sessions are being held to interpret is quadriennial program, with emphasis on courses of study and clinics for the various secretaries of the society.

SIX DISTRICTS

Among the courses being offered to the Methodist women who represent six districts of Georgia is one entitled "Youth in a Responsible Society" and another reviewing "Paul's Letters to Local Churches." The course on youth is taught by Mrs. C. B. Copher of Spelman College, whose husband, Dr. Charles B. Copher, is dean of Gammon Theological Seminary. The New Testament course is being offered by Dr. Lester R. Bellwood.

DEPARTMENT CLINICS

In addition, there are workshops directed by Miss Susie M. Cunningham, and Mrs. H. B. Trimble. There are also several departmental clinics including Missionary Education, Christian Social Relations, Literature and Publications, etc.

Three delegates were awarded scholarships to the school. They were Mrs. E. P. Walker of Waycross, secretary of Spiritual Life; Mrs. J. N. Shropshire of Griffin, secretary of Missionary Personnel; and Mrs. E. E. Strickland of Savannah, vice president of the Society.

Featured highlights of the session are addresses by two Atlanta personalities. On Tuesday evening, Mrs. George M. Longine, who is secretary of Missionary Education of the Womans Society of Christian Service in the North Georgia Conference, delivered a highly informative address on "Methods and techniques for Program Presentation."

On Thursday evening (tonight) at 7:30 President Susie M. Cunningham will speak on "The Outreach of the Woman's Society of Christian Service Around the World." Miss Cunningham is head of the Department of Social Science at Booker Washington High School. She is an alumnus of Clark of Atlanta University.

The meeting will end Friday.

Elevated by Methodists

Dr. Taylor New Bishop

Courier Pittsburgh Pa.
Sat. 6-30-56 P. 13

NEW ORLEANS—The Central Jurisdictional Conference of the Methodist Church, Bishop Willis J. King, presiding, elected Dr. Prince A. Taylor Jr. to the bishopric.

Dr. Taylor, editor of the Christian Advocate, was consecrated by Bishop King, assisted by Bishops J. W. E. Bowen, Matthew W. Clair, Edward W. Kelly, Robert E. Jones, Edgar E. Love, Harry Northcott, and Alexander P. Shaw.

More than 1,000 delegates attended the sessions. The communion message was delivered by Bishop Kelly of Detroit, Mich.; the service was led by Bishop Clair, St. Louis, Mo.

The annual memorial address was delivered by Bishop Jones, Waveland, Miss.

Secretary of State of the Republic of Liberia Momolu Dukuly emphasized the great work being done by the Methodist Church in the areas of religion, education and health. He made an appeal to the conference for full membership which he described as long overdue, and a resident Bishop for Liberia. He was introduced by W. H. Mitchell Jr., consul of Liberia.

Newly consecrated Bishop Prince A. Taylor will preside over the Liberia, Africa Conference.

Mixed Church Group Forced Out Of S. C.

Daily World
Atlanta Ga.
Wed. 7-18-56
P. 1

CAMDEN, S. C. — (ANP) — A mixed group of young Negro and white church workers were removed from the Mather Academy campus here last week after Methodist officials received anonymous threats that the school would be bombed if the integrated group remained.

A cross was burned in front of the school Sunday night, and, a telephone call to E. L. Marsh, principal of the school, warned that "these whites on the campus better leave by night or else."

The youth group consisted of whites and five Negroes -- all between 15 and 20 years of age. They came from various parts of the country and from Mather School, a Negro institution here.

The youths were to have spent July in a work camp on the Mather campus painting a boys' domitory. Their mission was a national work project of the Volunteer Christian Service of the Methodist General Board of Education, cooperating with the Women's Division of Christian Service of the Methodist Board of Missions. The Woman's Division administers Mather School.

The youth group was removed from the campus Monday night, but returned the next day.

According to the Rev. Joseph W. Bell of the Youth Department of the Mather meqexa

of the Methodist General Board of Education, Camden city officials Tuesday warned that if the group remained "there would likely be trouble, if not harm, to the young people, possible burning the building."

Marsh received another anonymous telephone call asking: "Did that bunch get out yet? They had better not be there tonight."

The youth group again left for the night. About midnight, according to Bell the Camden police chief relayed word to school officials that threats had been made to blow up the school if the white youths returned there Wednesday

Bell said the decision to remove the group was made so that it would not be "the cause of bringing trouble to the school or inciting violent resistance."

"We feel that the group has done nothing wrong," he added. "The members came to join in felowship of work in the spirit of Christian love and service. We still believe such experiences can make progress in group relations and brotherhood."

Bell said the group would continue working for the church this summer in their new location.

Daily World
Sat. 7-28-56
Atlanta, Ga.
P. 1

METHODIST MISSIONS SCHOOL FACULTY — More than a hundred ministers and layworkers were inspired by these seven faculty members of the Tennessee Conference (Methodist) School of Missions and Christian Education just closed (last week) at Tennessee State University, and 67 received certificates of achievement. For nineteen years the Methodist Church has held an annual religious training school for youth at the Nashville institution; during the last nine years it has been combined with the missions school. Dr. Julius C. Johnson of Nashville, executive secretary of Christian Education of the conference, is dean and has directed the school for the past fifteen years. Faculty members are (L. to R.): sitting — Dr. John Hicks, St. Louis, Mo.; Mrs. G. A. Thompson and Mrs. Fred Estes, Nashville. Standing — Dean Johnson; Clarence C. Austin, Dr. James S. Thomas, and Dr. W. D. Lester of Nashville. All are Methodist General Board of Education members except Mr. Austin, who is conference youth service chairman, and Mrs. Thompson, who is conference president. Both are board-approved. — (Clanton III Photo)

Afro-American
Baltimore, Md.
Sat. 8-18-56
P. 5

BISHOP MATTHEW W. CLAIR JR., resident prelate, St. Louis area, Methodist Church, and wife leave New York International Airport en route to Singapore to attend Methodist Conference For Southeast Asia as representative of Bishops Council.

Courier P. 2
Pittsburgh, Pa.
Sat. 7-21-56

Break Up Camp

Negro-White Youth Group Threatened!

CAMDEN, S. C. — In an attempt to establish a beachhead against Southern intolerance, the Methodist General Board of Education met with failure here when the pressure of pro-segregation elements forced an integrated group of fifteen boys and girls to quit a local Methodist school for Negroes.

The combined effect of a deluge of anonymous telephone calls, the burning of a cross in front of the school and formal warnings from Camden officialdom and police officers, plus threats to blow the building to bits or burn it down, forced Methodist officials to remove the group to an unidentified location.

■

SAVAGE PROTESTS, blamed on "an unknown group opposing the mixing of the races," were reported by the Rev. Joseph W. Bell of the Youth Department of the Methodist General Board of Education.

The mayor of Camden confirmed the incident, saying, "I do not like to bow to threats but you can't risk making martyrs out of children." He said the City Council was prepared to ask the Governor for militia to protect the group. "We felt that if it was pushed that far, race relations would suffer. We were relieved when they decided to leave," he concluded.

The group consisted of seven boys and eig
white and
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of the country and from
School, a local Negro
tion.

The youngsters were in a work camp on the Mather campus painting a boys' dormitory. Camden is a winter resort and has a population of 7,000.

Constitution
Atlanta, Ga.
Fri. 8-24-56
P. 4

Rev. Allen Is Berated For Segregation View

Atlanta—Rev. Charles Allen is the second prominent Atlanta pastor to announce to his congregation he's in favor of segregation. It is an interesting fact that he takes his stand against that of the Methodist Church, the Supreme Court of the nation and the teachings of Jesus and the Old Testament prophets.

Right he is if he said, reported in The Constitution Aug. 20, that there is no Biblical pattern for integration on a literal interpretation of any part of the Bible. Let it be said that the Bible is not a blueprint of modern patterns of society.

But the teachings of Jesus and the prophets abound in their opposition to all forms of discrimination.

How long, oh, how long will Christian ministers hide behind a false Biblicism to defend discriminatory practices that simply will not stand up against the grain of the universe and the will of the Sovereign Ruler of all creation?

CONCERNED.

9 1956

North Georgia Methodists Approve General Conference Racial Policy

Constitution Fri. 6-22-56 P.1

Atlanta, Ga.

ATHENS, June 21—Approval of a Methodist General Conference action regarding racial policy of churches was expressed here Thursday by the North Georgia annual conference.

Bishop Arthur J. Moore gave a short talk which was aimed at

(Text of Bishop Moore's address on Page 14.)

clarification of the General Conference actions.

Approval of the policy stand adopted by the church came in the form of a resolution read by the Rev. Waights G. Henry Jr., president LaGrange College.

The resolution said in part: "Whereas the General Conference of the Methodist Church . . . took action . . . allowing racial desegregation on a voluntary and mutually agreeable basis . . . set up a study commission to study the jurisdictional structure of the church.

"Therefore be it resolved: that the North Georgia Conference expresses its approval of the action and . . . strongly urges the study commission to preserve and strengthen the geographical jurisdictional structure."

The reading and approval of the resolution followed the presentation of several other documents from individual churches. Conference Secretary James J. Steed of Augusta read resolutions from Nellie Dodd Church, Atlanta; Calhoun First Church; Burns Memorial Church of Augusta, and Barton Chapel of Augusta. The West Point Church and Mann Memorial Church of Augusta had also prepared resolutions to be presented to the conference. The secretary said he did not read them since they were not placed in his hands.

Bishop Moore said that there were three significant actions taken by the General Conference which related to the race question.

A resolution was adopted urging the abolition of discrimination on account of race and calling for "greater inter-racial brotherhood," said Bishop Moore.

The General Conference transmitted a constitutional amendment to the annual conferences of the entire church for their approval or disapproval, said the Bishop. The third action taken by the General Conference set up a commission which would study the jurisdictional system and make a report of its findings to the next General Conference in 1960, said the Bishop.

He pointed out the resolution is not a part of the Methodist Discipline and "sets forth what the majority of the delegates thought to be the ideal position . . . and is therefore not a legally binding measure." P.5

The amendment simply "opens a door" for those churches or conferences which wish to transfer, "but forces no church or conference to go through that door," said Bishop Moore.

The Bishop stressed that the amendment allows the "church in different sections of the nation to work out the question in the manner best suited to that section."

The method by which a church may transfer from one annual conference to another was outlined by Dr. Nat G. Long, superintendent Atlanta-East District. He said that a two-thirds vote of the quarterly conference of the church desiring the change, a two-thirds vote of the church conference, and a two-thirds vote of each annual conference is necessary.

He said that an annual conference may transfer from one jurisdiction to another jurisdiction by the following method: a two-thirds vote of the annual conference desiring the change, a two-thirds vote of the remainder of the jurisdiction, and a two-thirds vote of the jurisdiction to which the conference is transferring.

In other action Thursday the conference adopted a report of the Board of World Peace which called for sponsoring refugee families. The Rev. Leon Smith of Roswell reported that 11 churches are sponsoring families at the present.

The Board of Evangelism recommended that all churches work toward a minimum 5 per cent gain in membership every year. He also recommended that each district build two new churches a year, and the faster-growing areas build five to 10.

According to a report of the Board of Missions, north Georgia Methodists increased foreign missions support by 23 per cent over the previous year. They gave $111,655.45 as compared to last year's $85,064.02.

The conference will adjourn at 12:30 p.m. Friday, following the reading of the pastoral appointments by Bishop Moore.

METHODIST

Newly Elected Bishop and Family

Weekly New Orleans, La. P.1

Sat. 6-23-56

Pictured above is Bishop Prince A. Taylor, Jr. shown with his wife (left) and daughter, following the impressive Consecration Services held at Dillard University, Sunday afternoon, June 17.—(Camera Masters Studio.)

Methodist Negro Bishops Discuss Church Problems

News & Observer P.1

Sat. 7-14-56

Raleigh, N.C.

LAKE JUNALUSKA, July 13 (AP) — White Methodists here today got a picture of the other side of racial problems facing the church, the South and the nation.

Two Negro Methodist bishops, speaking at the invitation of the Southeastern Jurisdiction's quadrennial conference, called for closer relationship between white and Negro to ease mounting tensions.

Bishop J. W. E. Bowen of Atlanta, spokesman for the Methodists' Central (all Negro) Jurisdiction, declared:

"On the local level, we need to have a better understanding in order to be prepared against sudden emergencies — and I think you know what I'm talking about."

His statement was greeted by a chorus of "Amens" from the 394 delegates representing nine states and Cuba.

Bowen warned that the races of the South "are coming to a greater misunderstanding."

He said "There are a lot of white people who don't understand the NAACP and I haven't found the first Negro who knows what the Citizens Councils are all about."

Referring to a proposed amendment to the Methodist constitution which would allow Negro units to join with white ones by votes of both jurisdictions, he asserted: "There is absolutely no basis for fear that the Negroes are just waiting to rush into the white churches. As long as there are going to be Negro preachers there are going to be Negro congregations. And there seems to be no sign of dwindling of Negro men who are going to be preachers."

Bishop Bowen dec[illegible] there is one fundamental reason why his jurisdiction likes the amendment: "The human desire to get out from under restrictions."

News & Observer

He compared the situation to a baby on its parent's lap, happy until you place a hand on him and refuse to let him move as he wants. "Then there's a fuss," said Bishop Bowen. "All he wants is to get his hands free — freedom." P.2

The bishop was given a standing ovation.

The other Negro bishop who spoke was J. Claude Allen of Gary, Ind., representing the Christian Methodist Church, Negro counterpart of the old Methodist Episcopal Church, South. Allen said "Negro boys and girls must be admitted to the colleges and universities of America to get the technical training they need to make their contribution to our nation."

"America will need all the brain power it can muster if it is to survive in a world threatened by communism," he said.

He cited the "worth and dignity of the individual" and declared that "The church must lead the way in better race relations."

Allen called for Methodism to aid the Negro "as he seeks to come into the full inheritance of his American heritage."

In other conference actions today Dr. Bachman G. Hodge of Chattanooga, Tenn., was elected a bishop by a large majority on the eighth ballot. Hodge, with Dr. Nolan B. Harmon, Methodist book editor who was elected yesterday, will fill the two vacancies on the eight-member college of bishops for this region. They will be consecrated Sunday.

Bishop-elect Hodge is a native of Renfroe, Ala. He is pastor of Centenary Church in Chattanooga and has served churches in Birmingham, Ala., Owensboro and Louisville, Ky., and Nashville and Chattanooga, Tenn. He is married and has two children.

The delegates chose Lake Junaluska as the site for the 1960 quadrennial conference.

Commemorative addresses were made in honor of the late Bishops Paul B. Kern, U. V. M. Darlington and Hoyt Dobbs, who died since the last conference.

A special committee named by the College of Bishops presented an endorsement of the system to the fifth quadrennial conference of the Southeastern Jurisdiction. The 394 delegates from nine states and Cuba adopted the statement.

The system has come under heavy criticism recently from Bishop G. Bromley Oxnam of Washington, D.C., a member of the Northeastern Jurisdictional Conference. Oxnam likened the system to the crank necessary to get early model cars started, but now outdated.

Methodists Are Told Wrongs Against Negro Must Be Righted

Courier-Journal

Special to The Courier-Journal

Louisville, Ky.

Thurs. 7-12-56

P. 15

9

Lake Junaluska, N. C., July 11.—Wrongs against the Negro must be righted, but "the doors of racial brotherhood cannot be blasted open," said a report read by Louisville-born Methodist Bishop Roy H. Short of Nashville.

Another story about the Lake Junaluska meeting of Methodists is on Page 7, Section 1.

The message, representing the corporate thinking of bishops in The Methodist Church's Southeastern Jurisdiction, was given at the quadrennial jurisdictional conference here today.

"We are persuaded," it declared, "that no violent assault on the present educational system will advance the cause of brotherhood."

Bishop William T. Watkins of Louisville had been scheduled to read the report, but was ill today with a rash described as not serious.

Commended by the report was a desegregation amendment proposed by the General Conference (world governing body) of The Methodist Church last May.

The proposal is that churches and conferences in the Central (all-Negro) Jurisdiction may transfer to a white conference or jurisdiction if approval is given by a two-thirds vote of the Negro and white conferences.

"We commend the proposed amendment to the annual conferences of this jurisdiction for their favorable consideration," said today's message.

This race-relations section, written by Bishop Costen J. Harrell of Charlotte, N. C., further said:

"We cannot rigidly maintain the customs of a dead past, nor dare we embrace the impatient idealism that attempts to solve the problem of race by ignoring the fact of race and refuses to take account of the limitations that confront us in an imperfect world."

Observing that Methodism in the South has long "stood in the vanguard of those who have labored for social justice and larger opportunities for our Negro people," the section added:

"Much remains to be done, and we cherish the hope that no tensions occasioned by current issues will retard the progress made in interracial understanding during the last generation."

The episcopal report touched on many aspects of life in the South.

Here were some of its comments:

On sectionalism:

"We do not want the merely local loyalties, the cultural inbreeding, or the exaggeration of sectional differentials that characterize sectionalism. But a wholesome regionalism that permits us to love and preserve the distinctive things of our native section without lessening our layalty to the nation . . . is verily a requirement of patriotism."

On the population makeup of the people in the nine Southeastern states, including Kentucky:

"All nine states are overwhelmingly Protestant. . . . It is very close to accuracy to say that the Protestant constituency of the Southeast is 97.32 per cent of the population. The impression that the Catholic Church is making large gains in the South does not seem to be supported by the facts. . . .

"The Negro population is no longer as concentrated in the Southeast as, seemingly, the public assumes. Of the 15,042,286 Negroes in the United States, only 6,968,199 reside in the Southeast. . . . The migration of Negro people is a striking and significant phenomenon of this age.

The report added that the degree of racial discrimination is determined largely by the density of the Negro population. With the Negro migrating, "it may be confidently predicted that racial discrimination in the South will steadily decrease and by the same token it will increase in other sections."

On the Southeast's economy:

"With the single exception of California, the Southeast today is attracting more new industry and wealth than any other section of the country. . . . There is no reason why, having already passed from 'economic problem No. 1 of the nation' into 'economic opportunity No. 1,' we should not within the foreseeable future become 'economic success No. 1.'"

The report called for greater joint planning among Methodist colleges. "We could wish that there might be a division of labor among these institutions that would enable each college to specialize in certain areas of student need."

The Southeastern Jurisdiction lists 2,517,183 members.

"Evangelistic opportunity in the Southeast remains vast," the report asserted. It sail there are 11,792,051 unchurched people in the nine states—Alabama, Florida, Mississippi, North and South Carolina, Georgia, Tennessee, and Virginia along with Kentucky.

Bishop Short formerly was pastor of St. Paul's Church, Louisville, and superintendent of the Louisville District of The Methodist Church.

Desegregated Junaluska Session Airs Some Plaint

Constitution P. 6

Mon. 9-10-56 Atlanta, Ga.

9

LAKE JUNALUSKA, N.C., Sept 9 (AP)—A note both of achievements and worry today ripped through a world wide Methodist conference being held on a non-segregated basis here in the Southland.

Officials said it was the first such gathering on this scale ever held in the region. More than 2,000 white and colored delegates from 70 countries are attending.

It is a great demonstration of what can be done, said Bishop Ivan Lee Holt, of St. Louis, president of the Methodist World Council.

But troubled questions arose as the council pondered whether to make this quiet, picturesque assembly ground, with its wooded peaks, hotels and flower paths, a world Methodist headquarters.

On the day that North Carolina was adopting a new law to keep its schools segregated, the subject first came into the open yesterday, with some delegates strongly protesting the plan.

They argued there was no assurance, under local circumstances, that facilities would remain open regularly to all Methodist without regard to color.

Questions about the use of the swimming pool have been an undercurrent in the issue. And this assembly grounds, a 2,500-acre nature's wonder with white cottages, recreation and meeting halls surrounding a lake at the gateway to the Great Smokies, is owned by the church's southeastern jurisdiction.

The question of making it a permanent world council for the church was raised in connection with the presentation of a new 100,000 world Methodist building to the council.

On a motion by Charles Parlin, a leading church layman and New York attorney, the council agreed to accept the building as a world center only so far as historical matter and research material is concerned.

A decision on whether it or some other location will be made the permanent administrative center for world Methodism was referred to an executive committee for action.

The committee next meets in 1957 in Rome. But another council meeting tomorrow may take up the matter again.

In the discussion, Bishop D. Ward Nichols of Jacksonville, Fla and several other Negro churchmen said there were uncertainties about facilities here being opened regularly to Negroes, but many hailed the policies arranged for the present conference.

Worldwide Fight on Bias Is Pledged by Methodists

Constitution Thurs. 9-13-56

Atlanta, Ga. P. 2

By GEORGE DUGAN

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9

LAKE JUNALUSKA, N.C., Sept. 12—Representatives of 18,000,000 Methodists the world over committed their church today to erase from society discrimination based on race or color or creed.

In a 1,500-word "message to the churches," the ninth world Methodist conference ended its 12-day meeting here by calling on churchgoers to "initiate, contend for and foster" a "genuine and all-inclusive fellowship."

At the same time, it voiced its "active concern for those of any color or race who are suffering from political, economic, educational, social, or religious discrimination or segregation."

DESEGREGATED SESSION

Since Sept. 1, more than 2,000 delegates and visitors were housed and fed here without regard to racial differences. It is believed to be the first time in the history of this religious assembly grounds that all of its hotels and eating facilities were operated on an interracial basis.

The message also:

1. Called on Methodists to seek a ban on the development of nuclear power for war purposes and to support "every attempt" to reduce the "crippling burden" of armaments.

2. Saw no convincing evidence of a widespread religious revival despite "some encouragement."

ON ANCIENT FAITHS

3. Viewed the "recrudescence" of ancient faiths such as Buddhism, Islam, and Shintoism as a threat to Christianity.

4. Welcomed "due expressions" of religion in terms of poetry, drama, and the arts.

5. Hailed the growth of scientific knowledge while recognizing a "solemn obligation to see that it is used, on the widest scale possible, to build a satisfying and abundant life for all the peoples of the earth."

6. Expressed concern over man's devotion to the "gods of secularism, extreme nationalism, oppressive imperialism or totalitarianism, and by a widespread disintegration of personal moral standards."

7. Urged churchgoers to work for the improvement of inadequate living conditions, to care for all who are oppressed and to "foster all that leads to reconciliation and trust between nations."

9 1956

METHODISTS URGE END OF HOTEL BIAS

New York

Interracial Meeting Calls on Baltimore to 'Re-examine Position' on Negroes

~~Sun. 12-9-56~~

Special to The New York Times.

BALTIMORE, Dec. 8—A resolution calling on the Baltimore City Council to act against the refusal of local hotels to register Negroes was adopted at a Methodist interracial conference here this week.

The resolution asks the council to adopt a resolution of its own requesting the hotels to "re-examine their position." The council resolution, introduced last July by Councilman Walter Dixon, has been pigeonholed.

The Methodist resolution was the most positive action taken at the interracial conference here, one of a series sponsored by the Methodist Board of Social and Economic Relations, in Chicago, to show the church's interest in the brotherhood of man.

Similar conferences have been held in New York, Pittsburgh, Milwaukee, Minneapolis and Louisville, Ky., and another is scheduled soon for Atlanta, Ga. Both white and Negro clergy and laymen participate.

Central Conference Opposed

Another resolution adopted at the conference here asks for accelerating the end of the Central Conference, the Methodist jurisdiction encompassing all Negro churches.

Negroes are admitted in Baltimore hotels as luncheon or dinner guests, usually as members of general groups, but long efforts to win overnight privileges have been unavailing.

A special effort was made two years ago by the Governor's Interracial Commission when Baltimore regained a big league baseball franchise and the team hired several Negro players. But the hotel owners' reaction was polite but firm refusal. They said they could not afford to risk loss of their other trade.

Negro celebrities in all fields have to go to private homes or Negro hotels—and many Negroes famous in the arts have been turned away.

Advice From Oxnam

Bishop G. Bromley Oxnam of the Washington area, a chief speaker at the interracial conference here early last week, told the conference to "keep the pressure on and test ideals in concrete situations."

"Patience is to be practiced and acquiescence rejected," he said. "It is not enough to prohibit segregation by legislation and judicial decision. The spirit that breeds segregation must be driven from the heart."

Bishop Oxnam warned against meaningless resolutions.

"When we are pressed to apply absolute principles we sometimes have to say we didn't mean them," he said. "Let's get down to what we can really do at the moment."

'To Segregate Is Sin'

"It is vital that we never pledge in perpetuity to anything less than the absolute ideal," he went on. "But let's get our absolute on straight. To segregate is sin. We do not segregate those we love. A man is a brother or he is not. If he is, he is entitled to equal status."

Another speaker, Dr. Ira A. Reid, Professor of Sociology at Haverford (Pa.) College, implied that the church itself was sometimes at fault. When neighborhoods start to change racial character, he said, the churches sometimes move out, rather than stay "to show leadership and concern."

Full findings of the conference, a program of panels, round table discussions and seminars are to be published soon in booklet form.

RACES IN WORSHIP

Negroes Accept Bid to White Church in Minneapolis

Journal P. 17

MINNEAPOLIS, Dec. 24 (AP)—The board of a little Negro church soon to be razed to make way for a redevelopment project has voted acceptance of an invitation to have its members join the large and fashionable Hennepin Avenue Methodist Church here.

The Hennepin Avenue Church has had an all-white congregation of 4,000 members. Early this month its 150-member board voted unanimously the invitation to the eighty-five members of the Border Methodist Church.

Border Church's pastor, the Rev. Charles M. Sexton, announced yesterday that thirty-four of the thirty-six board members had voted to accept the invitation.

Dr. Chester A. Pennington one of Hennepin Avenue Church's four pastors explained that the invitation did not constitute a merger.

METHODIST

The Methodist Decision!

Courier 9-7

TOP OFFICIALS of the Methodist Church have made up their minds to wipe out the all-Negro Central Jurisdiction at the General Conference in 1960. It will then take at least another four years to dissolve the all-colored set-up. So, don't expect integration in this denomination to actually start in a big way until 1964. Discontinuance of the Central Jurisdiction definitely will knock out some bishopric posts and other high positions in the church now held by Negroes.

Pittsburgh

Sat. 12-8-56

Church Doomed, Negroes to Join White Parish

Herald Tribune

12-25-56

MINNEAPOLIS, Dec. 24 (AP).—The official board of a little Negro church, soon to be razed to make way for a redevelopment program, voted to accept an invitation to become members of the large and fashionable Hennepin Avenue Methodist Church here.

New York, N.Y.

The Hennepin Ave. church has had an all-white congregation of 4,000 members. Early this month its 150-member board unanimously voted to invite the eighty-five members of the all-Negro Border Methodist Church.

Border church's pastor, the Rev. Charles M. Sexton, announced yesterday that thirty-four of the thirty-six board members had voted to accept the invitation.

P. 13

Dr. Chester A. Pennington, one of Hennepin Avenue Methodist's four pastors, explained that the invitation did not constitute a merger. He said his church will now extend personal pastoral invitations to members of the Border Parish.

Methodists to study intergroup problems

Afro American P. 8

BALTIMORE

Bishop Edgar A. Love, head of the Baltimore Area of The Methodist Church, is lending his support to an effort to solve some of the problems of race relations in the Baltimore and Washington Areas of the denomination.

Together with Bishop G. Bromley Oxnam of the Washington Area, Bishop Love has invited outstanding sociologists, educators, clergymen and laymen to a meeting to deal specifically with local interracial problems. The conference will be held December 3 and 4 at the Walbrook Methodist Church, Baltimore.

* * *

SIX STUDY AREAS will be held on the following subjects: (1) Social Relations Involving Race in Church and Community; (2) Housing; (3) Employment; (4) Strategy on the Denominational Level; (5) Techniques for Social Action in the Local Church, and (6) Public Education.

12-8-56

Each study group will explore (1) the situation in this area; (2) what are our Christian concerns about these problems, and (3) what can be done about it?

The denomination's Board of Social and Economic Relations, the Rev. A. Dudley Ward, executive director, will co-sponsor the conference. Among the outstanding speakers will be Dr Percy Julian, world famous scientist of Chicago.

9 1956

METHODIST

Pastor's Charges Are Disputed

Courier P.4
Pittsburgh, Pa.
Sat. 6-23-56

Why All-Negro Methodist Church Didn't Join White Conference in Pittsburgh

CHARLESTON, W. Va.—District Superintendent Ernest P. Clark of the Washington Conference of the Methodist Church told The Courier that the Rev. A. H. Durham of Pittsburgh made statements "which are in part truths, and others which are completely unjust and erroneous."

9

Mr. Clark's release to The Courier followed the charge that Mr. Durham had been fired by Bishop E. A. Love because Mr. Durham accepted an invitation to join the all-white Methodist Conference in Pittsburgh.

In his letter to the Courier, Mr. Clark said Mr. Durham "quit his church in essence before the Annual Conference met."

■

Mr. Clark also enclosed a copy of a letter signed by officials and members of Buena Vista Street Methodist Church, pastored by Mr. Durham before the controversy over integration began. The letter read in this wise:

"At the official board meeting held on April 2, we were informed by our present pastor, the Rev. A. H. Durham, that he would not be returning to Buena Vista at the end of this conference year. As you know, Buena Vista is under and has been under a terrific handicap for the past several years and it is necessary that we request a minister with a planned program.

"We, the Pastoral Relations Committee, have been asked by the pastor to make our request known to you (Mr. Clark), and we are humbly asking your consideration in sending us a minister."

District Superintendent Clark's statement to the Courier follows:

"The Rev. A. H. Durham needs to be commended for his labors in Buena Vista Street Methodist Church in Pittsburgh. As his friend, I realize the hardships under which he has worked, as he strove to lead his congregation in the Christian way. Nevertheless, I feel that something must have happened to him, to make him report half truths and erroneous statements about people who respected him and tried to help him.

"Bishop E. A. Love has had a heavy schedule since April and has not been in the area since the middle of May. Therefore, since I am the person most directly concerned with the factual knowledge incidental to Mr. Durham's alleged charges, I request and urge your paper to publish the facts:

■

"1. I concur wholeheartedly in the statement of commendation made by Bishop Love a few weeks ago, regarding the invitation extended by the Pittsburgh Conference to the Negro churches in that area. I am sure the whole Washington Conference will back up the statement of policy as an interpretation of a former action in 1954. The matter of policy grew out of the action of our first church to go into a white conference. The action has been pending until enabling acts of the recent General Conference made it easier for churches congregated by Negro people to join white conferences. The church to which I refer is our Methodist Church in Harrisburg, Pa. The Rev. George Davis is pastor. They have been received into the Central Pennsylvania Conference (white) in the proper way as prescribed by church law. Thus, Buena Vista was not the first church to take this step.

"The people of a church must have a desire to integrate if it is to succeed. The majority of the people of Buena Vista were not sue that they wanted their pastor to force them into another conference. At the first Quarterly Conference in June, 1955, the people of the Quarterly Conference voted to go into the Pittsburgh Conference. After the meeting, several people gathered around me and asked: 'Do we have to go?'

"I said: 'You have given me a resolution which states that you want to join the Pittsburgh Conference'. They replied: 'Well, we don't really. Our pastor wants us to go. What can we do about it?' My answer was: 'In order to change the action, it would be necessary to go through the same procedure you took to get the resolution passed.' As far as I was concerned, the matter was settled in the quarterly meeting.

■

"Months passed and the time for the fourth Quarterly Conferences arrived. The Buena Vista Conference was held in March as were all of the other conferences in my District. Before the hour for the conference, the pastor, the Rev. Mr. Durham, informed me that it would be necessary to take up the matter of going into the Pittsburgh Conference again. He said that the people wanted to vote again. We discussed at length the matter of proper procedure before we went to the meeting. At the opening of the meeting, Mr. Durham opened the discussion on the matter of Buena Vista's transfer into the Pittsburgh Conference. Everyone who had a desire to speak for or against the issue did so. The idea that I said anything to influence the voting either for or against the issue is totally false. The voting was carried out according to the procedure which we had discussed, and therefore, which the Rev. Mr. Durham had full knowledge of and concurred with. There was a majority of two against going into the Pittsburgh Conference. After the vote was announced, the Rev. Mr. Durham moved that a unanimous ballot be cast against going into the Pittsburgh Conference. The vote was carried. I congratulated the pastor and people for standing together. I suggested that perhaps they would choose to change their minds in the future, after they had had a chance to study their opportunity pro and con.

"This church will integrate when they make up their minds. The presiding Bishop and his cabinet will help all churches who want to do the same. In this case, the people and the Rev. Mr. Durham tied my hands when they voted unanimously to rescind the action previously taken.

■

"2. The Rev. Mr. Durham informed the officers and members of Buena Vista Street Church that he did not intend to return as pastor of that church. The members who are subscribers to this paper requested that I send this document to you for publication in order to clear themselves, Bishop Love and others of any vicious action against the Rev. Mr. Durham.

"When I received this statement, I wondered what had happened to the Rev. Mr. Durham. I approached him at conference, as is customary, to see what he was expecting as to appointments, since he had expressed the fact that he was not going back to Buena Vista. He said it was up to the Bishop and the cabinet. There was no charge open in the Conference that was desirable to him. He was offered a charge in North Carolina which pays a salary of $900 more than what he had previously received. He refused the offer, and did not want any of the smaller charges that were available, therefore, he requested the privilege of a sabbatical leave which is now his status."

Methodists Neutral on Segregation

Herald P. 8-B
Sun. 6-10-56
Miami, Fla.

LAKELAND—(AP)—The Florida Methodist Conference Saturday took an open-minded attitude on segregation problems, but after a year's study will vote on a proposal to admit Negro churches to white conferences.

The proposal to be voted on in 1957 is an amendment to the General Conference (church) constitution approved recently at Minneapolis. It provides in effect that each conference may decide whether to admit Negro churches.

Nothing in the amendment provides for mixed congregations.

The amendment provides that a Negro conference could, upon a two-thirds vote, affiliate with another conference providing the second conference also is approved by a two-thirds vote. The votes of both conferences would be approved by a similar vote by their jurisdictional (regional) conference.

In other matters, the conference:

1. Increased the pension rates for pastors. The new rate is $53 per year of service. The old rate was $50 per service year.
2. Approved a proposal by the Rev. Caxton Doggett, pastor of Rader Memorial Church at Miami, to invite the 1960 general conference and southeastern jurisdictional conference to Miami and Miami Beach. About 10,000 delegates would attend these 1960 meetings.
3. Adopted a resolution deploring possible use of nuclear weapons which "can destroy civilization. In this situation our only way out is obedience to God and the creation of a world order of law and order." It also urged the government to use every possible way to settle world differences and to support the United Nations.
4. Voted to hold the 1957 conference here.

METHODIST SESSION FACING CONTROVERSY

Commercial Appeal

Some Laymen Favor Splitting Memphis District In Two Parts

P. 1

Fri. 6-8-56

By PHILLIP THOMAS

A dispute over division of the Memphis Methodist District and expansion of the denomination's local activities may crop up here next week at a meeting of the Memphis Methodist Annual Conference.

9

Memphis, Tenn.

Clifford Pierce of Memphis, a leading Methodist layman in West Tennessee, said the dispute centers around a proposed split of the Memphis Methodist District into two new districts.

Bishop Interviewed

Bishop William T. Watkins of Louisville, head of the Methodist Church in the Southeastern United States, said in a telephone interview yesterday the matter will be brought up for a vote at the five-day meeting starting Sunday at Memphis' First Methodist Church. The bishop wouldn't predict how the vote will go, indicating the issue's controversial nature.

Mr. Pierce has sent a letter to all Memphis District ministers and to some laymen, asking them to support the creation of an additional district in the Memphis Conference, which covers Tennessee west of the Tennessee River.

He said replies he has received indicate that local laymen generally favor the split, while most pastors of churches here are against it.

Mr. Pierce said he feels the division should be made in order for Methodists to carry on a more effective program of expansion. The denomination has lost several prominent laymen to other churches, he said, and a number of local churches have failed to carry on expansion programs the way they should.

49 Churches

Mr. Pierce, who is on the annual conference's redistricting committee, said there are 49 churches of the denomination in the Memphis area, with a potention of 20 more.

He said the advantage of having two districts would be that two district superintendents could more easily "do all the promotion work that needs to be done." Many ministers here oppose the split, he said, because they want the district to "remain strong."

Among those opposed to the split, according to Mr. Pierce, is Dr. John L. Horton, pastor of St. John's Methodist Church. Bishop Watkins said Dr. Horton is one of about 1 ministers being considered for appointment as a district superintendent, "whether the split is made or not." Dr. J. E. Underwood, present district superintendent, will retire at the end of next week, since his term of office has expired.

Bishop Watkins said he must make the decision as to who will be the "new superintendent or superintendents," but will not divulge his choice until June 20.

He said the congregation of St. John's is considering calling the Rev. Jeff Cunningham of Eupelo, Miss., in the event Dr. Horton receives a superintendent appointment.

Secretary Issue

The biggest question the conference here will face, the bishop said, will be a vote on the question of a scretary to had all church boards—such as the conference board of missions, board of church extension and board of homes and hospitals.

There are now separate secretaries for each board, and only a few have full-time secretaries. Bishop Watkins said the proposed shange would create a "super organization under one head," providing a more effective operation of all the boards.

On the segregation issue, recently acted on in Minneapolis by the Methodist General Conference, legislative body of the denomination, Bishop Watkins said he doesn't think it will come up here.

The constitutional amendment passed in Minneapolis favors integration of Methodist congregations, but provides for local option on carrying this out. It must be approved by the 103 Methodist annual conferences to become a part of church law.

"The Memphis Annual Conference can't act on this until the General Conference secretary submits the constitution to me," Bishop Watkins said. "I haven't received it yet, and it won't be brought up until I do."

He said, however, that Dr. Lud H. Estes of Memphis, who is General Conference secretary, "might get it on my desk within the next few days, and then I would introduce it for discussion." Dr Estes could not be reached for comment last night.

Southern Methodist Secession Over Integration Proposed

Star Lit. 6-2-56

Washington D.C.

APPOMATTOX, Va., June 2 (AP)—An effort to have Methodist churches in the South withdraw from the national church organization because of a new church policy dealing with integration has been started by members of the Appomattox Methodist Church. P. 37

A resolution introduced at a meeting of the membership called for the church in the South to secede from the national church. However, a vote was postponed until tomorrow.

The action stems from an amendment to the national church's constitution adopted at the quadrenniel general conference in Minneapolis last month. Based on voluntary action, the proposal permits all Negro churches and conferences to transfer into regular administrative units by a two-thirds vote of all the regional bodies involved.

This means that in Virginia, for example, Negro churches now belonging to the all-Negro Washington Conference could apply for membership in the all-white Virginia Conference. Admission would be on a two-thirds vote of approval of both conferences and would not mean white and Negro Methodists would attend the same churches.

Charles T. Moses, veteran State Senator, ardent foe of integration and a leading Methodist layman, said another resolution would be introduced at the local church's membership meeting tomorrow. He said it would be slightly different from the one introduced last week.

Mr. Moses expressed the hope other Methodist churches would take a stand before the Virginia Conference meets June 11 in Harrisonburg.

Mr. Moses said he believed the Southern church should secede from the national body and return to its status before virtually all branches of Methodism united as the Methodist Episcopal Church.

The church pastor, the Rev. Lee Richcreek, declined comment.

Methodist Offers Race Resolution

Post-Herald

Thurs. 5-31-56

Alabama Conference Receives Proposal

B'ham, Ala.

MONTGOMERY, May 30 (AP)—Alabama Mtehodists received a "status quo" racial segregation resolution today but left it hanging until Friday. P. 1

Bishop Clare Purcell of Birmingham, presiding over the annual four-day meeting of the Alabama Conference, put the resolution on the agenda for discussion on the closing day of the conference.

Introduced by Dr. G. Stanley Frazer of Montgomery's St. James Methodist Church, the proposal asks the newly created general conference commission to "make no further recommendations that will bring about further changes in the jurisdictional structure" of the church.

PURCELL

Dr. Frazer, who was a delegate at the general conference meeting at Minneapolis when the commission was created and a "freedom of choice" amendment to the church's charter was proposed, said his resolution offered today is a means of preventing further racial disputes.

It would "draw a line," he explained, beyond which Southern Methodists will refuse to go in consolidation of white and Negro congregations.

Meanwhile, the pending "freedom of choice" amendment worked out in Minneapolis was praised at the conference here today by Dr. Paul Worley of Johnson City, Tenn., one of the speakers.

He called it a noble and statesmanlike utterance" and a "feasible and practical means to end racial injustice." "Under the amendment, church mergers would be carried out in a "freedom of choice" basis requiring approval of two-thirds of the members of the congregations involved.

Post-Herald P. 2

As part of the observance of the Methodist Board of Education anniversary at the Alabama Conference meeting today, four young people were consecrated by the bishop. They were Russell James Rurbille Jr., and William Henry Perkins Jr., both of Mobile; Evelyn Snell of DeFuniak Springs, Fla., and Sarah Mae Stephens of Montgomery.

Christian Advocate

Rev. Allen To Edit Methodist Publication

honored

P. 1

Atlanta

By SAMUEL ADAMS

Amidst tears and high tributes including tangible gifts, a well known Atlanta minister formally took leave of his church Sunday to take over the helm of the Methodist church's periodical, which is considered by many as the second highest office the church has to offer.

Tues. 11-27-56

Rev. L. Scott Allen, after eight years as pastor of Central Methodist Church on Mitchell St., will leave Atlanta Dec. 1 for New Orleans, La., where he will begin editing the Christian Advocate, organ of the Central Jurisdiction of the Methodist Church.

9

The young minister was lauded for his achievements in the ministry by his presiding bishop, J. W. E. Bowen, the president of Clark College, James Brawley, under whom he studied and with whom he now works as instructor of Christian Education at Clark, and many of his friends and colleagues.

A testimonial banquet, attended by some 200 people, was given in Rev. Allen's honor, and a skit entitled "This Is Your Life" was presented. The program was coordinated by Miss Edith Dalton, chairman, and Robert Lowe, narrator, and grand chairman.

MINISTER HONORED

Among those honoring the minister were Rev. E. W. McMillan of Warren Memorial Methodist Church, Rev. A. C. Epps of Ariel Bowen Methodist Church, and Rev. J. W. Queen, the man who recommended Rev. Allen for his first pastorate.

honored

President Brawley recalled that the new editor of the Christian Advocate was singled out during his freshman year at Clark as an outstanding student. He said it is the practice of the college faculty to find such students among the freshmen each year and watch them grow.

Tues. 11-27-56

The recapitulation of the minister's life recalled embarrassing situations as well as achievements.

MISSISSIPPI BIRTH

Among the landmarks cited in his life were his birth in Meridan, Miss., in May, 1918; his graduation from high school; how he spurned a medical education for work in the ministry; his first church — Georgia Oliver Church; successes during his various pastorates; and finally his elevation to the editorship of the Christian Advocate.

The recent bishops of the church, including Bishop Bowen, became bishops after training for their high office as editor of the church organ.

9 1956

Go-Slow Approach Urged on Race Issue

Evening Star Washington, D.C.

Methodists Call For Patience in Solving Problem

Times 6-14-[illegible] P. 29-A

HARRISONBURG, Va., June 14 (AP).—The Virginia Methodist Conference clung determinedly yesterday to its patient go-slow approach toward solving the segregation problem after a State legislator dropped his Southern secession attempt.

The conference unanimously adopted a report asserting the issue must be faced up to in a spirit of prayer and Christian discipleship.

"Let us realize that we cannot improve human relations by either forcing the matter or by avoiding responsibility," said the report. "We can do too little too late as well as too much too soon, and God alone can cause us to see the fine distinction here."

The report, submitted to the conference by the Board of Social and Economic Relations yesterday, was adopted with a minimum of discussion as the 1,200 delegates moved through the third session of the four-day meeting.

Senator Backs Segregation

State Senator Charles T. Moses of Appomattox had indicated he would seek support for a resolution advocating establishment of a new Southern Conference of Methodism in an effort to preserve segregation in the church.

Mr. Moses, who failed in an attempt to push the move in his home town Appomattox church June 3, had criticized the national conference for taking action at Minneapolis last month he said paved the way for eventual integration of white and Negro church members.

Yesterday, however, Mr. Moses told the delegates he had gained more information on what occurred at Minneapolis after a lengthy discussion with Bishop Paul Neff Garber.

The Minneapolis meeting approved a proposal to permit Negro and white conferences to unite on a two-thirds approval vote of each unit. Each local conference was asked to set up a committee to study the matter.

Hearings to Be Held

Mr. Moses noted the Virginia study group would hold hearings before recommending any course and said "I have no doubt what the Virginia conference will do."

Mr. Moses, an automobile dealer and a leading layman for many years, said he was a segregationist "from A to Z" and believed in respecting the rights of Negroes while not mingling on a social plain.

Dr. Noland Harmon, book editor of the Methodist Publishing House in New York and former pastor in the State conference, spoke up in defense of the Minneapolis action which he said protected local interests. Dr. Harmon's view corresponded with that of Dr. C. C. Bell, superintendent of the Lynchburg District, who said several weeks ago the Minneapolis meeting produced a victory for States' rights in the church.

New Report Issued

The Board of Social and Economic Relations used language similar to that employed last year in its new report on racial relations.

"The present need is for understanding, patience and the meeting of the issues in a prayerful spirit," the report said.

At the 1955 conference in Norfolk, the board submitted a report declaring the racial problem could be solved through "patience, humility and good will."

In 1954, the Methodists, meeting shortly after the Supreme Court handed down its school desegregation decision, urged pastors to restudy the social creed of the denomination which says at one point that racial discrimination or segregation has no place in the Methodist Church.

No Reference to Creed

There was no reference to the social creed in the reports of last year and today. But the new report declared:

"The position of the Methodist Church on the subject of race is well known to the members of this body and to the general public of Virginia."

The report was adopted without any opposition by a show of hands.

There was opposition, however, to another report from the Committee on World Peace. A. M. Plunkett, who submitted the findings, suggested that telegrams be sent Virginia Congressmen urging support for the Eisenhower administration's foreign aid bill, which has been sharply cut by both Houses.

Several speakers opposed the move on the ground the conference should not get involved in partisan politics and that members of Congress were better equipped to know the needs of foreign aid. Several softening amendments were beaten down, though, and the conference adopted the report.

Earlier, Bishop Garber announced the choice of four new district superintendents as Dr. H. H. Hughes of Danville, Dr. John F. Owens of Richmond, Dr. Roland Riddick of Norfolk and Dr. Hugh Burleigh of Lynchburg.

Methodists elect Taylor new bishop

Afro-American

Sat. 6-23-56

Baltimore, Md.

By SHIRLEY M. KYLE

METHODIST

(AFRO Staff Correspondent)

NEW ORLEANS, La. — P. 1 "I think this is one of the cleanest, most Christian-like conducted elections I have ever seen."

The Rev. Prince A. Taylor of New Orleans, made this statement to the AFRO minutes after he was elected bishop by this quadrennial conference of the Methodist Central Jurisdiction here Saturday.

His remarks echoed sentiments of 116 delegates, who had stood and applauded the new bishop's strong opponent, the Rev. Noah Moore of Philadelphia when he conceded the election after the eighth ballot.

* * *

BISHOP TAYLOR was elected on the ninth ballot at 11 a.m. Saturday, 24 hours after the first vote was taken. He captured 94 of the 115 votes cast.

Ordination services were held in Lawless Memorial Chapel of Dillard University Sunday.

Bishop Taylor has been assigned to Liberia. He's scheduled to leave for his new post in the fall.

Assignment of the remaining four active bishops are the same with Bishop A. P. Shaw going back into retirement.

* * *

BISHOP J. W. BOWEN will continue to preside over the Atlantic Coast area; Bishop Edgar Love over the Baltimore-Washington area; Bishop Willis J. King, New Orleans area; and Bishop M. W. Clair Jr., over the St. Louis area.

At the close of the balloting Friday, both Taylor and Moore were deadlocked at 58 votes each after six ballots had been taken.

Afro-American

Attempts to continue the election until a bishop had been chosen were bogged down in parliamentary procedures, so the conference was adjourned until Saturday morning.

* * *

P. 6

DESPITE THE fact that Taylor had held the lead from the beginning, indications during the balloting Friday were that Moore might win because he continued to pick up strength.

By the fifth ballot, Moore had collected 30 additional votes to give him 53 to Taylor's 63 votes. At that time Taylor had gained only 18 votes.

By the sixth ballot, Moore picked up five additional votes while Taylor lost five to place them at a deadlock.

Possibility of a dark horse entering the race disappeared when they returned Saturday morning to give Taylor the 19-vote margin with 65 votes to Moore's 46 on the seventh ballot.

* * *

WHEN MOORE lost four more votes in the eighth ballot while Taylor gained five, Moore stood up and in calm deliberate tones told the delegates:

"I express my sincere appreciation and thanks to those who have voted for me and I want to release my support."

In unison delegates rose and heavily applauded the defeated man who returned a smile and saluted Taylor as he took his seat.

* * *

UPON WINNING the election, Taylor told the AFRO, "I recognize the election not as a personal achievement but as an opportunity and challenge for Christian service.

"It gives me a deep sense of humility and places me under an eternal indebtedness to the church which has chosen me to serve in this capacity."

Throughout the entire campaign and election during the four days delegates conducted their business without fanfare.

Strangers visiting Dillard's campus could not have sensed the tension and excitement prior to the voting which the delegates uniquely concealed from the public eye.

A nod of the head here, a shake of the hand there was all that could be observed.

* * *

THE ELECTIONS were held in the same dignified manner. Tellers were named to pass out slips of white paper to delegates and the voting proceeded as follows:

Delegates wrote out the name of the bishopric candidate. There were no nominations. They then stood by their seat while tellers collected the votes in trays.

As their votes were taken, delegates sat down to conduct other business of the conference while tellers retired to another room to count the ballots.

As soon as the votes were tallied, tellers returned to the assembly room and a presiding bishop read the results.

This procedure seldom took more than 30 minutes. Only once was the entire ballot considered void.

* * *

THAT WAS at the third vote when two additional votes were counted in the returns making the total number of votes cast 118, instead of 116 to correspond to the number of delegates registered.

In this election the candidates had to have 78 votes or two-thirds of the majority in order to be chosen.

Methodists in Ohio integrate

Afro-American

Sat. 6-23-52

LAKESIDE, Ohio (ANP)—The Ohio Annual Conference (white) of the North Central Jurisdiction, Methodist Church, meeting here last week voted to admit churches of the all-colored Lexington Conference into the Ohio body.

Baltimore, Md.

The meeting, attended by 1,300 ministerial and lay delegates, issued this statement of intention:

* * *

P. 13

"WE OF THE OHIO Conference extend a sincere and fraternal welcome to any and all churches of the Lexington Conference which are located within the territory of the Ohio Conference, and which may be considering transferring into the work and fellowship of our conference."

Some 16 churches in the Columbus, Springfield, Troy and Dayton districts of the Lexington Conference could be affected by the action.

N.E. minister integrated

Afro-American Sat. 6-23-56

Baltimore, Md.

P. 19

EAST PROVIDENCE, R.I.(ANP) — Rev. Simon P. Montgomery, former supply pastor of Old Mystic, Conn., Church, an all white congregation, has been made a full minister within the England Southern Conference.

Bishop John W. Lord made the announcement about the Rev. Mr. Montgomery. who had been transferred from the South Carolina conference.

The prelate expressed the belief that it was the first time that a pastor had been transferred from Methodism's colored jurisdiction to full membership in a conference with no colored congregations.

METHODISTS ADOPT INTEGRATION REPORT

Commercial Appeal

Sun 6-17-56

Memphis Tenn.

North Arkansas Conference Apparently Aims Action At Hendrix College

P. 1

By The Associated Press

CONWAY, Ark., June 16.—The North Arkansas Conference of the Methodist Church adopted a report Saturday urging the end of all racial discrimination in Methodist institutions.

9

The board of social and economic relations submitted the report, which was read by the Rev. Charles MacDonald of Ozark, secretary.

'Imperative Responsibility'

It said in part:

"We have an imperative responsibility of implementing, with reasonable speed, the action of the general conference concerning the elimination of all racial discrimination.

"We urge that this responsibility be fulfilled by the trustees of Methodist institutions in Arkansas."

There was no reference to integration in churches and no indication when integration might be carried out.

Apparently the report was aimed at Methodist-supported Hendrix College at Conway.

Oppose Race Betting

The conference also went on record as supporting a proposed constitutional amendment to eliminate pari-mutuel betting.

Methodist delegates voted to hold next year's meeting at Rogers. An invitation had also been extended by Clarksville.

Earlier the conference voted to spend $98.708 each for wor services and benevolences—a increase of 35 per cent ove last year.

Methodists Resolve To Abandon Segregation At Leadership Conference

Call

P. 5

Kansas City

Mo.

Fri. 7-6-56

More than 200 delegates and leaders attending a three-state Interracial Leadership conference of Methodism went on record this week as being opposed to segregation and adopted the statement of principal that there "is no place for racial discrimination in the Methodist church."

The conference, called by bishops of Missouri, Kansas and Nebraska, met in Kansas City last Tuesday and Wednesday. All workshops were held in the Methodist Publishing house, 1021 McGee and assembly programs were held at the Grand Avenue Methodist church.

Rev. A. Dudley Ward, executive secretary of the Board of Social and Economic Relations of the Methodist church, served as dean of the conference. Initial plans for the meeting were made by the following members of the steering Committee: Rev. Robert B. Kendall, Rev. James Bret Kenna, Rev. J. J. Johnson Jr., Mrs. Mary Watrous and Mrs. C. R. Broadhead.

According to the Rev. Mr. Ward, the purposes of the conference were to provide an interracial experience for the churches of this area, to render a public witness that the Methodist church not only believes in brotherhood, but is also beginning to put brotherhood into practice in its own life in the community, and to examine racial problems in our own community and seek solutions which can be taken.

Must Relax Tension

Highlighting the first day of the meeting was an address by Bishop Eugene M. Frank, of the Missouri area of the Methodist church. Bishop Frank told those attending the conference that segregation is not a Christian attitude and unless racial tension is broken, the society is doomed.

Bishop Frank declared, "We must penetrate areas of ignorance where otherwise intelligent people insist that the color of a man's skin rubs off and that there is an essential race superiority. We must penetrate areas of hate and rejection. We must penetrate these areas with Christ-like patience, love and determination."

The race line was described by the bishop as a frontier which should be conquered as the pioneers conquered geographic frontiers. He added, "The frontier that remains almost untouched, the mountain that remains unexplored is that frontier where the moral insights of Jesus Christ come into contact with the pagan society that has no intention of accepting Jesus Christ as Lord and Master."

He concluded, "Out task is to scout the boundaries of this tragic frontier between the Christian concepts of human life and the pagan, un-Christian attitudes of a society that refuses to accept Jesus Christ.

The program Tuesday morning included devotions conducted by the Rev. Phil T. Bohi, pastor of Grand Avenue; welcome by Mayor H. Roe Bartle, keynote address by Dr. Robald Meredith, pastor of First Methodist church, Wichita, Kas., and the organization of workshops.

Bishop Clair Is Keynoter .

Bishop Matthew W. Clair Jr., a leader in the Central jurisdiction of the Methodist church, brought the keynote address to delegates Wednesday morning. In a stirring address, Bishop Clair declared, "things we think are the bugaboos today will not be barriers tomorrow if we let Christ go along with us."

Said Bishop Clair, "I do not like the term integrated church and prefer to think of the church as a fellowship of those who have accepted Jesus Christ as Saviour and Lord."

Bishop Clair said what is needed is a fusion of the approach of each group. "Your approach is inclined to be intellection. We have been close to the common man and have been a little more enthusiastic in our approach to religion," he added.

He concluded by saying "Achieving this fusion will not be easy and will come only with changing patters of thought."

Holds Colloquy

Bishops Clair, Frank and Dana Dawson participated in a colloquy Wednesday afternoon and the speakers entertained questions from the floor. Bishop Clair answering one question said churches of the Central Jurisdiction are actually losing members.

He explained this by saying that as Methodits move from Southern cities to California and Chicago, fo example, they join other sects and a large number of Methodists are becoming Catholics because of the scarcity of Methodist churches.

Bishop Clair described the increase of Methodist churches in Kansas City as not being an "appreciative number." He added since 1928 only two Methodist churches have been erected.

As to the integration of the Central West conference into the annual conferences, Bishop Frank said "the Negroes have been invited." Bishop Clair encouraged the Negro churches to consider the invitation and become members.

The following steps of integrating Methodist churches were listed: (1) Think problem through prayerfully, (2) let a few churches become 'pilots' and develop a genuine fellowship and (3) demand that the property of churches be left to Negroes if white churches decide to move rather than integrate its members.

Closing out the two-day conference was a speech by Thurgood Marhall that followed a dinner. The general counsel of the NAACP declared that too many "good" people are not living up to their Christian teachings and urged that Christians convert "the resoluting stage to a community-action stage." A complete account of Mr. Marshall's Address is found elsewhere in this issue.

Interracial Conference Of Methodists Is Set

Courier - Journal P. 18

Fri. 11-9-56 Louisville Ky.

Negro and white Methodists will meet together in Louisville next week to discuss a subject that has received a lot of attention in The Methodist Church this year—race relations.

9

Some 100 from each race will participate in an interracial leadership conference called jointly by Bishop William T. Watkins, head of The Methodist Church in Kentucky and Western Tennessee, and Bishop Matthew W. Clair, Jr., bishop of the St. Louis area of the Central Jurisdiction, the denomination's Negro branch.

The conference will be held Thursday and Friday at Trinity Temple Methodist Church, Third and Guthrie.

Good Will Is Sought

Bishop Watkins described the conference as "an effort by which we hope, in bringing together leaders of both races, to come to a christian understanding and promote good will between the races."

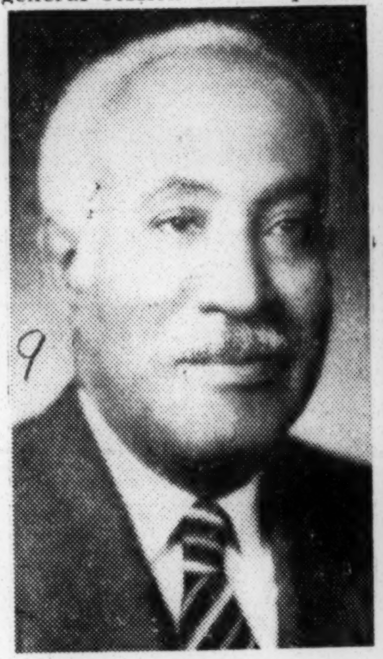
Mayor Broaddus will speak on "Race Relations In Louisville" at the opening session Thursday morning. That afternoon Dr. Robert I. Kutak and Dr. Charles H. Parrish, University of Louisville sociologists, will present study materials, including a report on the racial situation in Louisville and Kentucky prepared for the conference by Dr. Kutak.

Throughout the afternoon and the next day, conference members will meet in five workshops to discuss various aspects of the church's work in racial problems.

Omer Carmichael, superintendent of Louisville schools, will speak at a 6:15 p.m. dinner Thursday. At a general meeting at 8:15 p.m. that day, Bishop J. W. E. Bowen, of the Central Jurisdiction's Atlantic Coast area, will speak.

A Communion service will be celebrated at 9 a.m. Friday, and at 2:30 p.m. the group will hear reports from the workshops.

Miss Thelma Stevens, executive secretary of the department of Christian social relations of the woman's division of Christian service, will speak at a 6 p.m. Friday dinner. Dr. Harold Bosley, pastor of First Methodist Church, Evanston, Ill., will speak at the concluding general session at 8:15 p.m.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BISHOP M. W. CLAIR, JR.
Joins in calling meeting

9 1956

ME

Bishop P. A. Taylor

Afro-American

arrives in Liberia

Baltimore Md.

MONROVIA — (ANP) — Bishop Prince A. Taylor of the Methodist Episcopal Church, elected at the Central Jurisdiction Conference in New Orleans last June, arrived here by plane last Thursday.

Sat 11-17-56

A graduate of Samuel Huston College in Texas, he also has degrees from Gammon Theolo-
al Seminary, Atlanta, Columbia University and New York University. He succeeds Bishop Willis J. King, the first colored bishop to head the church work here.

9 1956

METHODIST

Segregation Is Hottest Issue Facing Methodist Conference

Star Sun. 4-22-56 P.31-A

Washington, D.C.

By CASPAR NANNES
Religious News Editor of The Star

On Wednesday 766 delegates of The Methodist Church, representing almost 10 million spiritual descendants of John Wesley, will meet. One of the major problems before them will be the great social and moral issue of the time—segregation.

The arena will be the Municipal Auditorium in Minneapolis, Minn., where the denomination will hold its quadrennial General Conference, the legislative body of Methodism. Delegates will include both ministers and laymen, and they will come from many countries.

Segregation has been an issue for deep soul searching by Methodist clergymen and laymen, from both North and South, for many months. As in other realms, it has been an extremely delicate subject, and it might well be, for this is not the first time that the general issue of race has struck Methodism with conflict.

Slavery Once the Issue

More than a century ago the point of controversy was slavery. It led to a North-South division of the church which was not closed for almost 100 years. Today, the question is whether to abolish or retain the church's Central Jurisdiction, the church's non-geographic administrative unit under which Negro congregations have been organized. For a clear understanding of the place of the Central Jurisdiction in the church, a brief account of Methodism in the United States is needed.

Methodism was brought to this country in the 18th century by two lay preachers from Ireland, Philip Enbury and Robert Strawbridge. By 1784 the movement was well enough established to be organized as the Methodist Episcopal Church, the word "episcopal" (Greek word for bishop) indicating the denomination was administered by bishops.

By 1828 a small group, objecting to the minor role laymen had in the church's government, withdrew and formed the Methodist Protestant Church. Sixteen years later the issue of slavery brought another division, with the Methodist Episcopal Church, South, being organized.

Reunion in 1939

Efforts to bring the three bodies together failed until 1939, when they came together as "The Methodist Church." One of the major obstacles through the years to reunion was what place should the Negro membership assume. To solve the problem the "jurisdiction" arrangement was conceived.

The white membership in the United States was divided into five geographical jurisdictions—Northeastern (to which the Baltimore Annual Conference, including Washington churches, belongs), Southeastern, North Central, South Central and Western. Then the Negro churches were assigned to the Central Jurisdiction regardless of location.

Bishop Oxnam
He'll lead area delegates.

This segregation has aroused deep feeling throughout the church. More than 100 memorials (resolutions) calling on the General Conference to abolish, alter or retain the Central Jurisdiction, which has 360,000 members, have been submitted.

One writer, D. C. Vandercook, in a recent article in "The Christian Century," declares, "The 'united' church is most widely torn and most violently tormented by its prolonged inner conflict over the color issue. To desegregate or not to desegregate—that is the question. It is viewed with more emotion than any other issue."

'Pattern of Segregation'

A writer in the Methodist "Christian Advocate" asserts "the most undesirable feature of the Central Jurisdiction is the fact that it establishes a pattern of segregation and legalizes it in the constitution of the Christian church. . . . It is humiliating to the Negro membership and prohibits, in a large section of the church, free fellowship and free worship across racial lines."

But another writer, in the March 21 issue of "The Christian Century" insists abolishment of the Central Jurisdiction would not in itself do away with segregation in the churches.

"The real test of racial integration in the Methodist Church, or any other church body, is whether or not there is interracial fraternization in the local church. Even though the Central Jurisdiction were liquidated, would there not still exist separate Methodist churches for whites and Negros? I think the answer is yes. . . . It is on the local level that racial integration in the Methodist Church is to be achieved. And no amount of legislation is going to accomplish this."

Plans to solve this dilemma are flowing into the conference. So far none seems to have the magic formula of satisfying all sides. A probable temporary solution advocated is to create a special commission to study the jurisdictional system and report back, with specific proposals, to the 1960 meeting.

Clergy Rights for Women

Another issue likely to arouse considerable discussion relates to granting women full clergy rights. At present women may be ordained as "local preachers" and may even be appointed as "supply pastors" but they may not be admitted into full ministerial membership.

Locally a move to set aside $1 million so a School of International Service might be established at American University will be acted upon. Chances for its passage appear good, according to Washington delegates. This is a project that is close to the heart of Bishop G. Bromley Oxnam, internationally minded bishop of the Washington Episcopal Area, who has just returned from Australia.

Other issues certain to attract attention include a proposed quadrennial program, 1956-60, to strengthen Methodist educational institutions and local churches, including $37 million for 116 church-related colleges and universities; authorization to start two new theological seminaries and expansion of the denomination's 10 seminaries, and passage of the budget.

METHODISTS HAIL NEW SCHOOL PLAN

Times P.9-C

$1,000,000 Training Center for U.S. Foreign Service Proposed for Capital

Sat. 4-28-56

New York, N.Y.

By GEORGE DUGAN
Special to The New York Times.

MINNEAPOLIS, April 27—The Quadrennial General Conference of the Methodist Church opened debate here today on a plan to build a $1,000,000 School of International Service in Washington.

The project would be part of a $20,000,000 expansion program at the church's American University in the nation's Capital. If would, in effect, place Methodism in competition with the Roman Catholic Church in training students for diplomatic and other service in foreign lands.

Georgetown University's School of Foreign Service is the only church-sponsored institution of its kind in Washington. This leading Jesuit school sends 200 persons annually into overseas assignments.

Little, if any, opposition to the Methodist project was expected when the 766 delegates vote on it tomorrow.

Classes Planned for '58

Dr. Hurst R. Anderson, president of the American University, said today that $375,000 of the $1,000,000 fund would be used to construct a building for the school on the university's uptown campus. Construction will start in ten months, he said, and classes will begin in 1958.

The architects will be Faulkner, Kingsbury & Stenhouse of Washington.

Half of the fund will be set aside for endowments. Another $125,000 will be earmarked to cover the difference between the tuition and cost of operation during the first four years. An enrolment of 200 is expected to be reached.

The Methodists' school plan was hailed by Bishop G. Bromley Oxnam of the Washington area of the church as a "fundamental contribution of religious liberty throughout the world."

"It will train men and women for the foreign service of government in the atmosphere of Protestant freedom and condition them favorably to the free way of life," he said.

Bishop Richard E. Raines of Indianapolis said that Georgetown "naturally gives to its graduates a thorough training in characteristic Roman Catholic points of view, some of which are at sharp variance with Protestant convictions."

"The time has come," he added, "when Protestantism should establish a first-rate school of international service so that no one church will dominate America's foreign relations personnel."

The $20,000,000 expansion program at the American University will be undertaken over fifteen years, Dr. Anderson announced. It will include $2,500,000 for construction at Westminster Theological Seminary and $8,000,000 for Sibley Memorial Hospital. Both are parts of the university.

The conference delegates also began debate today on a four-year program that stresses the importance of the local church and aims at strengthening the church's 116 colleges and universities.

The program recommends regional financial campaigns in behalf of Methodist schools. These would be based upon gifts of $1 per year from each church member. The yield over the quadrennium, it was estimated, will exceed $37,000,000.

INTEGRATION ASKED BY METHODIST UNIT

Commercial Appeal P.21

Policy Statement Finished By 80-Man Group

Memphis, Tenn.

VOTE LIKELY TOMORROW

Mon. 4-30-56

(By The United Press)

MINNEAPOLIS, April 29.—An 80-man committee Sunday put finishing touches on a policy statement that would tell the 40,000 Methodist congregations across the country to admit members "without reference" to color.

The statement, still subject to action by the church's law-making General Conference, was put together in a week-long series of drafting sessions, marked by high feelings on the issue.

Motion By Texan

"There must be no place in the Methodist church for racial discrimination or enforced segregation," the statement declares.

It was on a motion by the Rev. Edmund Heinsohn of San Antonio, Texas, that the specific portion on admission of members was included. It says:

"That our pastors, upon whom rests the responsibility of receiving individuals into church membership, discharge this responsibility without reference to race, color or national origin."

Paul R. Ervin, an attorney of Charlotte, N. C., who served on a six-man subcommittee to phrase the document, asked whether the sentence would be interpreted as "a directive or a recommendation" to pastors.

The Rev. Mr. Heinsohn hesitated, then replied: "I'd call it a recommendation."

The document also tells Methodists, individually and in church organizations, to "examine prayerfully" their present practices regarding race relations and to "actively work to eliminate discrimination."

Editor Asks Rewording

On a motion by Louis Spilman, a Waynesboro, Va., newspaper editor, one passage, saying the church rejoiced "in the progress" made toward ending segregation, was referred back to the subcommittee for rewording.

The rest of the document was approved by the committee, headed by attorney Charles Parlin, of Englewood, N. J., for recommendation to the conference. It is likely to come up on the floor Tuesday.

The subcommittee that worked out the phraseology included, besides Mr. Ervin:

Paul Sherer, a Washington, Iowa, lawyer; the Rev. William H. Horner, a Negro of Buffalo, N. Y.; Frederick E. Maser of Philadelphia, Penn.; Dr. Waights G. Henry of La Grange, Ga., and the Rev. Clarence H. Larue of Cleveland, Ohio chairman.

The statement also specified that Methodist national agencies would follow a policy of meeting only in cities where equal treatment and facilities are available for all races.

In the discussions, several delegates wanted the statement strengthened; others wanted it less strong. John Chittum of Wooster, Ohio, said it wasn't as "explicit as it ought to be."

Sees No Need For 'Teeth'

Leonard L. McCullough of Decatur, Ala., said he saw no need for "adding teeth to the thing," saying he knew of no case where a pastor had refused membership to a person wanting to join a church.

The statement was drawn up as a general policy statement on race relations.

Another committee is working out recommendations concerning the church's segregated administrative setup which puts Negro congregations in a separate church jurisdiction.

Methodists Elect Negro To Highest Lay Office

Star Sun. 5-6-56

Washington, D.C.

MINNEAPOLIS, May 5 (AP).—A noted Negro attorney, J. Ernest Wilkins, of Washington, D. C., today was named to the highest lay office in the Methodist Church.

P. 1

Mr. Wilkins, Assistant Secretary of Labor, was elected president of the church's Judicial Council — the denomination's nine-man "Supreme Court."

Birth Control Defended by Methodist Church. Page A-23

It has final authority to rule on all church legal questions, and its president is considered to hold the top elective office for layman in the church.

Mr. Wilkins, a Chicago lawyer, went to Washington in the Lab Department at the appointme of President Eisenhower in 195

He was chairman of the commission on Government contracts in 1953, and serves on the President's Commission on Employment Policy.

Dr. Clarence M. Dannelly, superintendent of schools in Montgomery, Ala., was named vice president of the church judicial council. Dr. Dannelly was once a professor at the University of Alabama, and is former president of Kentucky Wesleyan College.

The Judicial Council, elected earlier this week to eight-year terms, also named the Rev. Dr. Ralph M. Houston, pastor of the Methodist Church of Hempstead, N. Y., as secretary.

J. ERNEST WILKINS
—AP Photo

Other members of the council are:

The Rev. Dr. A. Wesley Pugh, of Marion, Ind.; Attorney Donald A Odell, of Los Angeles; the Rev. Dr. R. F. Curl, church superintendent in San Antonio, Tex.; the Rev. Dr. J. Russell Throckmorton, of Hays, Kans.; Circuit Judge Ivan Lee Holt, jr., of St. Louis; and the Rev. Dr. Lester A. Williver, church superintendent at Williamsport, Kans.

Purcell Lauds Mixing Action Of Methodists

Advertiser P. 7-A
Mon. 5-7-56
Montgomery,

MINNEAPOLIS, Minn., May 6 (Special)—Methodist unity relative to gradual and permissive integration of the church's Negro membership has been strengthened by the legislative action of the denomination's General Conference, Bishop Clare Purcell, Birmingham, Ala., said today. Ala.

"The constitutional amendment adopted by the General Conference and to be handed down to the Annual (regional) Conferences represents the desire of the entire church to respect the opinions of all sections of our country," Bishop Purcell said.

"The amendment makes it mandatory that the consent of all concerned must be secured before changes in jurisdictional and annual conference boundaries can be effected," he added.

The amendment, which still must be ratified by two-thirds of the voting delegates in 103 annual conferences in the United States, permits individual Negro churches, or churches, to transfer into regular "white" units.

Such action would be on a voluntary basis and could be undertaken by two-thirds vote of the regional groups involved.

"The amendment was all but unanimously adopted by the delegates from the South as well as those from all over the world," Bishop Purcell explained. "It is my opinion that this action strengthens the unity achieved in the 1939 union of three major Methodist bodies."

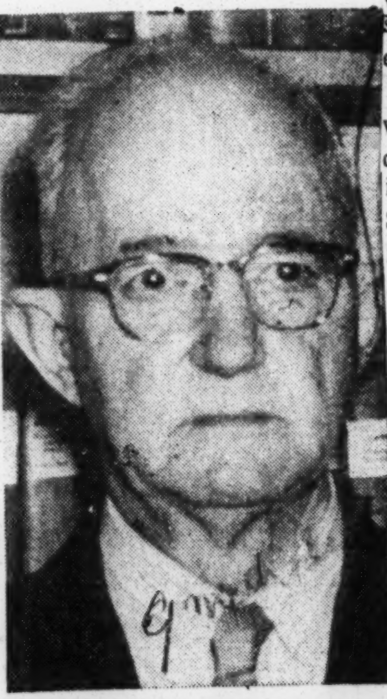
Bishop Purcell, outgoing president of the Council of Bishops, supervises Methodist churches in Alabama and northwest Florida.

The conference also authorized a 70-member commission to make a four-year study of Methodist jurisdictional structure and report its recommendations at the 1960 sessions.

Times P. 78 Sun. 5-6-56

Associated Press

HEADS CHURCH UNIT: J. Ernest Wilkins, Assistant Secretary of Labor. He was elected yesterday to head the Judicial Council of the Methodist Church.



D.R. C. M. DANNELLY
Resigns Church Post

JUDICIAL COUNCIL

Advertiser

Dannelly Quits Methodist Post

Wed. 5-9-56 P. 1

Montgomery, Ala.

By JOE AZBELL
Advertiser City Editor

Dr. Clarence M. Dannelly, superintendent of Montgomery Public Schools, yesterday mailed in his resignation as vice president and member of the Judicial Council of the Methodist Church. This is the second highest lay post in the church.

His action followed the election of a Negro, J. Ernest Wilkins, Washington, D.C., as president of the board which is the supreme court of the Methodist Church.

Dr. Dannelly's oficial statement was:

"My immediate resignation from the Judicial Council or Supreme Court of the Methodist Church is in the mails to church officials. I have served on this body for the last four years in a way that has been seemingly acceptable to my associates even in view of the fact that I am the second non-lawyer layman ever elected to this high church court.

"Without seeking the office I was chosen vice president of the council for the next four years at its new organization meeting last Saturday in Minneapolis. A climate of circumstances was created, however that makes it seem necessary for me to resign.

"At the time of my resignation, I was the only member of the body representing the nine southeastern states including 17 annual conferences but the reserve lay member who will succeed me is a prominent attorney and a man experienced in church service. The church will therefore suffer no loss and it is in this consciousness that I take this action."

Dr. Dannelly, a former college president and University of Alabama professor, said he had no other comment in any way than his prepared statement.

He has been the leading Alabama Methodist layman for a number of years serving as conference lay leader for 11 years.

As a Methodist leader nationally, he has been recognized in leading denomination publications and has authored various articles for church publications of national scope.

Wilkins was the first Negro ever elected to the highest lay post in the Methodist Church. In naming Dr. Dannelly as the vice president, he held the second highest lay post in the church.

Wilkins is the assistant secretary of the Department of Labor in the Eisenhower Administration.

The Judicial Council which is elected by the general conference was named in Minneapolis last week. Five new members were elected and four members re-elected. Dr. Dannelly was one of the reelected members.

Rain, assembly fail to dampen spirits of Methodist delegates

Afro-American Sat. 6-30-56 P. 20

Baltimore, Md.

NEW ORLEANS, La. — Cool weather although rainy at times, and the vacationing spirit of the approximately 500 delegates and visitors temporarily blotted out any thought of the recent action on segregation of the Louisiana legislature, here, during the fifth quadrennial meeting of the Centnral Jurisdiction Conference.

While state senators and representatives were approving a "pack of five" discrimination bills, Methodists were busy attending to conference affairs and taking their families on sightseeing tours of the beautiful campus of Dillard University

* * *

THE MEASURES which passed the house and senate call for:

1. The elimination of compulsory school attendance at any school under court order, to integrate.

Requiring applicants for entrance at state colleges and universities to submit certificates from school and parish superintendents proving eligibility and good moral character.

3. Guaranteeing segregated travel waiting room facilities including a segregated system for colored interstate and intrastate passengers.

* * *

4. PLACING SEGREGATION in public parks and recreation facilities under the state police powers of the state. (This would also mean that integrated sport teams would be banned from participating in any event in Louisiana.)

5. Withdrawing permission for suits against public agencies (state park and recreation commission, the state board of education, the Louisiana State University board and parish school boards).

The latter measure would be a constitutional amendment and would have to be placed on the November general election ballot for approval by the voters.

* * *

NEVERTHELESS, Methodist delegates and visitors were shielded from the segregated conditions and threats towards this end, here, because of the complete provisions on the Dillard campus which is marked by its well-kept lawns and shrubbery and immaculate buildings. on the campus.

Only the weatherman had the "You - can't - have - your-cake - and - eat -it - too" attitude. While he called on the bamy breezes from the Glulf of Mexico to furnish the comfortable climate, he also added a supply of rain. (some for every day of the conference).

* * *

BUT THE REV. Robert D. Hill, New Orleans, chairman of conference entertainment came to the rescue immediately by supplying everyone with raincoats, rubbers and umbrellas at nominal cost.

Most of the delegates brought their entire families to the conference. As John King, lay delegates, Austin, Tex., put it, "We don't have time to take a vacation so we combine it with business."

He and his wife brought their four children; Bishop and Mrs. Edgar A. Love, of Baltimore brought their son, John and the Rev. and Mrs. Noah Moore, Philadelphia, had their cute three-year-old granddaughter with them.

* * *

DURING THE business session, Mrs. King served as official baby-sitter, with the parents taking over in the twilight hours after dinner supervising their youngsters' play on the spacious campus grounds.

Following the conference, many of the delegates took their families to Gulfside (Methodist resort located 50 miles from New Orleans; to wind up their visit.—KYLE

$22,209 in treasury of Central Methodists

Afro-American P. 20

Sat. 6-30-56

NEW ORLEANS, La. — A total of $22,209.83, was reported as the balance in the treasury of the Central Jurisdiction, at its fifth quadrennial conference, here, this week.

Baltimore

According to the report, $26,846.08 was collected throughout the 1952-1956 quadrennium from the four areas comprising the Central Jurisdiction.

Expenses during this time time amounted to $4,636.25. This included:

Printing (Methodist Publishing House) $1,438.54; travel for the Commission on Agenda and Expense, $1,525.21; Commission to Study the Jurisdiction, $1,211.95;

Auditor's report and secretarial expense, $325; postage and clerical expense, $100; stationary, postage and bookkeeping in the treasurer's office, $35.55.

The balance in the treasury from the former quadrennial conferences was $894.47.

* * *

RECEIPTS FROM the four areas during the four-year period from 1952-1956 are as follows:

Atlantic Coast Area; total $5,873.:

Georgia $1,060; Central Alabama $825; Florida $1,174; and South Carolina $2,814.

Baltimore Area, Total $7,750.

Delaware $2,950.00; E. Tenn. $650; North Carolina $1,200; and Washington $2,950.

New Orleans Area, Total $6,342:

Louisiana $1,525; Miss. $1,480; Upper Miss. $1,080; Texas $1,202; and West Texas $1,055.

St. Louis Area, Total $5,817:

Central West $1,550; Lexington $2,993; Southwest $637; and Tennessee $637.

Central Methodist group cites civil rights leaders

Afro-American Sat. 6-30-56

Baltimore, Md.

By SHIRLEY KYLE
AFRO Staff Correspondent

P-20

NEW ORLEANS, La.—We commend the ministers and laymen who have taken leadership in the fight for civil rights in their communities.

"We give them our moral support and request the local churches to give their financial support. . . ."

This statement was unanimously approved by the Central Jurisdiction Conference which met here last week.

Drawn up by the Social and Economic Relations Committee, it was directed to one of the delegates, the Rev. I. D. Newman of Sumter, S.C., who is now under indictment by the courts on a $120,000 libel suit.

THE SUIT was filed last fall by the Sumter School Board on charges that the Rev. Mr. Newman and 11 other members of the NAACP executive board personally attacked the character of the attorney of the school board.

According to the minister, who is district superintendent in Sumter, the case is based on a petition which the local NAACP distributed last September through mass meetings and churches calling for integration in the school system.

"When the petition was sent to Emanuel Methodist Church, it was placed in the hands of a Roland Blanding who conducted the signing," the Rev. Mr. Newman explained.

"He signed the petition but had his name removed and signed a statement claiming that the petition which was turned into the school board was not the same one he signed.

* * *

"THE EXECUTIVE committee of the NAACP then issued a statement to the press saying that the petition he orginally signed and the one he referred to in his statement were one and the same and that Blanding or the officials responsible for the statement were falsefying.

"The attorney of the school board took this part about the falsefying as an attack on himself and filed the suit."

The indictments were issued last October, the minister said. A hearing was held in January on a motion to dismiss the suit but this was denied, he added.

At present, an appeal on this ruling has been filed with the South Carolina Supreme Court.

* * *

AS FOR THE effect of this suit on the NAACP, the Rev. Mr. Newman told the AFRO: "The NAACP is still going strong. In a recent rally $2,500 was raised. We have more members than ever before."

Along this line, the Central Jurisdiction commended the NAACP:

"For long, clean and effective record of leadership in the struggle for justice in the courts, protective legislation, full and equal rights for all citizens of America and for first class citizenship for colored persons."

* * *

THE DELEGATION also cite the "non-violent method of resistence to human indignities as demonstrated by the Montgomery, Ala. bus boycott."

In addition, the delegation praised the U.S. Superme Court for its "decisions of the issues of racial discrimination in American life."

In connection with the integration program proposed by the General Conference, the Central Jurisdiction approved a $5,000 budget for 1956-60 for its Board of Social and Economic Relations to promote a program of integration.

METHODISTS VOTE $1,000,000 SCHOOL

Times Tues. 5-1-56

Foreign Service Institution Will Rise at American U.—Church Expansion Backed

New York, N.Y.

By GEORGE DUGAN
Special to The New York Times.

MINNEAPOLIS, April 30—The Quadrennial ~~General~~ Conference of the Methodist Church unanimously approved ~~today~~ the establishment of a $1,000,000 School of International Service at American University, in Washington, D. C. P. 31

Construction is expected to begin within ten months, and classes are scheduled to start in 1958. The university is a Methodist institution.

The new Protestant school will be in direct competition with Georgetown University's School of Foreign Service, a Jesuit-operated institution.

Bishop G. Bromley Oxnan of Washington, formerly of the New York area, helped to foster the project. He hailed it as a "most significant" decision by the conference. He said the $1,000,000 grant was the largest single amount ever allotted to a Methodist educational institution by the church.

200 Graduates a Year

Dr. Hurst R. Anderson, president of American University, said the projected school would send 200 graduates annually into the foreign and diplomatic service. The architects for the first building are Faulkner, Kingsburgy & Stenhouse of Washington.

The 766 conference delegates unanimously endorsed a four-year program designed to strengthen the church on the local level and emphasize Christian higher education. It would entail expenditures of more than $45,000,000 during the next four years.

The creation of two seminaries was also authorized to help overcome a "critical" shortage of trained ministers. In addition, expansion of the church's ten existing seminaries and an intensive ministerial recruitment campaign were approved.

The proposed sites for the new seminaries in Ohio and the Kansas-Missouri-Nebraska area.

A special report by a study commission on theological education said the church would need 1,200 new ministers annually to replace those lost by death and retirement, and an additional 600 a year to supply new congregations.

The report noted that the ten seminaries turned out less than one-fourth of this total last year. The commission was headed by

Bishop Donald H. Tippett of San Francisco.

Controversial Issue

A most controversial issue is slated for debate tomorrow. A standing committee will propose that churches in changing neighborhoods prepare to welcome all races rather than seek new locations; that individual Methodists "actively work to eliminate discrimination" and that accommodations at national and international Methodist meetings be equal.

Vigorous dissent is expected from some Southern churchgoers.

A second assault on discrimination will come later in the week when debate starts on a disposal to eliminate the church's all-Negro central jurisdiction.

The unofficial Methodist Federation for Social Action, under fire for several years because of alleged leftist leanings, reaffirmed over the week-end its decision to retain the word "Methodist" in its name.

Four years ago the general conference requested the federation to move out of church headquarters in New York and delete "Methodist" from its name. The group moved to Gresham, Ore., but voted to keep its original name.

The Rev. Dr. Loyd Worley of Hartford, federation president, said the organization would not change its name "until the church gives us a full and fair investigation."

'Go slow' proposal is opposed

Afro-American P. 1
Sat. 5-5-56
Baltimore, Md

By SHIRLEY KYLE

AFRO Staff Correspondent

INNEAPOLIS, Minn. — "This i e one positive action taken at t session on the segregation i e."

May 5, 1956

A spokesman for the liberal w g of Central Jurisdiction of the Methodist Church made this statement to the AFRO, Thursday morning, after the colored delegation succeeded in getting the conference to accept a resolution offsetting the Commission Study Plan measure which hit the floor.

The resolution has been referred to the committee on the conference, which must take action on it and make a report to this General Conference.

* * *

THE RESOLUTION, read by a Washington attorney, urges this General Conference to name a committee on integration which will study means of providing for immediate action on the racial issue in the church.

The spokesman said that the Commission Study Plan, introduced by the Rev. Harold Bosley, Evanston, Ill., merely "inferred study for possible integration in

regated conditions of colored employees in the Nashville, Tenn., plant. Those employees are allegedly barred from skilled positions because of race.

This resolution also grew out of the liberal wing of the Central Jurisdiction delegation, the AFRO learned

THERE ARE 766 ministerial and lay delegates and 75 bishops attending the conference.

Over 100 proposals to abolish, alter or continue the segregated Central Jurisdiction are now in committees. This is reported to be the record number of proposals ever submitted on one issue at a conference.

The only recommendation made by the bishop in the episcopal address was that concerning integration.

the church without stating it directly."

The measure stemmed from a closed meeting of the strategy committee of the Central Jurisdiction, Wednesday night.

The resolution referred to committee on the conference, was first introduced at the morning session.

A SIMILAR PROPOSAL was introduced by the Rev. Stanley Frazier of Montgomery, Ala., although some delegates seemed surprised at the early timing of the issue, many of them had been tipped off the night before.

The first delegate on the floor to oppose the Committee Study Plan resolution was Chester Smith, veteran lay delegate, New York, who termed the racial plank in the bishop's episcopal address, "a weak statement "which "soft pedals the issue."

He pointed out that in order to "hold the respect of the peoples of Asia," the Methodist Church can no longer remain a "segregated Church."

MR. SMITH later introduced a resolution urging the committee on the conference to write an amendment to the church's constitution calling for the immediate abolishing of the Central Jurisdiction and incorporating those annual conferences in the five geographical areas of church.

This measure was referred to the committee on the conference.

The Central Jurisdiction delegates also introduced a resolution, which has been referred to the committee on publishing interests, calling for fair employment practices in the Methodist Publishing House.

The measure, offered by the Rev. C. Anderson Davis of Bluefield, W. Va., made special reference to the reported seg-

METHODISTS MAP RACIAL MEASURE

Times-Picayune
Tues. 5-1-56
New Orleans, La.

'No Place for Discrimination,' Says Statement

By GEORGE W. CORNELL

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P. 46

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'Responsibility' Cited

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"That our pastors, upon whom rests the responsibility of receiving individuals into church membership, discharge this responsibility without reference to race, color or national origin."

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Calls It 'Recommendation'

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The document also tells Methodists, individually and in church organizations, to "examine prayerfully" their present practices regarding race relations and to "actively work to eliminate discrimination."

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Rest of Document Approved

The rest of the document was approved by the Committee, headed by attorney Charles Parlin, of Englewood, N.J., for recommendation to the conference. It is likely to come up on the floor Tuesday.

The subcommittee that worked out the phraseology included, besides Ervin:

Paul Sherer, a Washington, Iowa, lawyer; the Rev. William H. Horner, a Negro of Buffalo, N.Y.; Frederick E. Maser, of Philadelphia, Dr. Waights G. Henry, of La Grange, Ga., and the Rev. Clarence H. Larue, of Cleveland, chairman.

The statement also specified that Methodist national agencies would follow a policy of meeting only in cities where equal treatment and facilities are available for all races.

Would Elect White Bishop To Methodist Negro Unit

Daily World P. 1
Wed. 5-2-56

BALTIMORE --(ANP)-- In an open letter to the forthcoming Central Jurisdictional Conference of The Methodist Church, scheduled to meet in New Orleans, June 13-17, the Rev. R. L. Clifford, pastor of Centennial Methodist Church, here, proposed that the conference elect a white man as bishop of the Jurisdiction.

Atlanta, Ga.

The Central Jurisdiction is the
It covers three-fourths of the coun-
all-Negro unit of the denomination.
try, while the other five jurisdictions are located--Northeastern, Southeastern, North Central, South Central and Western.

The Rev. Mr. Clifford's article will appear in the May issue of the Baltimore Area Messenger, official publication of the Baltimore Area of the Central Jurisdiction, of which the Rev. Edgar A. Love is resident bishop. Bishop Love is one of four active colored bishops of the church.

The other three are Bishop J. W. E. Bowen, Atlanta; Bishop M. W. Clair, Jr., St. Louis, and Bishop Willis J. King, New Orleans.

Retired bishops of the Central Jurisdiction are Bishop Robert E. Jones, Waveland, Miss.; Bishop E. W. Kelly, Detroit, and Bishop A. P. Shaw, Los Angeles. Bishop Robert N. Brooks, formerly of New Orleans, died in 1953. His successor will be elected in New Orleans in June.

"There is talk," says the Clifford article, "about what the General Conference should do about getting rid of the Central Jurisdiction and eliminating segregation in The Methodist Church. Some have said that members of the Central Jurisdiction are selfish, because they seek only to eliminate their own jurisdiction. Others are concerned about the undesirability of the entire jurisdictional system of the church. They say it is exclusive and expensive.

Daily World P. 6

"Has the Central Jurisdiction thought of what it can do itself about breaking down segregational barriers in the church? You could elect a man as bishop from another jurisdiction-notably a white man. That would be real progress. The election of a white man as bishop by the Central Jurisdictional Conference would show Methodism and the world that the Central Jurisdiction is willing and ready to take the lead in erasing the ugly blight of legal segregation in Methodism."

Central Jurisdiction

Bishop Love Heads 'College'

Courier P. 1
Pittsburgh, Pa.
Sat. 5-26

NEW ORLEANS, La.—Bishop Edgar A. Love, head of the Baltimore area of the Methodist Church, was elected president of the College of Bishops of the Central Jurisdiction of the denomination at its recent quadrennial session here. He succeeds Bishop J. W. E. Bowen of the Atlantic Coast Area, Atlanta.

Elected secretary was Bishop Willis J. King of the New Orleans Area. Other members of the college, with their Episcopal assignments for the new quadrennium, are Bishop Matthew W. Clair Jr., St. Louis Area, and Bishop Prince A. Taylor Jr., of the Liberia (West Africa) Area.

Retired Bishops are Bishops Robert E. Jones, Waveland, Miss.; Alexander P. Shaw, Los Angeles, Calif., and Edward W. Kelly, Detroit.

Bishop Taylor, formerly editor of the Central Christian Advocate, New Orleans, was elected by the Jurisdictional Conference. He was consecrated the following day, with the other Bishops of the jurisdiction officiating, assisted by Bishop H. Clifford Northcott of the Wisconsin Area. He will leave for his post in Africa in

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Hire Tan 'Hello' Gals

WASHINGTON—Without publicity, the President's Committee on Government Contracts has quietly persuaded the Chesapeake and Potomac Telephone Company, which owns the telephone systems of Washington and vicinity, to hire Negro operators for the first time.

9 1956

METHODIST

Methodist Vote Integration Plan

Courier-Journal

Thurs. 5-3-56 P.1

Racial Segregation by Any Method Or Practice Condemned by Church

Louisville, Ky.

By The Associated Press

Courier-Journal

Minneapolis, May 2.—The Methodist Church today condemned racial segregation "by any method or practice"—and laid down new laws to put the principle into action.

In a fervent display of unanimity, the big denomination's policy-making General Conference swept through measures opening the door to full integration in the church.

The action brought delegates to their feet in a prolonged roar of applause.

"God has been with us," declared the Rev. C. Cooper Bell, Lynchburg, Va. "He has worked a miracle."

Only Few Show Opposition

The constitutional changes, passed with only a few hands raised in opposition, eases procedures for all-Negro church units to move into the regular organizational framework of the church.

The action went beyond that recommended by the church's council of bishops, who called only for a four-year study of problems.

The new plan still must be ratified by two thirds of the voting delegates of the church's 132 conferences throughout the world (102 of them in this country).

It is based on voluntary, regional control.

Permit Church Transfers

It permits individual Negro churches, or entire conferences of Negro churches, now in a separate jurisdiction, to transfer into regular "white" administrative units by a two-thirds vote of the regional bodies involved.

The 9,500,000-member church's segregated administrative structure originally was set up when Northern and Southern Methodists united in 1939 after a century of division.

In its general effect it keeps Negro pastors and bishops in posts serving only Negro churches and prevents their being assigned to jobs directly connected with white churches.

The constitutional amendment, entitled "abolition of the Central Jurisdiction," provides:

1. That an individual Negro church may transfer into a regular regional conference (jurisdictional subdivision), by a two-thirds vote of its own governing body, and similar vote by the conference it leaves and one it joins.

2. That an entire conference of the all-Negro Central Jurisdiction may transfer into a regular, geographical jurisdiction by its own two-thirds vote, and a two-thirds total of all delegates voting in the conferences of the two jurisdictions involved.

Bishops To Be Shifted

The amendment adds:

"The Central Jurisdiction shall be abolished when all the annual conferences now comprising it have transferred to other jurisdictions in accordance with the voluntary procedure . . ."

As the process goes on, beginning when a fourth of the all-Negro conferences have been transferred, Negro bishops in the areas from which the largest number of transfers have been made will be shifted into regular jurisdictional areas.

Representation of the all-Negro jurisdiction on boards and other agencies of the church will be proportionately reduced as the change-over continues.

Action To Take A Year

It was brought out that 14 of the 19 conferences of the all-Negro jurisdiction are located in the church's regular Southeastern jurisdiction, a region extending south from the northern borders of Kentucky and Virginia to the coast, and west to the Mississippi.

This is one of five regular jurisdictions in the United States, the others being the Northeastern, North Central, South Central, and Western.

About a year will be required for ratification action by the various conferences.

The conference also overwhelmingly approved a resolution urging that "discrimination or segregation by any method or practice, whether by conference structure or otherwise, be abolished with reasonable speed."

Unlike the constitutional measure, the resolution is not legally binding on Methodists, but is offered for their guidance.

Courier-Journal P.20

Active Work Is Asked

It calls on all Methodists to "actively work" to end racially discriminatory practices in their churches and community life, and asks pastors to admit members to churches "without regards" to color or race.

It urges that "our pastors, upon whom rests the responsibility of receiving individuals into church membership, discharge that responsibility without regard to race, color, or national origin."

The resolution urges Methodists to support compliance with the Supreme Court decision against segregation, adding: "Let these things, however, be done in love lest the cause of Christ suffer at our hands."

Policy Study Advocated

The resolution also urges:

1. That church and other community agencies "restudy their policies and practices as they relate to race, making certain that the policies and practices are Christian."

2. That Methodists in their homes, work, churches, and other community activities strive "to eliminate discrimination on the basis of race, color, or national origin," and that parents encourage attitudes of racial harmony among children.

3. That Methodist churches, in changing neighborhoods, rather than seek new locations, welcome all races as they become part of their communities.

4. That Methodist national and international agencies meet only in places that provide "equality of accommodation for all races."

The constitutional changes, drawn up by a committee headed by Mr. Bell, had been the point of most controversy in previous conference sessions.

All Join In Praising Plan

But Northerners and Southerners—Negroes and whites—joined in hailing the plan upon its passage today.

The Rev. W. C. Newman, of Paducah, Ky., joining in applauding the move, said there has been a misconception that "everybody in the South is opposed to giving our Negro brethren brotherhood, dignity, and recognition."

"That is not true," he said. "For many years, in the midst of the deep South, we have preached and pleaded for Christian relationships, on a battlefront where it is dangerous to voice such convictions.

"If there are others wishing to win heroism, let them go where the problem is acute."

He said the new plan is not a "delaying action concocted by the South," but a method for achieving full Christian brotherhood "much more quickly than by coercion."

Although there were isolated moves for flat church-decreed action to abolish the all-Negro "central jurisdiction," the modified plan allowing for gradual integration was acclaimed by Negro after Negro who took the floor.

METHODISTS HAIL MOVE TO END BIAS

Times 1-16-C

New York

Conference Adopts a 'World Service' Budget for Four Years, Up 26 Per Cent

Fri. 5-4-56

By GEORGE DUGAN

Special to The New York Times.

MINNEAPOLIS, May 3—The decision of the Methodist Church to pave the way for the eventual abolition of its all-Negro Central Jurisdiction was hailed here today by leading clergymen as a major advance toward the goal of racial brotherhood.

Yesterday, the quadrennial general conference of the 9,000,000-member denomination adopted a statement of policy vigorously condemning segregation and racial discrimination within the church.

At the same time, it approved two proposed constitutional amendments designed to eliminate gradually the church's controversial, nongeographic jurisdiction with a membership of some 360,000 Negro churchgoers.

Southerners Laud Action

Praise of the action came from both the North and the South. Bishop Costen J. Harrell, resident Bishop of the Charlottee area, comprising western North Carolina and South Carolina, described the passage of the amendments as a "triumph in good churchmanship and brotherhood."

The constitutional changes will become operative when two-thirds of all ministerial and lay members of the church's 132 annual conferences vote their approval.

Bishop Paul N. Garber of the Richmond area, Virginia Conference and North Carolina Conference, said the "spirit of patience, understanding, and good will prevailing among the delegates speaks well for the underlying unity in Methodism."

Similar sentiments were expressed by Bishop Arthur J. Moore of the Atlanta area. The three Bishops emphasized that the amendments safeguarded the right of regional opinion. They are permissive, not mandatory, the Bishop emphasized.

The church's five Negro Bishops voiced approval of the denomination's action.

In summing up their attitude, Bishop John W. E. Bowen of Atlanta, president of the Council of Bishops of the Central Jurisdiction, said the proposed amendments "give us what many in the jurisdiction have wanted, namely, the right to choose by local churches and conferences the jurisdiction to which they may wish to belong."

'Right of Choice' Stressed

"It is the right of choice rather than the rigid compulsion of the law as it now stands that gives us hope for the future," he asserted.

The Rev. Dr. Ralph W. Sockman of Christ Church, Methodist, in New York, said:

"This matter of racial discrimination is so much bigger than any jurisdictional solution, so much broader than any sectional application, that we must now set ourselves to working out the spirit of the movement we have taken until it touches every church and every locality North and South."

This afternoon, the 766 delegates adopted their "world service" budget for the next quadrennium. A goal of $12,200,000 annually was set.

Almost three-fifths of this goal will be earmarked for missions. Smaller amounts would be allocated to education, pensions, ministerial training, evangelism and other activities of the church.

The figure represents an increase of 26 per cent over the last quadrennium.

Methodists Vote to Ban Racial Lines

News & Observer

Raleigh, N.C.

Thurs. 5-3-56

P. 1

MINNEAPOLIS, May 2 (AP)—The Methodist Church today condemned racial segregation "by any method or practice"—and laid down new laws to put the principle into action.

In a fervent display of unanimity, the big denomination's policy-making general conference swept through measures opening the door to full integration in the church.

The action brought delegates to their feet in a prolonged roar of applause.

"God has been with us," declared the Rev. C. Cooper Bell, of Lynchburg, Va. "He has worked a miracle."

The changes in the church constitution passed with only a few hands raised in opposition, eases procedures for all-Negro church units to move into the regular organizational framework.

Edwin L. Jones, of Charlotte, N.C., said he had come to the conference "determined not to budge," in modifying the segregated system, but he had undergone a change of mine that must have been "the work of God."

"When I met with people from other sections," he said, "something happened.

The action went beyond that recommended by the church's Council of Bishops, who called only for a four-year study of problems.

News & Observer

The new plan still must be ratified by two-thirds of the voting delegates of the church's 132 conferences throughout the world (102 of them in this country).

It is based on voluntary, regional control.

Raleigh N.C.

It permits individual Negro churches, or entire conferences of Negro churches, now in a separate jurisdiction, to transfer into regular "white" administrative units by a two-thirds vote of the regional bodies involved.

Thurs. 5-3-56

The Rev. Lance Webb, of Columbus, Ohio, said the plan clears the way for integration without "fiat or force."

"It represents neither forced segregation nor forced integration," he said.

The 9½-million-member church's segregated administrative structure originally was set up when Northern and Southern Methodists united in 1939, after a century of division.

In its general effect, it keeps Negro pastors and bishops in posts serving only Negro churches, and prevents their being assigned to jobs directly connected with white churches.

Fast Step.

Leonard D. Slutz, a Cincinnati attorney who presented the changes to the 766 delegates, said it provides for the "fastest and longest step" the church can now take toward wiping out racial barriers.

"It makes possible the voluntary integration of our church on all levels," he said.

The conference also overwhelmingly approved a resolution, urging that "discrimination or segregation by any method or practice, whether by conference structure or otherwise, be abolished with reasonable speed."

Unlike the constitutional measure, the resolution is not legally binding on Methodists, but is offered for their guidance.

It calls on all Methodists to "actively work" to end racially discriminatory practices in their churches and community life, and asks pastors to admit members to churches "without regard" to color or race.

The statement, shepherded through the conference by a committee headed by Atty. Charles Parlin, of Englewood, N.J., says:

"The teaching of our Lord is clear that all men are brothers... there must be no place in the Methodist Church for racial discrimination or enforced segregation."

METHODISTS VOTE FOR END TO BIAS

Times P. 27-C

New York

Policy Unit Approves the Integration of All-Negro Division of Church

Thurs. 5-3-56

By GEORGE DUGAN

Special to The New York Times.

MINNEAPOLIS, May 2—The quadrennial general conference of the Methodist Church overwhelmingly approved here today a statement of policy barring racial discrimination or "enforced segregation" within the church.

At the same time the 766 delegates set in motion constitutional changes designed to abolish the denomination's controversial all-Negro, non-geographic Central Jurisdiction.

The 360,000-member jurisdiction, established in 1939 when the Methodist Episcopal Church; the Methodist Episcopal Church South and the Methodist Protestant Church merged into one body, has been regarded by many churchgoers as un-Christian. Within recent years moves to abolish it have been growing in intensity.

Delegates and observers here hailed the church's two-pronged assault on discrimination as a historic step toward the complete integration of Methodism. Many had doubted that so much could be accomplished at the current quadrennial.

The conference—supreme lawmaking body of the church—recalled in its policy statement that both in 1952 and during its current session, the church's bishops declared:

"To discriminate against a person solely upon the basis of his race is both unfair and unchristian."

The statement added:

"There must be no place in the Methodist Church for racial discrimination or enforced segregation. Recognizing that we have not attained this goal, yet rejoicing in the progress made, we recommend that discrimination or segregation by any method or practice, whether by conference structure structure or otherwise, in the Methodist Church be abolished with reasonable speed."

Virginian Proposes Changes

It also called upon all Methodists to eliminate racial discrimination in their homes, their church agencies and their communities.

The changes that provide for the elimination of the Central Jurisdiction were brought to the floor of the conference in the form of an amendment to the church's constitution by the Rev. Dr. C. Cooper Bell of Lynchburg, Va., chairman of a special report committee.

They will require a two-thirds vote of all ministerial and lay members of the denomination's 132 annual conferences, or divisions, before becoming effective. There are nineteen conferences in the all-Negro division. The transfer is expected to take at least several years.

In Methodist structure, the annual conference is a geographical grouping of churches whose ministerial members and lay delegates (one from each church) meet each year. It is the basic body in the church and a distinct entity in its own right. An annual conference is part of an episcopal area administered by a bishop.

There were moments of drama in the presentation of the amendments and during the vigorous but well-ordered debate. When Dr. Bell brought in the constitutional proposals he told a hushed assemblage that "God was with us in our committee and He has worked a miracle."

"In that gathering," he said, "there was neither North nor South, East or West. We stood united as servants of God."

He then made the prediction that "we shall go away from here a united Methodist Church, stronger than ever before.'"

During debate on the policy statement, a Mississippi delegate asked whether its proposals were mandatory. Charles C. Parlin, a New York lawyer, who served as chairman of the committee on the state of the church, replied that the statement could only be regarded as a recommendation, not an order. He added:

"We are not a military organization."

After the constitutional changes were approved, the delegates stood and applauded. They then joined in singing the hymn, "Blest Be the Tie That Binds."

It is expected that a four-year study commission will be named to implement today's decisions.

Methodists Vote to End Segregation in Church

Star Thurs. 5-3-56

P. 4-A

Washington, D.C.

MINNEAPOLIS, May 3 (AP).—The world's largest protestant denomination, the Methodist Church, today begins closing ranks against racial segregation.

Delegates to the church's quadrennial General Conference set forth a three-pronged program yesterday condemning segregation, making integration possible in the church structure and studying new ways of bringing Negro and white members of the congregation more closely together.

The conference sped through action opening the door to full integration in the church, urging abolition of discrimination or segregation and setting up a commission to study ways of developing "greater inter-racial brotherhood."

Ratification Needed

The conference's first action was to amend the church constitution to pave the way for all-Negro church units to move into the regular organization framework.

The plan, which still must be ratified by two-thirds of the voting delegates in 132 conferences, permits individual Negro churches, or entire conferences of Negro churches, to transfer into regular white administrative units.

Such action would be on a voluntary basis and could be undertaken by two-thirds vote of the regional groups involved.

The jurisdictional action by the conferences was hailed as a "miracle" by the Rev. C. Cooper Bell of Lynchburg, Va.

Leonard D. Slutz, a Cincinnati attorney, who presented the program, called it the "fastest and longest step" the church can now take to wipe out racial barriers.

'Reasonable Speed' Urged

Abolition of discrimination or segregation "by any method or practice, whether by conference or otherwise" and with reasonable speed was called for by the delegates in a resolution.

Offered as guidance, but not as a legally binding measure, the resolution called on Methodists to "actively work" to end racially discriminatory practices in their churches and community life.

It asked pastors to admit members to their churches "without regard to color or race."

A number of Negroes stood in the midst of heavy applause to acclaim the measure aimed at eliminating barriers to their race.

One, the Rev. Robert S. Mosby of Austin, Tex., said, "Today, I am proud of my church."

D. C. Negro Hails Action

Another, a Negro attorney in Washington, Thurman Dobson, said the church "is on its way toward an integrated society." He called the move a "step in the right direction."

Coming as an aftermath to the resolution and constitutional amendment was the plan originally recommended by the Methodist Council of Bishops.

The delegates voted overwhelmingly in favor, and with little discussion, of a plan to set up a commission that will undertake a four-year study of racial problems.

Coming as a supplementary move, the program for a 70-member lay-clergy group will serve to bring the results of a thorough study of the church's jurisdictional system back to the 1960 conference.

The Rev. George Stanley Frazer of Montgomery, Ala., sought unsuccessfully to eliminate the preamble to the report recommending formation of the study commission.

The preamble, which came down from the Council of Bishops, said it is "our imperative duty to confess our failure to achieve God's will in Methodism" and asked for a Christian brotherhood free "from discrimination and segregation."

Methodists Convened

Time

May 14. 56

Chicago, Ill.

In cavernous Minneapolis Auditorium one day last week, the 766 delegates to the Quadrennial General Conference of the Methodist Church, representing more than 9,000,000 Methodists, stood up and applauded. Reason for their enthusiasm: the convention's solution of the most indigestible problem with which they had been faced. The problem: what to do about the Methodists' Central Jurisdiction, a nongeographical division which contains only Negroes, and thus represents a sort of segregation within the church. The solution: a constitutional amendment which will allow the Central Jurisdiction to be dissolved gradually. The conference also created a commission to study other ways of promoting greater interracial brotherhood within the church, and elected U.S. Assistant Secretary of Labor J. Ernest Wilkins, a Negro, as new president of the church's powerful Judicial Council, so-called "supreme court" of U.S. Methodism. Other conference actions:

¶ Adopted a report condemning discrimination as "unfair and un-Christian."

¶ Voted (389 to 297) to grant full rights of the clergy to women. Until now, women have been limited to Methodist ordination (there are currently some 350 women ministers); ministerial membership in annual conferences and assured appointments to churches have been denied them.

¶ Called for a return to prohibition and applied a rhetorical axe to the liquor trade: there is "a growing practice of permitting the sale of alcoholic beverages through drug and grocery stores, in a deliberate attempt to win the housewife as a customer"; liquor "impairs tenderness of conscience."

Methodists Vote To End Segregation

Weekly 7/1

New Orleans, La.

Sat. 5-12-56

By Daniel Lyman Ridout

Minneapolis, Minn. (ANP) — The General Conference of The Methodist Church meeting in its two-week quadrennial session at Municipal Auditorium here, came to its hour of decision Wednesday on the question of race and made a suddenly unexpected move to dissolve the controversial Central Jurisdiction **"with all possible reasonable speed."**

The Central Jurisdiction is the all-Negro unit of the denomination, in existence since 1939, when the three major Methodist bodies, the Methodist Episcopal Church, South and the Methodist Protestant Church united after a century of separation to form The Methodist Church.

The 19 Negro annual conferences of the denomination were placed in a separate jurisdiction which covers three fourths of the country. The white conferences are divided, contrariwise, in geographical divisions of the country — Northeastern, Southeastern, North Central, South Central, and Western.

When the conference opened last Wednesday, it seemed apparent that no move of significance would be taken toward elimination of the jurisdictional structure of the church. The bishops, in their quadrennial message, delivered on the opening night by Bishop Fred Corson of Philadelphia, re-affirmed the statement of the 1952 message, that "segregation has no place in The Methodist Church", but went little further than that.

All memorials—petitions for legislative action—calling for abolition of the Central Jurisdiction, or for retention of it, or for studying means to abolish it, were referred to the committee on conferences, which met several hours daily to chart a course of action to present to the conference. Progress was apparently slow, and it seemed that the committee would come up with what many delegates referred to as "pious pharases", but with no courageous or prophetic utterance.

A lively debate followed the presentation of the committee on the state of the church's report—the debate being clearly divided between North and South on the conference floor. While there was no bitterness, the southern delegates felt that the statement was too strong for them to absorb, the Northerners felt that it was too weak to submit to "a waiting world."

And then overnight a miracle happened. The conference committee came up with a proposal late yesterday afternoon that would call for a change in the constitution of the church permitting churches and conferences to be transferred from one jurisdiction to another on completion of certain legal requirements. Southern delegates accepted the proposal and the conference voted almost unanimously for the amendment.

The committee was headed by the Rev. C. C. Bell of Lynchburg, Va., who declared that he had no more idea of voting for anything suggestive of abolition of the Central Jurisdiction than he had of being transferred to the moon, but who contributed the change of his and his fellow Southerners' hearts to "the mysterious operation of the Holy Spirit."

9

Attorney Leonard D. Slutz of Cincinnati, spearheaded the committee that brought about the revolutionary attitude on the part of southern churchmen.

Negro leaders approved the measure solidly, but had some misgivings about its workability. Supporting the measure on the conference floor were Attorney Thurman Dodson of Washington; the Rev. Merrill Lindsey of Greenwood, Miss., and the Rev. Robert Mosby of Austin, Texas. All said that the leaders of the Central Jurisdiction were willing to "take their chances on the future" in the light of the conference's "magnificent stand."

The committee on conference approved during the week the proposed transfer of churches in the new Central Jurisdiction to the Northeastern and Western jurisdictions. The former includes the Mitchell Memorial Church in Hattisburg, Pa., from the Washington to the Central Pennsylvania Conference, and the churches in Colorado from the Lexington to the Colorado Conference. Additional proposals from the Western and North Central Jurisdictions are to be acted on later.

Bishop Jones'

Afro-American

Baltimore, Md.

MINNEAPOLIS, Minn. — The short, stocky figure of 84-year-old Bishop Robert E. Jones, of Waveland, Miss., was seldom seen at the sessions of the Methodist General Conference.

According to his associates, Bishop Jones, retired prelate of the Central Jurisdiction, was "not feeling well" and spent most of his time at the Curtis Hotel, where he was staying.

He and his wife left for their home on Friday, three days before the session ended.

Sat. 5-12-56

ONE OF THE oldest persons attending the conference, Bishop Jones was first elected delegate to the quadrennial meet in 1904 when he was only 28 years of age.

p. 19

This 1956 quadrennium session marked the 14th time he has attended.

A native of Greensboro, N.C., Bishop Jones was elected to his present post in 1920. Prior to this time, he was the editor of the Central Christian Advocate for 16 years.

He is the brother of the late David Dallas Jones, president of Bennett College — KYLE.

Ernest Wilkins Gets Church Council Post

Daily World. Wed. 5-9-56

Atlanta, Ga. P. 1

MINNEAPOLIS, Minn. — (NNPA) — J. Ernest Wilkins, Assistant Secretary of Labor, the highest position held by a colored person in the Eisenhower Administration, Saturday was elected head of the powerful Judicial Council of the Methodist Church.

He is the first colored person to hold this position in the long history of the Methodist Church.

LAST RESORT

The Judicial Council, comprised of nine members, is frequently called the supreme court of methodism. It is the court of last resort on rulings of bishops and lower church courts.

As president of the council, Mr. Wilkins becomes the ranking layman in the Methodist Church. He has been a member of the Council since 1948 and its secretary since 1953.

The 62-year-old Chicago lawyer was appointed vice chairman of President Eisenhower's Government Contracts Committee. Secretary of Labor James Mitchell, who also was a member of this committee, was so impressed with Mr. Wilkins' ability that he recommended Mr. Wilkins' appointment as Assistant Secretary of Labor in charge of international affairs. President Eisenhower nominated him for the post on March 12, 1954, and he was confirmed by the Senate without opposition.

Since Mr. Mitchell continued as the Labor Department representative on the Government Contracts Committee, Mr. Wilkins resigned but was appointed as a Government representative on the President's Committee on Government Employment Policy.

Long and hearty applause by the 766 delegates attending the church's Quadrennial General Conference greeted the announcement of Mr. Wilkins' election by his colleagues on the council.

Mr. Wilkins was born in Farmington, Mo., in 1894. He was graduated from the University of Illinois with special honors in mathematics. He is a member of the Kappa Alpha Psi Fraternity.

Methodists OK hold the line race resolution

News 7/1

B'ham, Ala.

Fri. 6-1-56

MONTGOMERY, Ala., June 1—(AP)—A resolution proposing to "hold the line" against racial desegregation of Methodist congregations was approved today by the Alabama Methodist Conference.

9

A substitute resolution for one introduced by the Rev. G. Stanley Frazer of Montgomery was approved by majority vote of the delegates.

THE RESOLUTION adopted by the conference was offered by Circuit Judge Ellis Moore of Centerville. It carried the names of 15 or more ministers and lay members of the conference.

It was amended on motion of the Rev. Robert L. Hagood of Atmore to add this paragraph:

BE IT FURTHER resolved that we urge our people to move forward in spirit of good will in an effort to lessen racial tension and to promote harmonious relationships among all people."

The conference will end today with the reading of ministerial appointments for the new church year.

INTEGRATION TO BEGIN FOR METHODIST CHURCH

World P.1 Fri. 5-4-56

B'ham, Ala.

Southerners Help Shape New Move To Halt Bias

MINNEAPOLIS — An applauded major program, which cleared the way for racial integration throughout the Methodist church was virtually swept through Wednesday by nearly a thousand delegates.

The plan, which was based on voluntary action by regional units, has been adopted by the lawmaking general conference of the church. There were only one or two votes in opposition.

As a further proof that the end of segregation was a welcome thing, it was warmly hailed by both Northern and Southern leaders as a historic step in Methodism.

RATIFIED ACTION

The segregation ending move had to be ratified by two thirds of the church's 102 conferences. Ratification actually sets up machinery allowing gradual and voluntary eliminaton of the church's all-Negro Central Jurisdiction.

The action was hailed by a Negro minister, the Rev. Robert S. Mosby, of Austin, Texas, who declared:

Today I'm proud of my church."

PRESENT SYSTEM

Under a present church administrative system, "Negro churches are grouped in the Central Jurisdiction, an overlapping division, while other churches are administered through regional jurisdictions based on geographical areas.

Under the present system, segregation worked like this. Pastors were assigned and shifted from pulpit to pulpit within these jurisdictions. This arrangement acted to keep Negro pastors from serving other than Negro churches.

NEW SYSTEM

The new system removes previous obstacles so that Negro churches and conferences can transfer to regular jurisdictions without difficulty.

The move was termed by Atty. Leonard D. Slutz, Cincinnati as the "longest and fastest" step possible to wipe out segregation in the administration of the church's structure.

Recommending, not binding—

News P. 9

Methodists pass resolution to eliminate segreaation

Wed. 5-2-56

BY GEORGE W. CORNELL

MINNEAPOLIS, May 2—Methodists today passed overwhelmingly a resolution urging elimination of the church's racially segregated administrative system "with reasonable speed."

B'ham, Ala.

The resoultion also called on Methodists across the country to "work actively" to stamp out discrimination in all walks of life, and asked pastors to admit members to churches "without regard" to color.

The action by the church's General Conference marked a major step against segregation in the 9½ million member church.

It was taken after a 20-minute discussion which centered mainly on the abolition—gradually—of the church's all-Negro jurisdiction.

THIS WAS the problem that stirred a prolonged heated debate yesterday. A revised statement on the matter was presented today by a committee headed by Atty. Charles Parlin of Englewood, N. J.

It said that the church's principles oppose all forms of racial discrimination or enforced segregation and urged:

"That discrimination or segregation by any method or practice, whether by conference structure or otherwise in the Methodist Church be abolished with reasonable speed." The Rev. W. Sproule Boyd of Johnstown, Pa., who had offered a similar statement on the matter yesterday which drew wide opposition, said he approved of the new version and felt it was "stronger and yet more acceptable."

HE SAID he had no desire to "offend the conscience" of anyone in the church. His proposal calling for disavowal of the administrative system "based on race rather than geography" had been assailed by some Southern delegates.

Parlin, in answer to a question from the floor, said the resolution, as such was not binding legislation but for the guidance of the church. "I would say it is a recommendation and not an order," he said. "We are not a military organization."

The conference, however, then began discussion of proposed legislation that would make it simpler for Negro churches and all-Negro conferences to leave the segregated jurisdictions and move into the regular geographical units.

THE RACIAL segregation issue erupted yesterday in a tumultuous session and brought delegates into today's meeting in a mood of high tension.

The Rev. Thomas O. Prewitt of Jackson, Miss., asked the question whether the resolution would be "mandatory on all ministers" to observe the principles it sets forth, and got the answer that it was only a recommendation to them.

Chicago Lawyer, J. Ernest Wilkins, Heads 9-Member Council of Legislators

Bystander Des Moines Iowa

Thurs 5-10-56

Minneapolis, Minn. — The Methodist Church May 5 conferred the highest honor that can come to a layman when Judicial Council elected the Hon. J. Ernest Wilkins, U. S., Assistant Secretary of Labor, president of the Judicial Council. Wilkins, who is the sole Negro member of the nine man council, became the first member of his race to receive this high honor. He is also the first Negro to hold cabinet rank in the United States government.

The election of Mr. Wilkins as head of the "Supreme Court" of the largest inter-racial Protestant denomination in the world is interpreted by some as a step in breaking down segregation and toward integration.

Was Secretary

Wilkins, a native of Missouri and a practicing attorney in Chicago before going to Washington in 1955, was secretary of the Judicial Council from 1953 until his elevation May 5.

The new president of the Council was graduated with Phi Beta Kappa honors taking his law at the University of Chicago. He has honorary doctorates from several universities.

Clarence M. Dannelly, superintendent of schools of Montgomery, Ala., was elected vice-president of the Council. Two other southerners, Judge Ivan Lee Holt, Jr., of St. Louis, Mo., and the Rev. Dr. R. F. Curl of San Antonio, Texas are members of the Council.

Law Making Body

The General Conference, which is composed of 766 delegates from the 140 annual conferences in the United States and overseas and is the lawmaking body of the denomination, adopted a proposed amendment that will permit the transfer of churches and conferences from the Central (Negro) Jurisdiction to another jurisdiction on the mutual agreement of both jurisdictions, thus breaking the pattern of "legal" segregation imposed by the Uniting Conference in 1939 that brought about the merger of three Methodist bodies. The discrimination against women was abolished on Friday when the General Conference voted to give full clergy rights to women.

Mr. Wilkins has visited in Des Moines on several occasions; and has attended the Roosevelt Club picnic as guest of the A. A. Alexanders.

J. ERNEST WILKINS

9 1956

METHODIST

Methodist Women Seek Equal Church Rights

Post & Times Herald Tues. 4-24-56 P.12

By Kenneth Dole
Staff Reporter

Washington D.C.

MINNEAPOLIS, April 23 Methodist women arrived here in increasing numbers today to engage in their greatest fight for equal rights.

They want to vote in annual conferences, and want to be ordained as ministers in "full connection."

More than 2500 memorials, or petitions, arguing for these rights have been received by the General Conference of the Church, which opens its quadrennial convention here Wednesday.

Leading the assault on masculine privilege are two women prominent in Methodist, the Rev. Dr. Georgia Harkness, noted theologian, and the Rev. Dr Dorothy McConnell, co-editor of the "World Outlook," Methodist Missionary Journal, and daughter of the Rev. Francis J. McConnell, late bishop of the New York area of the Methodist Church.

Congregations generally don't want a woman minister, Methodist leaders have contended.

If a woman preacher should obtain "full connection" the Bishop, accordin gto the Methodist Constitution, would be obliged to appoint her to a church. In their present status as supply preachers, women may or may not receive a charge. On Methodist preacher in a hundred, on the average, is a woman.

In the last three quadrennial conventions of the church, equal rights for women were proposed in a minority report, and overwhelmingly defeated.

Most of the ministers questioned here believe the proposal will fail.

Methodists Get Two Proposals For Ending Church Segregation

Daily World P.1
Fri 4-27-56
Atlanta, Ga.

MINNEAPOLIS — (INS) — A Negro attorney and an Evanston, Ill., pastor presented alternate proposals Thursday aimed at ending segregation in the Methodist Church.

The proposals by Thurman L Dodson. Washington, D. C., former president of the National Bar Association, a Negro lawyers' group, and Dr. Harold A. Bosley of the First Methodist Church of Evanston were made at a meeting of the Methodist General Conference in Minneapolis.

Dodson's resolution asked the delegates "to abolish all forms of segregation so far as this conference can do." His proposal added:

"They then can institute such constitutional changes as may be required so the General Conference of 1960 can consummate the complete integration of the Methodist Church."

Dodson's resolution included a request for a "commission on integration" that would carry on this plan during the four-year interval.

It said:

"With the world deadlocked between the enlightened forces of democracy, with its accent on dignity of the human personality, and atheistic communism, great religious bodies like the Methodist Church should translate these conceptions into unequivocal language."

Dodson asked the conference to state its support of the U. S. Supreme Court decision against segregation "wholeheartedly and without reserve."

He urged Methodist church members to "join no movement or force in their local community which seeks to undermine or subvert" the Court's ruling.

Dodson asked members to "condemn all violence, manifesto, Citizens' Councils or any other devices which tend to continue the sin of segregation."

Both his and Bosley's resolutions were referred for committee study.

Bosley's proposal asked that a study commission review the denomination's jurisdictional structure and report its finding to the next General Conference in 1960.

The present Methodist system groups Negro congregations into an administrative unit distinct from the geographic area in which they are located.

Bosley's resolution was similar to the Council of Bishops' recommendation for a four-year study of the problem.

Negro Methodists Rap Segregation

Constitution
Tues. 2-14-56
P.26
Atlanta Ga.

Representatives of the Central (Negro) Jurisdiction of the Methodist Church from four states voted at a recent meeting in Atlanta to ask the denomination's General Conference to condemn segregation in the church in any form as un-Christian and undemocratic.

The 32 delegates from Georgia, Alabama, Florida and South Carolina also voted to request the Jurisdictional Conference, at its next session in New Orleans, to return Bishop J. W. E. Bowen to Atlanta as resident bishop.

At General Conference—

Methodist leaders divided on segregation 'hot potato'

News P.29
B'ham, Ala. Thurs. 4-26-56

MINNEAPOLIS, April 26—(AP)—Conflicting proposals for dealing with the Methodist Church's segregated administrative structure were introduced today but quickly sent to committees.

It was the first action on the floor of the church's quadrennial general conference concerning the tension-packed issue.

Chester Smith, a delegate from Peekskill, N. Y., called for outright abolition of the church's all-Negro "central jurisdiction," declaring it was "an outrage" to continue the segregated setup.

He said it would be better for the church to split again—North and South—than to continue the system.

THURMAN DODSON, a Washington, D. C., Negro lawyer, also urged revision of the church framework, which links its congregations in geographical units—except for the special subdivision for Negro churches.

Opposing any immediate change, Dr. Harold Bosley of Evanston, Ill., offered a measure calling for setting up a 74-man commission to study the problem, and report back in four years.

A similar plan was proposed by Stanley Frazer, of Montgomery, Ala.

All these were referred to committees, for later consideration by the two-week conference, top law-making body of the church.

Action also was delayed on a resolution by C. Anderson Davis, of B field, W. V., for steps to bar al discrimination in the running of the Methodist publishing house.

The big publishing institution has plants in Chicago, Washington, New York and Cincinnati. Davis said failure to give Negroes an equal place in the work was "unchristian, immoral and inhuman."

As the opening salvos on the subject came, the policy-making delegates had two words to ponder—"principles" and "practicality."

These were the dual aspects of a plea that the church "move in sure but calculated steps" to get rid of racial segregation.

An underlying question, couched in a weighty opinion by the church's Council of Bishops, was how soon — and by what means—the job could be done without shattering repercussions.

The matter was up to the 766 delegates at the law-making General Conference, which charts the future of America's biggest Protestant Church for four years ahead.

THE BISHOPS, in their key 23,000-word message last night declared that "these evils" of racial discrimination and segregation must be driven out of the church.

But they said the way to do it is by following an old Methodist tradition to "establish principles by a practical consideration of what could be done."

They advocated — as a first, major step—the setting up of a study commission on the problem, to bring back recommendations to the next conference in 1960.

If done, this would mean dropping, for the moment, proposals for merging the church's all-Negro subdivision with regular regional jurisdictions.

The separate administrative unit was a feature of the church's reunion — North and South — in 1939.

More advance preparations are needed on the matter, the bishops suggested, to find means to "preserve the good" — united church strength—"while eliminating the bad"—segregation.

THE LENGTHY "Episcopal address," delivered for the 75 bishops by Bishop Fred Pierce Corson of Philadelphia, ranged widely over the church's progress and needs.

On the bright side, it saw improvements in "the quality of living within the home" in America.

"In spite of the coarsening effect of many mass media upon child life and of the threat of secularism to the solidarity of the home, men and women are increasingly devoted to family living.

But the statement said divorce and desertion still were blighting too many families.

ON SPECIFIC conduct, the bishops struck hard at smoking and drinking and legalized gambling.

Integration Action Asked By Negro Methodists

Post & Times Herald P. 17
Thurs. 4-26-56
Washington, D.C.

Convention Group Plans to Resist Further Delays On Desegregation

By Kenneth Dole
Staff Reporter

MINNEAPOLIS, April 25 Negro delegates to the quadrennial convention of the Methodist Church served notice today that they will resist further delay in desegreating the Methodist Church.

They unanimously decided to name a strategy committee to prevent immediate acceptance of a plan for a "study commission." A resolution to set up a commission to study the Methodist jurisdictional system will be presented to the convention Thursday.

Bishop Fred P. Corson suggested such a commission in his "Episcoual address" tonight. The address, reflecting the views of the 75 bishops in the church, highlighted the first day's program of the convention.

A principal issue facing the delegates, is what to do with the Central Jurisdiction of the church. Advocates of racial integration in Methodism hope that jurisdiction, composed of Negro churches, will be done away with. Most Southern Methodists want it continued. The jurisdiction came into being in 1939, when the three leading Methodist bodies united to form the Methodist Church.

The Rev. Dr. Harold A. Bosley, of the First Methodist Church, Evanston, is presenting the resolution for the study commission. He feels such a commission, which would be instructed to bring in recommendations at the next quadrennial convention, would be a practical step toward desegregation.

Negro speakers at a rump session, held in the basement of a nerby church, felt differently. "We should let the general conference understand," said the Rev. R. S. Mosby, delegate from west Texas, "that we are not being kidded by a commission that keeps us at the status quo. We should make it plain that we are against the establishment of a commission to study the central jurisdiction."

The Rev. Charles Carrington, of Jamaica, New York, said "What we need is not a study commission but a commission to bring about integration."

At a press conference, Dr. Bosley said if the central jurisdiction were disbanded, "one wonders how many Negro leaders would have comparable positions of responsibility, for example, in the southeast jurisdiction."

Methodists Vote for Gradual End To Segregation in Compromise Plan

Herald Miami, Fla. Thurs. 5-3-56

P. 20-A

MINNEAPOLIS —(AP)— Methodists Wednesday passed overwhelmingly a resolution urging elimination of the church's racially segregated administrative system "with reasonable speed."

The resolution also called on Methodists across the country to "work actively" to stamp out discrimination in all walks of life, and asked pastors to admit members to churches "without regard" to color.

The action by the church's General Conference marked a major step against segregation in the 9½ million member church. It was taken after a 20-minute discussion which centered mainly on the abolition—gradually—of the church's all-Negro jurisdiction.

This was the problem that stirred a prolonged heated debate Tuesday. A revised statement on the matter was presented Wednesday by a committee headed by attorney Charles Parlin, Englewood, N.J.

It said that the church's principles oppose all forms of racial discrimination or enforced segregation and urged:

"That discrimination or segregation by any method of practice, whether by conference structure or otherwise in the Methodist Church be abolished with reasonable speed."

The Rev. W. Sproule Boyd, Johnstown, Pa., who had offered a similar statement on the matter Tuesday which drew wide opposition, said he approved of the new version and felt it was "stronger and yet more acceptable."

He said he had no desire to "offend the conscience" of anyone in the church. His proposal calling for disavowal of the administrative system "based on race rather than geography" had been assailed by some Southern delegates.

Parlin, in answer to a question from the floor, said that the resolution, as such was not binding legislation but for the guidance of the church. "I would say it is a recommendation and not an order," he said. "We are not a military organization."

The conference, however, then began discussion of proposed legislation that would make it simpler for Negro churches and all-Negro conferences to leave the segregated jurisdictions and move into the regular geographical units.

The Rev. Thomas O. Prewitt, Jackson, Miss., asked the question whether the resolution would be "mandatory on all ministers" to observe the principles it sets forth, and got the answer that, it was only a recommendation to them.

NEGRO A SUCCESS AT WHITE CHURCH

Times Mon. 5-7-56

Old Mystic Methodist Has Tripled Its Attendance Under His Pastorate

New York, N.Y. P. 36-C

By RICHARD H. PARKE

Special to The New York Times.

OLD MYSTIC, Conn., May 6—**An** experiment in Methodist Church race relations has borne happy results.

The nation's only Negro minister of an all-white Methodist congregation completed today his seventh month in the pulpit of the Old Mystic Methodist Church.

When the Rev. Simon P. Montgomery preached his first sermon here Oct. 2 the worn pews in the century-old clapboard church held only a handfull of worshipers. Moreover, it was shabby. The paint was peeling and the flooring rickety. Tall weeds grew in the driveway.

This morning Mr. Montgomery, a native of Pineville, S. C., faced a full congregation. Attendance has tripled since that October day. The church is being repainted, a new ceiling is almost in place and the floorboards are now as firm as the 33-year-old minister's handclasp of welcome.

Cars Jam Parking Lot

Has it all been a success? Fuller Potter, a trustee, waves his hand at the cars jamming the tiny parking area outside.

"Take a look at our parking problem and you will see the answer," he says.

Other members of the congregation are equally enthusiastic.

As for himself, Mr. Montgomery believes the progress has been "miraculous." He thinks as well, that the pattern set in Old Mystic augurs well for the success of the plans, announced last week, to end racial discrimination within Methodism. The church's Quadrennial General Conference in Minneapolis set in motion a program to abolish the demonimation's controversial all-Negro, non-geographic Central Jurisdiction.

Mr. Montgomery has been welcomed wholeheartedly by the community, according to his parishioners. As a matter of fact, his appointment had no opposition from the start even though it marked the first time in Methodist annals that a Negro had been chosen to head an all-white congregation. The board of trustees heard him preach twice, then chose him.

The church is in need of funds to complete the rehabilitation program. But it has plenty of willing hands. Members of the congregation are pitching in after workhours. For example, Stephen Wayland and Don Burn, who are stationed at a near-by naval base, are assembling the new pre-fabricated ceiling. Two residents of a trailer camp are doing odd carpentry jobs. Mr. Potter shored up the weakened flooring. The women members are busy fixing up the parsonage.

Clark A. Barnes, who is chairman of the trustee board, said much of the success of the new minister was the result of this "wonderful support."

"I've been coming to this church for forty years," Mr. Barnes recalled, "but I've never known it to be going so well as now." Laurence Williams, a fifty-year-member, said flatly:

"Our new minister accomplished more in the time he's been here than any other man."

Mr. Montgomery reported to the congregation last month that, in addition to the increase in the Sunday attendance, the congregation's active adult membership had risen by 65 per cent, from forty to seventy. The minister has been teaching part-time in near-by Norwich but now is to take over the pastorate here on a full-time basis.

Foreign delegates are feted

Afro-American Sat. 5-12-56

Baltimore, Md.

MINNEAPOLIS, Minn. — Malayan and African delegates were feted at a luncheon Thursday by Bishops Edgar A. Love and Matthews W. Clair and their wives at the Curtis Hotel.

The menu consisted of the typical American dishes: fried chicken, french fried potatoes, succotash, lettuce salad, coffee, rolls and ice cream with raspberry sauce.

P. 19

Mrs. Keat Theang Tan, of Ipoh, Malaya, was the only guest to appear in her native costume — the ankle-length, sarong-type dress of gray and white floral print cotton. The Tans have five children who are studying in this country.

Other guests wore American business suits and dresses.

* * *

THE MALAYAN delegation extended an open invitation to Bishop and Mrs. Clair who are expecting to go abroad later this summer.

Bishop and Mrs. Love, who were feted at a dinner at the Dyckman Hotel, Wednesday, by the Baltimore Area delegation of the Central Jurisdiction, were guests in Malaya during their 1954 world tour.

During the luncheon, the foreign guests showed photographs of thheir families.

* * *

AMONG THOSE present were: Diamond R. Daniel, teacher; Mr. and Mrs. Tan and the Rev. F. Athimuthu, all of Ipoh, Malaya; the Rev. John Chu, Penang, Malaya; Bishop and Mrs. R. L. Archer, Signapore;

Also the Rev. Julius Miguel-Malauge and Mr. and Mrs. Edgar Cooper, all of Angola, West Africa; Mr. and Mrs. Osacr L. Simpson, of Chicago; the Rev. Daniel Ridout and Miss Shirley Kyle, both of Baltimore.

Races and Methodists

Newsweek Mon. 5-7-56

P. 105

Dayton, Ohio

Based on the relative number of petitions before the current General Conference of the Methodist Church, it appeared that some churchgoers were more anxious to get women firmly installed in the pulpits than they were to deal with the segregation problem and other pressing church issues. When 766 delegates gathered in Minneapolis last week for the opening of the two-week quadrennial session, 1,783 petitions (out of a record 4,000) had arrived asking equal rights for women preachers.

So far, only 350 of the church's 26,649 ministers are women. Although they are qualified to administer baptism and the Lord's Supper, these women, ordained as lay preachers, cannot among other things share in ministerial pension plans.

On the racial question, a long-standing item of church controversy, about 150 petitions had been filed. A pretty warm debate was expected, however. The principal issue was the future of the denomination's "segregated" Central Jurisdiction, comprising 360,000 Negro members. The creation of this body was a major condition in the union of Northern and Southern Methodists in 1939.

Opinion on whether to abolish or only to change the status of the Central Jurisdiction, which overlaps the geographical divisions of the church, was split generally along geographical lines. Some Negro leaders opposed abolition on the ground that they might lose opportunities to serve on the general agencies of the church. Newsweek

Among other matters on the agenda at Minneapolis:

P. 106

▶Union of the Methodists (membership, 9,313,278) with the Protestant Episcopal Church (membership, 3,013,570). Delegates will hear an important progress report incorporating a new plan for intercommunion services.

▶A proposed Quadrennial Program. Covering the period 1956-60, it asks for (1) $37 million to aid 116 church-related colleges and universities in teaching Christian ideals as the answer to the challenge of secularism and Communism, (2) authorization for two new seminaries and a campaign to overcome the shortage of ministers, and (3) $1 million to establish a Protestant training center for students in foreign service at American University, Washington, D.C.

In its least controversial mood, the conference planned to celebrate the centennial of Methodism in Minnesota, and to mark the installation of Bishop W. Earl Ledden of Syracuse, N.Y., as president of the Council of Bishops, succeeding Bishop Clare Purcell of Birmingham, Ala.

9 1956

METHODIST

Methodists End Central District

Defender Sat. 5-12-56

Chicago, Ill. P. 1

MINNEAPOLIS, — (INS) — The Methodist Church has taken a big step toward ending all racial discrimination in its churches.

9

At the general conference in Minneapolis last week delegates voted overwhelmingly to abolish the all-Negro central jurisdiction of the church.

It also adopted a general policy resolution urging elimination of segregation within the church and called on all pastors to admit members without regard to race or color.

The central jurisdiction embraces Negro congregations throughout the nation, in contrast with the five geographic jurisdiction in which white congregations are grouped.

The action of the conference is not considered an order but rather a recommendation from the general conference to the more than 100 Methodist conferences.

However, its stand on the racial issue in the church is expected to lead to the abolition of the central jurisdiction and make possible the eventual transfer of all Negro congregations into the regular geographic jurisdiction of the church.

The vote, in effect, rejected a recommendation by the council of Bishops that a four-year study commission act gradually in the general direction of integration.

In Amplification . . .

Methodists Give Negroes Chance For Long-Distance 'Desegregation'

Courier-Journal Wed. 5-23-56

Louisville, Ky.

P. 9

9

IT APPEARS now that there was more to the "desegregation" action of the General Conference of The Methodist Church than at first met the eye.

Some time ago, I wrote a story on this page to the effect that what the world governing body of the church did was to enact a compromise which left integration of Negroes and whites in The Methodist Church up to the various geographical sections. The story also said it was very doubtful that the Southeastern Jurisdiction of The Methodist Church would agree to much, if any, integration anytime soon..

Chairman Writes

Since then I have received a letter from Leonard D. Slutz, Cincinnati attorney who was chairman of the subcommittee that wrote the amendment to the church constitution which the Methodists adopted at Minneapolis. It was not a letter taking exception to The Courier-Journal story, but rather designed to amplify it—to bring out something which had not been published before, at least in this region.

It seems there is an opening which may permit Negro conferences of The Methodist Church in the South and elsewhere to become officially integrated—but at the same time to remain actually segregated. (Mr. Slutz did not say that the Negro conferences would in reality remain segregated; but that can be demonstrated.)

"The first part of the amendment," Mr. Slutz wrote, "does provide that a (Negro) church may transfer to another (white) conference in which it is geographically located. The emphasized words ("in which it is geographically located") were not in the original draft and were added as a compromise.

'No Restriction . . .'

"The second part of the amendment, however, provides that a conference may transfer to another jurisdiction. There is no restriction that the conference must be situated in whole or in part in the jurisdiction to which the transfer is made.

"That means that a conference in Georgia or Florida, or all the conferences of the Central (Negro) Jurisdiction can transfer to the North Central or the Northeastern (Jurisdiction), or some to each. Such transfer requires approval only in the Northeast or North Central and in the Central Jurisdiction. I am confident that either the Northeast or North Central would approve."

Now, what does all this mean?

Actually Integrated?

Suppose a Negro conference from, say, Alabama, applies for membership in the Northeastern Jurisdiction. Suppose the Central Jurisdiction gives approval by the necessary two-thirds majority, and the Northeastern Jurisdiction also approves the transfer by the required two-thirds majority. Will the transferred conference actually be integrated?

Yes, in one way. No, in the basic sense.

It will send delegates to meetings of the Northeastern Jurisdiction delegates with voting powers equal to those of any white delegate. But they will be voting on Methodist affairs largely pertinent to churches in the Northeastern part of the United States, hundreds of miles from their home churches. In Alabama, their churches will be just as much segregated as ever.

Mr. Slutz in his letter did not comment directly upon this situation. But he wrote:

"I am not sure that the Central Jurisdiction conferences would all desire to make the transfer (to distant jurisdictions), for I know that many of their leaders feel that ultimately they should be part of the Southeastern (Jurisdiction, where 14 of the 19 Negro conferences are located), have hopes that that can be done within the reasonable future though not now, and fear that transfer of all conferences to Northern jurisdiction might in the long run delay the ultimate best solution."

'Did What We Could'

In conclusion, Mr. Slutz wrote:

"In Minneapolis we did not at one stroke completely eliminate the problem of segregation within the church any more than the Supreme Court decision ended the problem with respect to public schools. I do sincerely believe, however, that we did as much as was then possible and far more than anyone familiar with all the ramifications of the situation had dared hope for. We did what we could in Minneapolis. Now we must do what we can back home."

Minister hails Methodist 'voluntary' racial action

News B'ham. Ala.

P. 1

Thurs. 5-10-56

BY FRED TAYLOR, News staff writer

An Alabama church leader today hailed action of the Methodist General Conference at Minneapolis in adopting a "voluntary open-door policy" in race relations providing for states' rights.

9

Dr. J. H. Chitwood, pastor of First Methodist Church at Tuscaloosa and formerly superintendent of churches in the Birmingham District, who was chairman of the North Alabama delegation to the two-week session of the General Conference, declared:

"We have done what the South really wants in the Methodist Church."

Dr. Chitwood, who returned yesterday from the Minneapolis meeting, pointed out that the General Conference is the highest legislative body in the Methodist Church. Its actions at Minneapolis become law of the church for the next four years, he said.

DR. CHITWOOD, who also served 10 years as pastor of McCoy Memorial Methodist Church, told this reporter:

"The General Conference of the Methodist Church has passed what church leaders call the voluntary open-door policy in race relations.

"A church of Negro members may transfer into an annual conference of white churches, or vice versa, under the following conditions:

"Two-thirds of the members of each church involved must vote for such a move, and two-thirds of the churches within the anual conference affected must vote to allow such a move.

"This puts the decision at the place of the problem. It is the policy of self-determination. In political parlance, it might be called states' rights.

News

"The General Conference has now made it possible for the local community to make its own decision in racial matters.

"In practical application, it is the golden rule.

B2

"We are willing for other sections of the country to make their decisions in this matter, and we now have the privilege and responsibility of making our own.

Thurs. 5-10-56

The delegation headed by Dr. Chitwood was made up of six pastors and six laymen from the Methodist North Alabama Conference.

Dr. Paul Mathesont, superintendent of Methodist churches in the Troy District, headed a South Alabama delegation of four pastors and four laymen representing the Alabama Conference, which embraces all of South Alabama and part of Northwest Florida.

19

AP Wirephoto

The Rev. George Davis, pastor of the Mitchell Methodist Church of Harrisburg, and his wife wear wide smiles following his admission into the Central Pennsylvania Methodist Conference at Altoona. He is the first Negro pastor to be admitted.

Methodist Segregation Loses in Virginia Church

Evening Star B2-B
Washington, D.C.
Mon. 6-4-56

APPOMATTOX, Va., June 4 (AP).—An attempt to spawn a Southern separation movement in the National Methodist Union collapsed here yesterday when the congregation of Memorial Methodist Church walked out on the proposal.

State Senator Charles T. Moses, a leading Methodist layman, offered a resolution appealing for secession to preserve segregation in Methodist churches in the South.

The resolution was strongly opposed by the pastor, The Rev. Lee H. Richcreek, and failed for lack of a second.

Senator Moses sought adoption of the resolution in the hope it might serve as the beginning of a drive to establish a new Southern Division of Methodism. If the resolution had been accepted, he intended to place it before next week's State Methodist Convention in Harrisonburg.

Uncertain About Convention

Senator Moses was uncertain whether he would go before the convention on his own and seek support for the proposal, which would face a tough fight.

The Appomattox attorney proposed the resolution after saying the National Conference, meeting last month in Minneapolis, had paved the way for integration in Methodist churches. The conference approved a proposal for the integration of Negro administrative units with regular groups where two-thirds approval vote of each gives the go-ahead. This would not mean integration of Negro and white churches.

Senator Moses and Mr. Richcreek clashed sharply when the resolution was offered at a special meeting following the Sunday morning service.

Mr. Richcreek said he understood Senator Moses' position but was compelled by church regulations to rule him out of order.

Terms Plan Democratic

"I may be going against the rules of the church," said Senator Moses, "but what I am doing is right according to the rules of democracy."

Mr. Richcreek said it would be foolish to take any action which might affect the 9-million membership of the united church.

Senator Moses was not surprised at the failure of his attempt and said he knew there was strong opposition to it. "They've been telephoning all over town all week long lining up opposition," he said.

When there was no second for the resolution, C. W. Smith, chairman of the Board of Stewards, moved for adjournment. There were two quick seconds to this motion and the congregation filed out.

Despite their exchange, Mr. Richcreek said he still loved Senator Moses "like a brother."

"And I love you, too, Reverend," shot back Senator Moses, "but I'm going to fight you and the laws of the church when they contradict the laws of democracy."

Methodist Set Date For Central Jurisdiction Conference

Advocate P.1
Jackson, Miss.
Sat. 6-9-56

Bishop Willis J. King of the New Orleans Area of the Methodist Church announced the date of the Central Jurisdictional Conference to be held here in New Orleans. The meeting is set for the Dillard University campus, June 12 through 17. Bishop King said that there would be 128 delegates in attendance plus a large number of special guests and visitors expected.

The importance of this meeting which occurs every four years lies in the election of a new Bishop. There will also be the re-organization of the administrative officers of the conference for the next four years. The last meeting was held in Philadelphia, Pennsylvania in 1952.

The first public meeting is to be held on June 12 at 8 p. m. in the Lawless Memorial Chapel. This will be a welcome program which will include speakers such as Mayor deLesseps S. Morrison and other special speakers. At this time the 100 voice choir selected from the Methodist Churches of New Orleans will sing under the direction of Dr. J. DeKoven Killingsworth, Professor of Music at Clark College, Atlanta, Georgia.

Business sessions will be held beginning Tuesday morning and lasting throughout Saturday afternoon.

The highlight of the conference will be the reading of the Episcopal Address by Bishop King for the Council of Bishops on Thursday morning at 10:45. This message will set the tone for the conference activities in the future.

Each afternoon at 4 p. m. "An Hour of Evangelism" will be conducted in Cross Hall by the Reverend Dr. J. W. Golden of the General Board of Evangelism, Nashville, Tennessee. The theme of the hour is "Evangelism For Our Time". The preachers for the services will be Bishops Matthew W. Claire of St. Louis, Missouri; J. W. E. Bowen of Atlanta, Georgia; and Alexander P. Shaw of the New Orleans Area, Administering the Texas Conferences.

Other Bishops participating in the conference are Edgar A. Love of Baltimore, Maryland; Robert E. Jones of Waveland, Mississippi and Edward W. Kelly of Detroit, Michigan.

The conference is sponsoring a voice recital by soprano Leontyne Price as the crowning point of entertainment for the delegates and visitors on Friday evening, June 15, at 8:00. Miss Price is noted for her splendid voice and exceptional ability and has been called by critics "A Star In The Rare Vocal Arts." She has appeared on the concert stage and radio and television.

There is also planned a tour of the City of New Orleans and to Gulfside Assembly at Waveland, Mississippi ,an institution of the Methodist Church on Saturday, June 16.

The conference will close on Sunday afternoon following a consecration service which begins at 3:00. At this time the newly elected Bishop will be consecrated in the full ceremony of the Church.

White Deaconess Of Negro Church Gets Appointment

Globe P.1
Fri. 6-8-56
Nashville, Tenn.

RALEIGH, N. C.—(

Bishop J. W. Bowen of the Methodist Church, and one of the few colored men holding this high position, was to preside at the Investure services of Negro Methodists the first Sunday in June, when a unique "departure from Southern customs" was to take place.

Miss Winfred Wrisley, white teacher in Ashville, N. C., and a member of colored Berry Temple Methodist Church in Ashville, was scheduled to be consecrated and licensed as the first white deacon-ess of the Negro Methodist Conference of North Carolina.

9 1956

METHODIST

Bishop Moore's Text on Race Issues

Constitution

ATHENS, Ga., June 21—Here is the full text of Bishop Arthur J. Moore's address to the North Georgia Methodist Conference:

Thu. 6-22-56

The Plan of Union, whereby three different branches of the Methodist church were brought together in 1939 was the result of nearly a half-century of searching for a form of church government which would enable the three communions to live and work together, but which would also preserve the methods and traditions which characterized the merging groups.

Atlanta, Ga.

P. 12

The jurisdictional system was devised to prevent the centralization of power and to preserve and promote the methods and traditions which have proven so effective in the merging churches. The jurisdictional plan has been in operation for 17 years and it has resulted in an enlarged fellowship and increased efficiency, but at the same time has prevented level and monotonous uniformity.

* * *

THE ACTION of the recent General Conference has created widespread interest on many matters and especially upon those which affect changes in the structure of the church as it relates to race. It seems well that I attempt to describe what the conference actually did.

The General Conference of the Methodist Church is composed of delegates from every section of these United States and from many nations around the world. In such a gathering one sees reflected the same differences of opinion that are evident in all national or world-wide assemblies which seek to deal with the perplexing problems currently placed before the world for solution.

* * *

THERE WAS, therefore, much discussion at Minneapolis concerning the position of the Methodist church upon race. Before mentioning the specific actions, let me state that the right of "regional opinion" or "voluntary action" was preserved. No change in the organization of the Methodist church involving race can be consummated without the consent and approval of the churches and annual conferences involved. The actions taken were not mandatory and there is to be no coercion.

There were three significant actions involving race adopted by the general conference.

* * *

FIRST: A resolution was adopted urging the abolition of discrimination on account of race and calling for "greater interracial brotherhood." This was only a resolution and therefore not a part of our Methodist discipline. It sets forth what the majority of the delegates thought to be the ideal position, but is offered only for guidance and is not therefore a legally binding measure.

* * *

SECOND: The general conference, by appropriate action, transmitted to the annual conferences of the entire church, for their approval or disapproval, a constitutional amendment. When at a high moment in the session of the conference the amendment came to a vote, there were only two hands lifted in opposition. Such unanimity, in an area where there is a large diversity of opinion, is a rare achievement in Christian understanding. This amendment has not yet reached me in the form in which it is to be presented to the annual conference for acceptance or rejection. It will be presented to the Georgia conferences in 1957.

* * *

THE AMENDMENT, if and when adopted, provides a way by which an annual conference may be transferred from one jurisdiction to another jurisdiction. Three steps are necessary:

* * *

(1) **AN ANNUAL** conference must by two-thirds vote request a transfer;

* * *

(2) **THE MEMBERS** of the annual conferences of the jurisdiction to which it belongs must by two-thirds vote agree to release it;

* * *

(3) **THE MEMBERS** of all the annual conferences of the jurisdiction to which it requests to be transferred must by two-thirds vote agree to receive it.

The amendment simply opens a door for those who want it by which the transfer of annual conferences may be made, but forces no church or conference to go through it. It compels no annual conference or jurisdiction to act against its will. We who believe in local and regional self-determination, regard the proposed amendment as an agreement that will bind the whole church in brotherly understanding, without imposing on any church or annual conference that which it does not desire.

This amendment allows the church in different sections of the nation to work out the question of race in the manner best suited to that particular section. Certainly, we have enough of the spirit of democracy to allow decisions to be made by a two-thirds vote of the people involved.

* * *

THIRD: A church-wide commission, composed of 70 equally divided between ministers and laymen, was appointed and charged with the responsibility of studying the philosophy and effectiveness of the entire jurisdictional system. The work of this commission will continue for the next four years and its final report will be made to the general conference when next it meets in 1960. Some of the outstanding leaders of the church in the South are serving on this commission, and they will actively participate in all of its discussions and help to formulate its findings.

* * *

LET IT BE carefully noted that these several actions make it possible for the Methodist Church to adopt practices which the people in any section sincerely believe to be best for the church of that section; while at the same time, people elsewhere have the right to choose another course, which in their prayerful judgment they deem best.

This article should not close without an additional word addressed to all those who sincerely want to practice the Golden Rule. In the confusion of the present hour, we are tempted to insist upon our rights and to forget our duties. The Christian spirit alone can provide the guidance we need.

* * *

WE OF THE SOUTH have long subscribed to the "separate but equal principle," but no sincere Christian will deny that there are wrongs which need to be righted. These problems can be solved only when both races approach them in an atmosphere of good will, cooperation and patience. We must not fall into an attitude of inaction and indifference.

For good or ill, the white and Negro races are to live side by side in our Southland. Distrust and rivalry will disrupt; respect and cooperation will heal. Christ taught us that we help ourselves by helping others. If we are to build a safe, friendly world, we must have faith in God and a genuine confidence in the healing forces of friendship and helpfulness.

It was the inspired St. Paul who said: "The fruit of the spirit is love, joy, peace, long suffering, goodness, trustfulness, meekness, self-control; against such there is no law."

Let us resolve that in all our dealings with each other, we live by these principles.

METHODISTS SPLIT ON RACIAL POLICY

Times P. 25-C

Proposed Anti-Segregation Stand Fought as Too Weak —Issue Up Again Today

Wed. 5-2-56

By GEORGE DUGAN

Special to The New York Times.

New York, N.Y.

MINNEAPOLIS, May 1—The most controversial issue at the Quadrennial General Conference of the Methodist Church, racial segregation, remained unsettled today. After eighty minutes of debate and parliamentary confusion it was put over for further consideration tomorrow.

Discussion began when a committee report, "the Methodist Church and Race," came before the 766 delegates.

The report declared that there could be no room for racial discrimination or "enforced segregation" within Methodism. It added that there were broad areas of life in which segregation was out of harmony with Christian teaching.

For many delegates this was not enough. An amendment was introduced by the Rev. Dr. W. Sproule Boyd of Johnstown, Pa., urging the specific condemnation of the church's all-Negro, nongeographic Central Jurisdiction.

Conference Docket Cited

Dr. Boyd's proposal contrasted with the intent of the report as presented by the committee chairman, Charles C. Parlin, a New York lawyer. Mr. Parlin made it clear that a separate report dealing specifically with the church's jurisdictional set-up was on the conference docket for tomorrow.

He recalled that earlier in the conference the delegates had agreed to debate segregation on two fronts: first, as a moral problem and then as a structural matter affecting the mechanical transfer of Negroes out of the Central Jurisdiction.

At the close of today's session Dr. Boyd's amendment still had the floor. In the debate delegates had vied with one another for the attention of the chairman for the day, Bishop H. Clifford Northcott of Madison, Wis.

Motions to refer, points of order and proposals to abolish the Central Jurisdiction forthwith, came and went in a welter of parliamentary confusion.

Chester A. Smith, a retired court stenographer from Peekskill, N. Y., was the most vocal in urging abolition of the all-Negro jurisdiction.

"The Methodist Church must make up its mind now," he declared, "whether to disavow or to keep segregation."

'Pious Phrases' Decried

In urging his amendment Dr. Boyd asserted that the committee report was "neither courageous nor prophetic." He described it as "merely a repetition of pious phrases, when what we need is implementation."

Several committee members supported Mr. Parlin when he emphasized that the report referred to principle, not method. He said that most of the arguments in support of the Boyd amendment had been carefully considered by the committee but that the committee members preferred not to "cross reference" principle with structure.

At one point a Southern delegate, the Rev. William S. Evans of Paducah, Ky., urged that action by the church be deferred pending a new study of the whole problem, "because some of us do not feel the deepness of the sins you are confessing."

Paul R. Ervin of Charlotte, N. C., attorney and committee member, urged the defeat of the Boyd amendment on the grounds that "we can lead, but we can't shove."

Mr. Parlin told reporters this evening that the committee might accept the Boyd amendment after further study.

This morning, over some opposition, the delegates approved plans for two new monthly church publications.

Methodist Leaders Wield Tears and Oratory To a Draw in Fiery Clash Over Segregation

Constitution Atlanta, Ga. P. 2

Wed 5-2-56

9

MINNEAPOLIS, May 1 (AP) — Methodists clashed today in a dramatic, emotion-packed session over what they're going to do—or say—about racial segregation in church. For two hours, in an atmosphere of high oratory and tearful pleas, the big church's policy-making general conference wrestled with the problem, without taking any action.

"I've been waiting in vain for this conference to do something courageous and prophetic," declared the Rev. W. Sproule Boyd, Johnstown, Pa.

If the church isn't at least "honest enough" to "acknowledge it's wrong" in maintaining a segregated administrative unit for Negroes, "I'll be discouraged about Methodism," Boyd added.

The Rev. William S. Evans, Paducah, Ky., said, "Some of us do not feel the deepness of that 'sin' that some of you confess."

Up for consideration was a resolution asking Methodists to "actively work" to eliminate racial discrimination, and for pastors to admit members to congregations "without regard" to color.

But it was a suggested amendment by Boyd, to include a disavowal of the church's all-Negro jurisdiction "based on race rather than on geography" that produced the flood of super-taut controversy.

"I pray to God," pleaded the Rev. Kelly L. Jackson, a Negro, of Baltimore, that "this racial flag will be brought down, that we will march as one army of the living God under the banner of Jesus Christ."

He said he was "afraid we have made color or race our God instead of enthroning Jesus Christ."

Paul Ervin, a Charlotte, N. C., attorney, said that among many Southerners "there will be a deep resentment on their part if they feel you have sought to castigate them."

"Do not place us in the position of having to shove anybody," he said. "We can lead them. We cannot shove them."

He said the amendment would "tremendously injure our efforts" to solve the problem of segregation.

a sob-choked voice, Mrs. H. Werner, Chevy Chase, Md., begged the conference to take action to show that "anybody who believes in the Lord Jesus Christ can become a member of our church."

Election Of Bishop Taylor Climaxes Methodist Meet

Weekly New Orleans La.

Sat. 6-23-56

By Arthur West

The Rev. Dr. Prince Albert Taylor, Jr., is the first of the 1956 "crop" of bishops of the Methodist Church. He was elected to the church's highest office by the Central Jurisdictional Conference, which met at Dillard University, New Orleans, June 1[illegible]-17.

The 48-year-old editor of the **Central Christian Advocate** probably set a record for travelling the shortest distance and bishop has ever had to go to be elected and consecrated.. He was elected to the episcopacy on June 16 and consecrated the following day in Dillard's lovely new Lawless chapel. The Taylor home is at the edge of the campus, scarcely a block from the chapel door.

But Bishop Taylor's first episcopal assignment will take him more than 6,000 air miles from home to the Monrovia, Liberia, Area for the next four years.

There, appropriately enough, a "prince" will be suceeding the "king," Bishop Willis J. King—to be specific. Since the death of Bishop Robert N. Brooks in 1953, Bishop King has been administering three annual conferences of the New Orleans Area in addition to supervising the work on Liberia. Retired Bishop Alexander P. Shaw of Los Angeles has presided over the other two conferences of the New Orleans Area. Bishop King was assigned to the New Orleans Area for 1956-60.

The other active bishops were reassigned to the same areas: Bishop J. W. E. Bowen, Atlantic Coast Area (residence in Atlanta); Bishop Edgar A. Love, Baltimore; and Bishop Matthew W. Clair, Jr., St. Louis.

Bishop Taylor has served pastorates in North Carolina and New York City, has taught in colleges and seminary, and has edited the **Central Christian Advocate** since 1948.

Born in Hennessay, Oklahoma, January 27 [illegible]7, the new bishop comes from a family similar in size to that of the Wesleys. He is one of 14 children of the Rev. Prince Albert Taylor, veteran Methodist minister of Brookhaven, Miss. The aged father occupied a seat of honor at the consecration service for his son. Two of the bishop's brothers — Wendell of Meridian, Miss., and Walter of Englewood, N. J.—are Methodist ministers, and five of his sisters are married to ministers.

Weekly P2

Bishop Taylor did his undergraduate work at Samuel Huston College, Austin, Texas, took his bachelor of divinity degree from Gammon theological Seminary, Atlanta, and won the master of arts degree at Columbia University. He also holds the doctor of education degree from New York University and has honorary doctorates from Rust College and Gammon Seminary.

From 1931 to 1937 he served pastorates in North Carolina and for three years, while doing graduate work in New York, was a pastor there. He was a member of the faculty of Bennett College, Greensboro, N. C. and assistant to the president from 1940 to 1943. He then served for five years as head of the department of Christian education and psychology at Gammon. He was also an exchange professor at Clark College in Atlanta.

He was ordained an elder in the North Carolina Conference in 1931, and at the time of his elevation to the episcopacy was head of the delegation from that conference.

Sat. 6-23-56

He has been a member of the Curriculum Committee of the Board of Education, and is a past president of the Methodist Press Association. He is a member of Phi Beta Sigma fraternity.

Mrs. Taylor is the former Annie Belle Thaxton, whom he married in 1929. They have one daughter, Isabella M., who is a reading therapist in the New York City schools.

Bishop Taylor was elected on the ninth ballot, receiving 94 of the 115 votes cast. A most unusual situation had developed Friday when the sixth ballot revealed that Dr. Taylor and Dr. Noah W. Moore, Jr., of Tindley Temple, Philadelphia, were tied, with 58 votes each. Seventy eight were necessary for election.

Saturday morning following the eighth ballot, when Dr. Taylor had forged ahead and was only seven votes short of election, Dr. Moore graciously withdrew. Dr. Taylor's election followed on the next ballot.

Chosen as new secretary of the Central Jurisdictional Conference was the Rev. George W. Carter, New Orleans district superintendent. He succeeds the Rev. K. W. McMillan of Fort Worth, Texas. A. M. Carter (not related), Augusta, Ga., insurance executive, was elected treasurer to fill a vacancy left by the death of Dr. Davis D. Jones, former president of Bennett College, Greensboro, N. C.

Elected to membership on the Board of Missions from nominees submitted by the Jurisdiction Woman's Society of Christian Service were: Mrs. J. Ernest Wilkins, Washington, D. C. and Chicago; Mrs. E. J. Badgett, New Orleans; Mrs. Gertrude B. Rivers, Washington, D. C.; and Mrs. W. H. McCallum, Chicago.

Most significant of the reports coming before the conference was the four-year study of the Central Jurisdiction made by a committee headed by President James P. Brawley of Clark College, Atlanta. The report termed segregation "a curse upon the American Negro and a disgrace to the American people as a whole" and declared that "there is hardly anything else in American social practice that puts this nation in such a b[illegible] light in the eyes of the world.

"The jurisdictional system is not inherently evil," the report stated, "and removal of segregation does not follow inevitably with the abolition of the jurisdictional system."

Bishop King presented the episcopal message of the college of bishops. he document called for a more adequately trained clergy with better pastoral support, urged support of the Supreme Court ruling on segregation and commended forward steps taken at the recent General Conference toward better race relations.

Bishop H. Clifford Northcott of the Wisconsin Area, assigned to represent the Methodist Council of Bishops, was present throughout the week, delivering one of the major addresses and sharing in the consecration of the new bishop.

All of the jurisdiction's retired bishops also shared in the consecration of their younger colleague and in other services during the conference. They are: Bishop Robert E. Jones, Waveland, Miss.; Bishop Alexander P. Shaw, Los Angeles; and Bishop Edward W. Kelly, Detroit.

The Honorable Momolu Dukuly, secretary of state of the Republic of Liberia and an active Methodist layman, also addressed the conference, as did other leaders and missionaries from Liberia.

More than 1,000 persons received holy communion as the conference opened, and the Dillard chapel was crowded to capacity for the consecration service for the new bishop. A Saturday "Youth Night" program brought together several hundred young persons for a dramatic presentation.

The new bishop was presented for consecration by the Rev. Ira B. Loud of Dallas, Texas, and the Rev. Lemon Mayfield, High Point, N. C.

Jesse Owens To Direct Youth Work In Indiana

Advocate P. 4 Jackson, Miss.

Sat. 8-11-56

Green Castle, Ind., Aug. 6—One of the greatest athletes of our time, Jesse Owens, along with Rep. Brooks Hays (D. Ark.) have been selected to head the workshop program of the Sixth Annual Institute for Methodist Men to be held at DePauw University Aug. 31, through Sept. 2.

Both Owens and Hays will direct the workshop on youth work, one of eight workshops planned for this meeting. Many Methodist churchmen and laymen from over the nation are expected to attend.

Other directors and workshops planned are Rev. Tracey K. Jones of New York, Missions; E. H. Ormiston, Stewardship, Lay Leader of the church in Michigan; Rev. Wyatt Aiken Smart, chaplain of Emory University, Atlanta, Ga., Bible; Don Calame of Chicago, Methodist Men; Rev. Walter R. Hand, executive secretary of the Indianapolis Council of Churches; Interchurch Cooperation and Lay Work in Churches, Rev. Leon M. Adkins, Nashville, Tenn.

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Methodists Clear Way for Integratior

Inquirer P. 6 Thurs. 5-3-56 Philadelphia, Pa.

MINNEAPOLIS, May 2 (AP).—The Methodist Church today condemned racial segregation "by any method or practice" and laid down new laws to put the principle into action.

In a fervent display of unanimity, the big denomination's policy-making general conference swept through measures opening the door to full integration in the church.

The action brought delegates to their feet in a prolonged roar of applause.

"God has been with us," declared the Rev. C. Cooper Bell, of Lynchburg, Va. "He has worked a miracle."

"This has been a wonderful session for our church and the Kingdom of God," commented Bishop Fred P. Corson, of Philadelphia, who presided.

PROCEDURES EASED

The church constitutional changes, passed with only a few hands raised in opposition, ease procedures for all-Negro church units to move into the regular organizational framework.

The action went beyond that recommended by the church's Council of Bishops, which had called only for a four-year study of problems.

The new plan still must be ratified by two-thirds of the voting delegates of the church's 132 conferences throughout the world (102 of them in this country).

Based on voluntary, regional control, it permits individual Negro churches, or entire conferences of Negro churches, now in a separate jurisdiction, to transfer into regular "white" administrative units by a two-thirds vote of the regional bodies involved.

PLAN CHARACTERIZED

The Rev. Lance Webb, of Columbus, O., said the plan cleared the way for integration without "fiat or force." He said "it represents neither forced segregation nor forced integration."

The 9,500,000-member church's segregated administrative structure originally was set up when Northern and Southern Methodists united in 1939, after a century of division.

The conference also overwhelmingly approved a resolution urging that "discrimination or segregation by any method or practice, whether by conference structure or otherwise, be abolished with reasonable speed."

Unlike the constitutional measure, the resolution is not legally binding on Methodists, but is offered for their guidance. It calls on all Methodists to "actively work" to end racially discriminatory practices in their churches and community life, and asks pastors to admit members to churches "without regard" to color or race.

The statement, shepherded through the conference by a committee headed by Charles Parlin, Englewood, N. J., attorney says:

"The teaching of our Lord is clear that all men are brothers . . . There must be no place in the Methodist Church for racial discrimination or enforced segregation."

Methodist Session in Split Over Integration Plans

Herald Tribune P. 16 New York Wed. 5-2-56

Special to the Herald Tribune

MINNEAPOLIS, May 1. — Methodist delegates to the quadrennial conference of their church revealed strong differences of opinion today when the issue of racial segregation reached the floor of a general session for the first time.

Declarations ranged from that of a Southern delegate, who said there would be deep resentment among Southern church members if they felt that conference members "sought to castigate them" (for slowness in moving toward integration) to the comments of several Northern delegates who referred to Methodist failure to act faster as a sin.

A report presented to the conference by the Committee on the State of the Church repeated the stand of the Bishops of the Church in 1952 and 1956 that discrimination against a person "solely upon the basis of his race is both unfair and un-Christian," and that "there must be no place in the eMthodist church for racial discrimination or enforced segregation."

The heated discussion today revolved around one sentence in the committee's report: "Recognizing that we have not yet attained this goal, we rejoice in the progress made."

An amendment offered by the Revfl W. S. Boyd, of Johnstown, Pa., would change this to: "Recognizing that we shall not have attained this goal so long as we have within the organizational structure of our church a jurisdictional conference based on race rather than geography, we nevertheless rejoice in the progress that has been made."

One of the strongest statements came from a Negro delegate, the Rev. Merrill W. Lindsey, of Greenwood, Miss., who said: "Racial segregation has emasculated the church of its vigor, but I believe that if we can get the structure and framework, we Southerners can work this out."

The bishops, in their episcopal message last week, recommended a four-year study commission to tackle the problems of race relations in the Methodist church. The committee reporting today urged that all the separate instiutions of the church, along with individual church members, restudy their own practices and work to eliminate discrimination. It asked that pastors receive individuals into church membership without regard to race.

Some delegates believed that the Central Jurisdiction, the all-Negro unit of the church which extends into the territories of the five geographic jurisdictions, should be abolished.

Delegates approved plans to launch two new Methodist monthly magazines—a family publication called "Together" and "The New Christian Advocate," a magazine of special interest to pastors. They will replace the 130-year-old "Christian Advocate," a general weekly news magazine, and "The Pastor," a monthly publication.

Methodists Split On Integration

Inquirer Philadelphia Wed. P. 30

MINNEAPOLIS, May 1 (AP).—Methodists clashed today in a dramatic, emotion-packed session over racial segregation in the church.

For two hours, in an atmosphere of high oratory and tearful pleas, the policy-making general conference wrestled with the problem without taking any action.

"I've been waiting in vain for this conference to do something courageous and prophetic," declared the Rev. W. Sproule Boyd, of Johnstown, Pa. Wed. 5-2-56

If the church isn't at least "honest enough" to "acknowledge its wrong" in maintaining a segregated administrative unit for Negroes, "I'll be discouraged about Methodism," he said.

'ACTIVE WORK' ASKED

The Rev. William S. Evans, of Paducah, Ky., said "some of us do not feel the deepness of that 'sin' that some of you confess."

He said the conference shouldn't try to talk about "everybody's sins when some of us do not accept those sins."

Up for consideration was a resolution asking Methodists to "actively work" to eliminate racial discrimination, and for pastors to admit members to congregations "without regard" to color.

But it was a suggested amendment by Mr. Boyd, to include a disavowal of the church's all-Negro jurisdiction "based on race rather than on geography" that produced the flood of controversy.

PRAYS FOR 'ONE ARMY'

"I pray to God," pleaded the Rev. Kelly L. Jackson, of Baltimore, that "this racial flag will be brought down, that we will march as one army of the living God under the banner of Jesus Christ."

Paul Ervin, a Charlotte, N. C., attorney, said that among many Southerners "there will be a deep resentment on their part if they feel you have sought to castigate them."

"Do not place us in the position of having to shove anybody," he said. "We can lead them. We cannot shove them."

NOT LEGALLY BINDING

The debate came after Charles Parlin, Englewood, N. J., attorney, introduced a committee-recommended resolution declaring there is no place in the church "for racial discrimination or enforced segregation." The resolution would not be legally binding on Methodists, as would be the case with conference legislative measures. But it would be offered for guidance.

Earlier, the conference approved a new, streamlined monthly magazine, Together, to take the place of the 130-year-old church organ, The Christian Advocate.

Methodists Take 2 Steps Toward Desegregation

Herald Tribune P. 15 Thurs. 5-3-56

Special to the Herald Tribune

MINNEAPOLIS, May 2.—The Methodist Church today took two historic steps toward racial integration within its vast membership. New York, N.Y.

Delegates to the quadrennial general conference adopted a policy statement urging that "discrimination or segregation by any method or practice, whether by conference structure or otherwise, be abolished with reasonable speed."

They also approved a constitutional amendment intended to speed up the transfer of local churches from one annual conference to another and the transfer of annual conferences (groups of churches) from one of the six big jurisdictions to another.

Special Jurisdiction

Although the Methodist Church has officially denounced racial discrimination in the past, its policy statements have had little affect because of the organizational structure, which included the all-Negro Special Jurisdiction, overlapping the five geographic jurisdictions. Machinery for transfer of a Negro church out of its own conference or jurisdiction was too slow and cumbersome to be practical.

The delegates' action today means that the Methodist Church is telling its own people and the rest of the world that it will "go resolutely forward toward the day when all races shall share richly without discrimination or segregation in the good things of life."

And it means that, if the amendment is ratified by two-thirds of the 132 individual conferences, the racial barriers of the Central Jurisdiction framework will begin to fall.

Unit Set Up in 1939

The Central Jurisdiction includes 360,000 church members, or 96 cent cent of the total Negro membership in the Methodist church. It was established in 1939, when the Methodist Protestant church, which had split off from the Methodist Episcopal church in 1928, and the Methodist Episcopal church, South, which had left on the issue of slavery in 1844, rejoined the Central church. At that time the present jurisdictional structure was built for the united Methodist church, which by now has become the largest Protestant body in America, with more than 9,300,000 members.

Delegates to the General Conference are expected to vote on a proposal for a study commission to review the philosophy and operations of the entire jurisdictional system in the church.

Urges Integration

MIAMI, May 2 (AP).—Racial integration was referred to twice today in opening exercises of the thirty-fifth quadrennial conference of the African Methodist Episcopal Church.

In the invocation, Bishop D. Ward Nichols, of New York, appealed for "the full integration of human rights."

Later in the quadrennial sermon, Bishop George W. Baber, Detroit, said: "The lengthening shadow of Wesleyism will be enhanced by integration and John Wesley will be more of a hero to all of us than he is today."

Integration Studied by Methodists

Herald Tribune Mon. 4-30-56 New York N.Y.

Plans for Negro Churches Differ

P. 9

Special to the Herald Tribune

MINNEAPOLIS, Apr. 29. — Concern over race relations keeps mounting among the Methodists attending their quadrennial General Conference here, though the issue is not expected to come before the whole group of 766 delegates until Tuesday.

Over the week end the committee on the state of the church revised and adopted the statement to be proposed. It asserts that Methodists share in the determination of "people of all lands and all faiths" to remedy practices of racial discrimination and racial segregation.

High Court Rulings Cited

"There is a changing racial climate in our world, largely growing out of the teachings of the Christian church," the committee report states. It calls upon all Methodists to help bring about the readjustment resulting from Supreme Court rulings on segregation "in all good faith, with brotherliness and patience."

Specific recommendations include:

1. That rather than seek new locations, churches in changing neighborhoods prepare their people to welcome into their fellowship all races as they become a part of their community.
2. That Methodists in their homes, work, churches and communities actively work to eliminate discrimination.
3. That the many racial and national groups of the Methodist world fellowship be given opportunity to enjoy full participation in all activities of the church.

Central Jurisdiction

Particular issue at stake in the United States is the Central Jurisdiction of the Methodist Church, a network of Negro churches which extends into the five jurisdictions defined by geographical location.

Many elements of feeling and opinion are evident in the informal conversations, committee discussions and the official documents of the conference. They range from pride in the progress already made by the church in the field of race relations to apologies because the accomplishments have not been faster and more substantial.

Among the delegates are some who would like to plunge immediately into abolition of the Central Jurisdiction, and some who believe that the only sure and steady course is to approve the seventy bishops' recommendation for a four-year study commission.

Many who favor action toward complete integration point to problems of re-vamping the church organization so that officials and officers of the Central Jurisdiction can mesh smoothly with the rest of the church framework.

Praised by Paper

Some delegates are reluctant about any change in the present system. They say that "enforced integration" might split local congregations.

In an editorial in the current issue of the "Minneapolis Spokesman," Negro weekly newspaper, Cecil Newman, publisher, a consistant crusader for improvement in the status of Negroes, discusses the Methodists' dilemma over race relations and compliments the church for its efforts.

"Even with its present setup the Methodist Church is perhaps the best example of the inter - racial church in America," Mr. Newman said.

"It has great possibilities to provide for American Protestants the finest example of practical Christianity and inter-racial fellowship and brotherhood," he said.

"Abolition of the all-Negro jurisdiction would go a long way toward providing all American church denominations, white and Negro, with leadership for the eventual ending of racially exclusive religious denominations in the United States," he concluded.

INCREASE ELSEWHERE

Advertiser

Bishops Predict Decrease In Southern Discrimination

Thurs. 7-12-56 P. 1

Montgomery, Ala.

LAKE JUNALUSKA, N.C., July 11 (AP)—The College of Bishops of the Methodist Churches, Southeastern Jurisdiction today predicted a decrease of racial discrimination in the South and an increase in other sections of the nation.

The forecast was made in a 48-page Episcopal address, prepared by Bishop William T. Watkins of Louisville, Ky., with the approval of the other seven members of the college.

The address was delivered by Bishop Roy H. Short of Nashville, Tenn., as the fifth quadrennial conference of the Southeastern Jurisdiction got under way. The conference will extend through Sunday.

Bishop Watkins suffered a minor illness which prevented him from speaking.

In predicting the decline of racial discrimination in the South, the bishops based their statement on the premise that racial relations are governed by the percentage of Negro population. They noted a movement of the Negro away from the South.

"Tension in the field of race relations is determined largely by the density of the Negro population," Bishop Short said.

Racial matters, subject to increasing attention among the Methodist memberships since the General Conference in May proposed an amendment to the constitution which would allow integration, came in for a large share of the Episcopal address.

While asking "favorable consideration" of the amendment, which allows local decision as to integration, the bishop asserted that "the doors of racial brotherhood cannot be blasted open."

"No social issue currently before the nation is of greater concern than our Christian obligation to the 15 million Negroes who are American citizens," The 384 delegates from nine Southeastern states and Cuba were told.

Dr. Prince Albert Taylor Elected As Bishop of Methodist Church

Call Kansas City, Mo.

Fri. 7-6-56

NEW ORLEANS, La.— Summary of important actions by the Central Jurisdictional conference of The Methodist church, which held its 5th quadrennial session in the Lawless Memorial chapel at Dillard university here June 12-17, follows:

P. 3

Elected Rev. Dr. Prince Albert Taylor, Jr., since 1948 editor of the Central Christian Advocate, New Orleans, as bishop of the church. He was the first of the denomination to be elected to the church's highest office this year. Several more are slated for election in other jurisdictions throughout the denomination later this month and next month. The 49-year-old editor of the Central Christian Advocate probably set a record for travelling the shortest distance any bishop has ever had to go to be elected and consecrated. He was elected to episcopacy on June 16 and consecrated the following day. The Taylor home is at the edge of the campus, scarcely a block from the chapel door.

The new bishop is one of 14 children of the Rev. Prince Albert Taylor, Sr., veteran Methodist minister of Brockhaven, Miss., who occupied a seat of honor at the consecration of his son. Two of the bishop's brothers, Wendell of Meridan, Miss., and Walter of Englewood N. J.— are Methodist Ministers, and five of his sisters are married to ministers. Bishop Taylor hold degrees from Samuel Huston college, Austin, Texas Gammon Theological Seminary, Atlanta; Columbia university and the doctor of education degree from New York university.

Elected the Rev. Dr. George W. Carter, Jr., of New Orleans, as the secretary for the new quadrennium, and A. M. Carter Augusta, Ga., business insurance executive, as treasurer.

Elected to membership on the Board of Missions the following women, who were nominated by the Jurisdiction Woman's Society of Christian Service: Mrs. J. Ernest Wilkins, Washington, D. C.; Mrs E. J. Badgett New Orleans; Mrs. Gertrude Rivers, Washington D. C., and Mrs. W. H. McCallum Chicago.

Heard the report of the commission appointed in 1952 to make a four-year study of the Central Negro Jurisdiction, headed by Dr. James P. Brawley, president of Clark college, Atlanta. The report called segregation "a curse upon the American Negro and a disgrace to the American people as a whole", and declared that "there is hardly anything else in American social practices that put this nation in such a bad light in the eyes of the world."

"The jurisdictional system is not inherently evil", the report stated, "and removal of segregation does not follow inevitably with the abolition of the jurisdictional system."

Applauded with standing ovation the episcopal address from the college of bishops. The document called for a more adequately trained ministry, with better pastoral support; urged support of the Supreme Court rulings on segregation, and commended forward steps taken by the church's recent General Conference toward better racial relations.

Heard addresses by Bishop H Clifford Northcott of the Wisconsin area, official representative of the Council of Bishops of The Methodist church, and the Honorable Momolu Dukuly, secretary of state of the Republic of Liberia and an active Methodist layman who was a delegate to the recent Methodist general conference.

Heard a recital by Leontyne Price, brilliant star of concert and opera, and a native of Laurel, Miss., where she a member of the Mallelieu Methodist church, and witnessed a dramatic presentation, "The Church Makes a Difference" on youth night, when several hundred youths from New Orleans and vicinity participated.

Approved assignments bishops as recommended by the Committee on Episcopacy, as follows: Atlantic Coast Area (Atlanta), Bishop J. W. E. Bowen, Jr.; Baltimore Area, Bishop Edgar A. Love; Liberia Area, Bishop Prince Albert Taylor, Jr.; New Orleans Area, Bishop Willis J. King; St. Louis Area, Bishop Matthew W. Clair, Jr.; Bishop Robert E. Jones, Waveland, Miss., Bishop Alexander P. Shaw, Los Angeles and Bishop Edward W. Kelly, Sr., Detroit, continued in retired relation.

Published an eight-page daily paper during the conference edited by the Rev. Daniel L. Ridout, administrative secretary of the Baltimore area, and editor of the

Baltimore Area Messenger. The Rev. Clarence T. R. Nelson, superintendent of the Columbus District. Lexington Conference, was the assistant editor.

Text of Methodist Statement on Bias

Times P. 27-C

Special to The New York Times.

MINNEAPOLIS, May 2—Following is the text of a policy statement adopted by the general conference of The Methodist Church calling for racial integration throughout the church:

The teaching of Our Lord is clear that all men are brothers. The Master permits no discrimination because of race, color, or national origin.

The position of The Methodist Church, long held and frequently declared, is an amplification of Our Lord's teaching. "To discriminate against a person solely upon the basis of his race is both unfair and unchristian. Every child of God is entitled to that place in socity which he has won by his industry and his character. To deny that position of honor because of the accident of his berth is neither honest democracy nor good religion." (The Episcopal address, 1952 and address.

New York

There must be no place in The Methodist Church for racial discrimination or enforced segregation. Recognizing that we have not attained this goal, yet rejoicing in the progess amde, we recommend that discrimination or segregation by any method or practice, whether by conference structure or otherwise, in The Methodist Church be abolished with reasonable speed. The growing spirit of brotherhood throughout the church strengthens our confidence that the leadership of the Holy Spirit, we will continue to go forward.

There is a changing racial climate in our world, largely growing out of the teachings of the Christian Church. The consceince of society has become increasingly sensitive re- and injustice. Methodists unite with people of all lands and all faiths in a determined effort to eliminate these unchristian practices. We look to the ultimate establishment of a truly Christian society.

Thurs. 5-3-56

The decison of the Supreme Court of the United States relative to segregation makes necessary far-reaching and often difficult community readjustments throughout the nation. We call upon our people to effect these adjustments in all good faith, with brotherliness and patience. In doing this all racial groups must be willing to admit their imperfections and seek to correct them. Let these things, however, be done in love lest the cause of Christ suffer at our hands.

The New York Times

Charles Coolidge Parlin

It is our desiire to accomplish the realization of Christian brotherhood and full participation by all in every aspect of the church's life. We join other people of good will around the world in moving toward the day when all races shall share richly without discrimination or segregation in the good things of life. Therefore, we resolutely go forward with the work begun witht respect to race relations in the church and in our world.

In this spirit, we recommend the following:

[1]

That the institutions of the church, local churches, colleges, universities, theological schools, publishing agencies, hospittals and homes carefully restudy their policies and practices as they relate to race, making certain that these policies and practices are Christian.

[2]

That Methodists in their homes, in their work, in their churches and in their communities actively work to eliminate discrimination on the basis of race, color or national origin. That parents, teachers and others who work with children and youth help create attitudes which make it easy to live in harmony with those of other rcaces.

[3]

That Methodist churches in changing neighborhoods, rather than seeking new locations, early prepare their people to welcome into their fellowship all races as they become a part of their community.

That our pastors, upon whom rests the responsibility or receiving individuals into church membership, discharge that responsibility without regard to race, color, or national origin.

[4]

That Bishops, district superintendents, pastors and lay leaders seek ways for the implementation of better fraternal relations between the central jurisdiction and other jurisdictions, where they are adjacent, by closer cooperation at anual and district conferences and local church levels.

[5]

That Methodists at national and international meetings of the church make provision for equality of accommodations for all races without discrimination or segregation.

[6]

That the many racial and national groups which make up our Methodist world fellowship be afforded the opportunity without discrimination to enjoy full participation in all the activities of the church.

METHODISTS ACCEPT IDEA OF INTEGRATION

Commercial Appeal P. 1

All-Negro Churches Would Join Organization After Delegates Approve

Memphis Tenn.

By The Associated Press

MINNEAPOLIS, May 2.—The Methodist Church Wednesday condemned racial segregation "by any method or practice"—and laid down new laws to put the principle into action.

In a fervent display of unanimity, the big denomination's policy-making general conference swept through measures opening the door to full integration in the church.

Thurs. 5-3-56

Little Opposition

The action brought delegates to their feet in a prolonged roar of applause.

"God has been with us," declared the Rev. C. Cooper Bell of Lynchburg, Va. "He has worked a miracle."

The church constitutional changes, passed with only a few hands raised in opposition, eases procedures for all-Negro church units to move into the regular organizational framework .

Edwin L. Jones of Charlotte, N. C., said he had come to the conference "determined not to budge," in modifying the segregated system, but he had undergone a change of mind that must have been "the work of God."

Regional Control

"When I met with people from other sections," he said, "something happened."

The action went beyond that recommended by the church's Council of Bishops, who called only for a four-year study of problems.

The new plan still must be ratified by two-thirds of the voting delegates of the church's 132 conferences throughout the world (102 of them in this country).

Comm Mercial Appeal

It is based on voluntary, regional control.

It permits individual Negro churches, or entire conferences of Negro churches, now in a separate jurisdiction, to transfer into regular "white" administrative units by a two-thirds vote of the regional bodies involved.

The Rev. Lance Webb of Columbus, Ohio, said the plan clears the way for integration without "fiat or force."

"It represents neither forced segregation nor forced integration," he said.

P. 2

The 9½-million-member church's segregated administrative structure originally was set up when Northern and Southern Methodists united in 1939, after a century of division.

Fastest, Longest Step

In its general effect, it keeps Negro pastors and bishops in posts serving only Negro churches, and prevents their being assigned to jobs directly connected with white churches.

Leonard D. Slutz, a Cincinnati attorney who presented the changes to the 766 delegates, said it provides for the "fastest and longest step" the church can now take toward wiping out racial barriers.

Thurs 5-3-56

"It makes possible the voluntary integration of our church on all levels," he said.

The conference also overwhelmingly approved a resolution, urging that "discrimination or segregation by any method or practice, whether by conference structure or otherwise, be abolished with reasonable speed."

Unlike the constitutional measure, the resolution is not legally binding on Methodists, but is offered for their guidance.

It calls on all Methodists to "actively work" to end racially discriminatory practices in their churches and community life, and asks pastors to admit members to churches "without regard" to color or race.

Methodist Group's Writ Halts Printing of a Senate Pamphlet

Times New York

Thurs. 5-3-56

Special to The New York Times.

WASHINGTON, May 2—The Methodist Federation for Social Action obtained a temporary injunction today against further printing and distribution of "A Handbook For Americans."

The pamphlet was issued by the Senate Internal Security subcommittee headed by Senator James O. Eastland, Democrat of Mississippi. It listed the federation as a Communist-front.

P. 12

Congress completed action April 23 on a concurrent resolution authorizing the printing of 75,000 copies. In December, when the pamphlet was issued, 6,500 copies were printed and distributed.

The order was signed this afternoon in Federal District Court by Judge Robert N. Wilkin. It restrained Raymond Blattenberg, the Public Printer, and Carper W. Buckley, Superintendent of Documents, from proceeding with the printing of the 75,000 copies or distributing any that might have been printed.

Group Sought a Hearing

Judge Wilkin's order will be in effect until May 11. On that date an application for a permanent injunction will be presented to the Federal Court of Appeals.

When the handbook was first issued the federation asked to be heard on the question of its listing. The request was denied.

Attorneys for the group saaid it never had received an opportunity to answer the charge that it was a Communist-front.

The organization, formerly the Methodist Federation for Social Service, was founded in 1907. It always has been headed by a well-known Methodist minister. Several Bishops of the church have been its president.

The federation opposed the Congressional resolution authorizing the printing of 75,000 copies. When the measure was passed, the Methodist organization took its side of the case to the Emergency Civil Liberties Committee in New York.

Fifth Amendment Cited

Leonard B. Boudin of New York and Harry I. Sand of Washington obtained the temporary order from Judge Wilkin. Their application charged that denial of a hearing had deprived the federation of the protection of the Fifth Amendment's guarantee that no person shall be deprived of life, liberty or property without due process of law.

The resolution authorizng the additional copies originated in the Senate. When representative Wayne L. Hays, Ohio Democrat who is echairman of the Committee on Administration, called it up in the House, he said that the motion to report it out of that committee had included this language:

"This committee takes no responsibility for the contents of this pamphlet, Handbook for Americans. The responsibility rests entirely on the Senate Subcommittee on Internal Security of the Committee on the Judiciary."

The pamphlet was issued after the Senate subcommittee had conducted a series of hearings dealing with internal security matters. The group's investigations were authorized in the Internal Security Act of 1950, generally known as the McCarran Act, because of its sponsorship by the late Senator Pat McCarran of Nevada.

"Oldest Member" At Methodist Church Meeting

Daily World Atlanta Ga.

Fri. 5-4-56

MINNEAPOLIS, Minn.-- Oldest member in continuous attendance at Methodist General Conferences is Bishop Robert E. Jones of Waveland, Miss., it was revealed here this week. Bishop Jones, 84, now retired, is attending his 14th consecutive quadrennial session of Methodism's law-making body which is holding its 1956 session at Municipal Auditorium here.

V. 1

The well known prelate was elected a delegate to the 1904 General Conference when only 28 years of age. He was a member of five sessions until his election to the episcopacy at Des Moines in 1920. He was the first Negro to be elected a general superintendent in the former Methodist Episcopal Church. Several of his race had been elected missionary bishops to Africa in the latter half of the 19th century. Prior to his election to the bishopric he was editor of the former Southwestern (now Central) Christian Advocate, New Orleans, for sixteen years.

Though officially retired, Bishop Jones is still active as superintendent at Gulfside Assembly, Waveland, nationally known conference and recreational center of the New Orleans Area of the Central Jurisdiction.

The late President David Dallas Jones of Bennett College, Greensboro, N. C., was a brother of Bishop Jones. Both were born in Greensboro.

Methodists Shy From Queries On Integration

Herald — Sat. 5-5-56

Miami, Fla. P. 14-A

Passage, at the Methodist General Conference in Minneapolis, of a resolution calling for admission of Negroes as members of Methodist churches met with mixed reaction in Miami.

Most of the local Methodist ministers ducked questions on the subject. Several others—including Supt. P. M. Boyd—were out of town or could not be reached.

Here are some of the reactions of those who would say anything for publication:

"I'm for segregation 100 per cent," said the Rev. W. H. Herndon, Central Boulevard Methodist Church, "and I think I speak for a majority of our members."

Explaining that the resolution is not binding on local churches, the Rev. Mr. Herndon said he felt the church would go no farther on the matter than it did in the resolution

"There will be no immediate effects on churches here," said the Rev. Caxton Doggett, Radar Memorial Methodist Church. But the resolution is an "effort on the part of the General Conference to move slowly, but move in the direction of integration."

The Rev. Mr. Doggett pointed out there is no rule in the Methodist Church which would keep a Negro out, anyway. He added that a recent poll showed only 16 per cent of Methodists favor segregation while 56 per cent favor doing away with all bans against the Negroes.

"I'm glad to see the resolution," he explained, but said it would be a long time before there is integration in the churches.

Several pastors who did not want to be quoted by name indicated they personally favored the resolution, but feared any action to comply with it would split their churches or bring down the wrath of the community.

The resolution, passed overwhelmingly after a day of hot debate, urged elimination of the church's racially segregated administrative system "with reasonable speed."

The resolution also called on Methodists across the country to "work actively" to stamp out discrimination in all walks of life, and asked pastors to admit members to churches "without regard" to color.

Methodists confer—

Montgomery minister asks church racial precautions

News P. 54

B'ham, Ala.

BY TRUDY CARGILE, News Staff Writer

Thurs. 5-31-56

MONTGOMERY, Ala., May 31—At least two schools of thought concerning a church racial merger were evident with the first day of business of the 18th annual Alabama Methodist Conference which is in session at Huntingdon College.

An Emory University educator lauded the General Conference for its "noble and statesmanlike statement" which proposes that churches consider racial mergers on a freedom of choice basis.

MEANWHILE, Dr. G. Stanley Frazer, minister of the St. James Methodist Church of Montgomery, asked that a resolution be acted upon before the end of this conference that would protect Southern Methodist Churches from further jurisdiction.

Although Dr. Frazer did not voice opposition to the conference proposal, he asked the Alabama Conference to take two steps of resistence.

1. "That the Alabama Conference go on record as requesting no recommendations that will bring about further changes in our "jurisdictional structure, or which may impair the covenant of union which united the three Methodist bodies in 1939.

2. "That the Alabama Conference call upon all boards or agencies responsible for church literature for general membership distribution, to use the greatest care and all reasonable restraint to the end that the Methodist Church may not be used as a channel or medium for furthering the program of those who demand drastic changes in the racial structure and customs of the church."

SUCH A CHANGE, the resolution continued, would bring about "widespread dissention in the Methodist Church in the South and would ultimately imperil both its program and its unity."

Frazer's resolution was scheduled to be brought before the assembly Friday morning for discussion and possible action.

Dr. W. Paul Worley, referring to the stand of the General Conference, said he was glad for the way their statement is worded: "We cannot go further unless we go deeper."

The Emory ministerial instructor declared he felt the General Conference made a noble and statesmanlike statement regarding its interpretation of the social implications of the Gospel.

THE CONFERENCE advocated for a "responsible society," the following five freedoms:

1. Freedom from want, insecurity and economic injustice.
2. Freedom from the evils of liquor, gambling and narcotics.
3. Freedom from inadequate care of dependent young and old and the sick.
4. Freedom from racial and class injustice.
5. Freedom from international disorders and war.

"I'm glad the word 'race' was included in this statement," Dr. Worley continued, adding that the public is so "wrought up we are afraid of reaching out to our fellow men."

RADIO AND TELEVISION "give-away" programs were denounced by the educator as further endangering the social structure of mankind.

Man's greatest privilege is to be able to work, he declared, yet the trend is toward more and more for less effort. Television quiz programs do nothing to correct this trend, he added.

Dr. James E. Tate, Birmingham, was reelected conference secretary, an office he has performed since 1946.

SPECIAL RECOGNITION and appreciation were an order of the day for retiring Bishop Clare Purcell who is presiding at his final conference.

Members of the conference presented Bishop and Mrs. Purcell with keys and title to a new automobile along with a check for $400.

The presentation was made by Dr. P. D. Wilson, superintendent of the Tuscaloosa District and Dr. S. M. Baker, superintendent of the Demopolis District.

METHODIST CONCLAVE HITS MIXING OF RACES

Commercial Appeal P. 21

Alabamans Vote To 'Hold Fort' On Integration

Memphis, Tenn.

SESSIONS ARE CLOSED

Sat. 6-2-56

By The Associated Press

MONTGOMERY, June 1.—Alabama Methodists spoke out Friday against any further moves toward racemixing within their church.

With only a handful of opposition votes, delegates to the annual meeting of the Alabama Conference approved a "hold the fort" resolution on segregated congregations.

The meeting closed with the announcement of ministerial assignments.

Further Moves Unwise

While not taking issue with a proposed change in the general church constitution on mergers of white and Negro churches, the resolution hinted that further moves in that direction would be unwise.

The resolution suggests the general conference should refrain from considering further changes "in our jurisdictional structure" which could "impair the declaration and covenant of union" under which three Methodist branches came together seven years ago.

Circuit Judge Ellis Moore of Centerville offered the resolution, a slightly modified version of one previously introduced, with this observation:

"I have no hallucinations about the good it will do in the general conference, but I think it will do a lot of good in Alabama and Florida. Passage of this resolution will aid you in handling the frustrated feelings of your people at home."

The conference also includes Northwest Florida.

Challenges Group

Judge Moore challenged the group to "get off the fence and stand up and vote" for the resolution. He said failure to pass it would be like a "defendant pleading no defense."

"Everybody has been talking about us," he said, "and it is time for us to start talking. We are people of peace and we don't want such issues brought on us,' but they started it and they are going to feed it to the South in broken doses."

The vote was taken by show of hands and less than a dozen indicated opposition to the resolution.

Also incorporated in the "status quo" resolution approved by Alabama Methodists was a recommendation to agencies responsible for preparation of church literature to guard against racial propaganda.

9 1956

METHODIST

Adopt three-pronged program

News P. 21

Methodists closing ranks against racial segregation

B'ham, Ala. Thurs. 5-3-56

MINNEAPOLIS, May 3 — (AP) — The world's largest Protestant denomination—the Metthodist Church—today began closing ranks against racial segregation.

Delegates to the church's quadrennial General Conference set forth a three-pronged program yesterday condemning segregation, making integration possible in the church structure and studying new ways of bringing Negro and white members of the congregation more closely together.

The conference sped through action opening the door to full integration in the church, urging abolition of discrimination or segregation and setting up a commission to study ways of developing "greater inter-racial brotherhood."

THE CONFERENCE'S first action **was to amend** the church **constitution to prave** the way for all-Negro **church** units to move into the regular organization framework.

The plan, which still must be ratified by two-thirds of the voting delegates in 132 conferences, permits individual Negro churches, or entire conferences of Negro churches, to transfer into regular white administrative units.

Such action would be on a voluntary basis and could be undertaken by two-thirds vote of the regional groups involved.

Abolition of discrimination or segregation "by any method or practice, whether by conference or otherwise," and with reasonable speed was called for by the delegates in a resolution.

Offered as guidance, but not as a legally binding measure, the resolution called on Methodists to "actively work" to end racially discrominatory practices in their churches and community life.

It asked pastors to admit members to their churches "without regard to color or race."

COMING AS AN aftermath to the resolution and constitutional amendment was the plan originally recommended by the Methodist Council of Bishops.

The delegates voted overwhelmingly in favor, and with little discussion, of a plan to set up a commission that will undertake a four-year study of racial problems.

Coming as a supplementary move, the program for a 70-member lay-clergy group will serve to bring the results of a thorough study of the church's jurisdictional system back to the 1960 conference.

The Rev. George Stanley Frazer of Montgomery, Ala., sought unsuccessfully to eliminate the preamble to the report recommending formation of the study commission.

The preamble, which came down from the Council of Bishops, said it is "our imperative duty to confess our failure to achieve God's will in Methodism" and asked for a Christian brotherhood free "from racial discrimination and segregation."

Purcell Lauds Mixing Action Of Methodists

Advertiser P. 1-A
Montgomery, Ala.
Mon. 5-7-56

MINNEAPOLIS, Minn., May 6 (Special)—Methodist unity relative to gradual and permissive integration of the church's Negro membership has been strengthened by the legislative action of the denomination's General Conference, Bishop Clare Purcell, Birmingham, Ala., said today.

"The constitutional amendment adopted by the General Conference and to be handed down to the Annual (regional) Conferences represents the desire of the entire church to respect the opinions of all sections of our country," Bishop Purcell said.

"The amendment makes it mandatory that the consent of all concerned must be secured before changes in jurisdictional and annual conference boundaries can be effected," he added.

The amendment, which still must be ratified by two-thirds of the voting delegates in 103 annual conferences in the United States, permits individual Negro churches, or churches, to transfer into regular "white" units.

Such action would be on a voluntary basis and could be undertaken by two-thirds vote of the regional groups involved.

"The amendment was all but unanimously adopted by the delegates from the South as well as those from all over the world," Bishop Purcell explained. "It is my opinion that this action strengthens the unity achieved in the 1939 union of three major Methodist bodies."

Bishop Purcell, outgoing president of the Council of Bishops, supervises Methodist churches in Alabama and northwest Florida.

The conference also authorized a 70-member commission to make a four-year study of Methodist jurisdictional structure and report its recommendations at the 1960 sessions.

Methodist Step Praised In Both North and South

Courier-Journal P.9
Fri. 5-4-56 Louisville, Ky.

New York Times Service

Minneapolis, May 3.—The decision of The Methodist Church to pave the way for the eventual abolition of its all-negro central jurisdiction was hailed here today by leading clergymen as a major advance toward the goal of racial brotherhood.

Yesterday the quadrennial General Conference of the 9,00,-000-member denomination adopted a statement of policy vigorously condemning segregation and racial discrimination within the church.

A 'Triumph,' Bishop Says

At the same time, it approved two proposed constitutional amendments designed to gradually eliminate the church's controversial, nongeographic jurisdiction with a membership of some 360,000 Negro churchgoers.

Praise came from both the North and the South.

Bishop Costen J. Harrell, resident bishop of the Charlotte area, comprising western North Carolina and South Carolina, described the passage of the amendments as a "triumph in good churchmanship and brotherhood."

The constitutional changes will become operative when two thirds of all ministerial and lay members of the 132 annual conferences of the church vote their approval.

'Speaks Well . . . for Unity'

Bishop Paul N. Garber of the Richmond area (Virginia Conference and North Carolina Conference) said the "spirit of patience, understanding, and good will prevailing among the delegates speaks well for the underlying unity in Methodism."

Similar sentiments were expressed by Bishop Arthur J. Moore of the Atlanta area. The three bishops emphasized that the amendments safeguard the right of regional opinion in that they are permissive, not mandatory.

The five Negro bishops of the church voiced approval of the denomination's action.

This afternoon the 766 delegates adopted their "world-service" budget for the next quadrennium. A goal of $12,200,000 a year was set. Almost three fifths of this goal will be earmarked for missions.

The figure represents a 26 per cent increase over the last quadrennium.

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Postpone Action Until 1960 Meet

Defender P. 1
Sat. 5-5-56
Chicago, Ill

MINNEAPOLIS—In spite of denuciations of segregation and the offering of two anti-jim crow proposals it appeared that the Methodist General conference would take no concrete action about eliminating racial segregation in its own ranks before 1960.

A Negro attorney and an Evanston, Ill., pastor presented alternate proposals Friday aimed at ending segregation in the Methodist church.

The proposals by Thurman L. Dodson, Washington, D. C., former president of the National Bar Association, and Dr. Harold A. Bosley of the First Methodist church of Evanston were made at a meeting of the Methodist general conference in Minneapolis.

Dodson's resolution asked the delegates "to abolish all forms of segregation so far as this conference can do so." His proposal added:

"They than can institute such constitutional changes as may be required so the general conference of 1960 can consummate the complete integration of the Methodist church."

Meanwhile, the 75 bishops of the church restated their opposition to racial segregation in the church and urged gradual, sure-footed steps toward a solution.

At the opening of the General Assembly, the 16,000-word bishops' address was read to 766 delegates and hundreds of other guests and onlookers. It declared:

"There is no place in the Methodist church for racial discrimination or racial segregation. To discriminate against a person solely upon the basis of his race is both unfair and un-Christian."

The bishops did not recommend immediate abolition of the church's 360,000-member, all-Negro central jurisdiction, but urged the creation of a commission to study the matter and report back to the next general assembly in 1960.

The address, read by Bishop Fred P. Corson of Philadelphia, said a moderate path should be followed rather than searching for unobtainable "either-or alternatives, iron clad attitudes or cure-all prescriptions."

The bishops' address also included opposition to use of tobacco, legalized gambling and liquor traffic.

Chicago, Ill.

Dodson's resolution included a request for a "commission on integration" that would carry on this plan during the four-year interval.

It said:

"With the world deadlocked between the enlightened forces of democracy, with its accent on dignity of the human personality, and atheistic Communism, great religious bodies like the Methodist church should translate these conceptions into unequivocal language."

Dodson asked the conference state its support of the U. S. Supreme Court decision against segregation "wholeheartedly and without reserve."

He urged Methodist church members to "join no movement force in their local community which seeks to undermine or subvert" the court's ruling.

Dodson asked members to "condemn all violence, manifesto, citizens' council or any other defices which tend to continue the sin of segregation."

Both his and Bosley's resolutions were referred for committee study.

Bosley's proposal asked that a study commission review the denomination's jurisdictional structure and report its finding to the next general conference in 1960.

The present Methodist system groups Negro congregations into an administrative unit distinct from the geographic area in which they are located.

Methodists Face Debates on Segregation, Women's Clergy Rights

Inquirer

Chicago Tribune Press Service

Wed. 4-25-56

Philadelphia, Pa.

MINNEAPOLIS, April 24.—Racial segregation and full clergy sights for women are among the many problems the General Conference of the Methodist Church will face when it begins a two-week meeting in the Municipal Auditorium here tomorrow.

The conference, a representative body composed of 766 delegates, half laymen and half ministers, is the only agency of the church which can translate into law the wishes of the denomination's members. So far, more than 3000 memorials or petitions for legislative action or resolutions have been submitted to the conference secretary, the Rev. Lud H. Estes, of Memphis.

Tomorrow morning the delegates will be welcomed by Gov. Orville Freeman. The episcopal address, the bishops' state of the church message, will be presented tomorrow night by Bishop Fred Pierce Corson, of Philadelphia.

The afternoon session will be devoted to organizing the legislative committees which will consider the memorials.

Bishop Corson today was elected president of the College of Bishops of the Northeast Jurisdiction.

Major interest at the legislative sessions is expected to center upon the more than 100 memorials that relate to proposals to abolish, alter, or continue the denomination's Central Jurisdiction, composed of 360,000 Negro Methodists. Unlike the church's five other jurisdictions or division, it does not follow geographical boundaries.

NEGRO LAWYER HEADS METHODIST COUNCIL

Commercial Appeal

J. E. Wilkins Will Help Settle Church Law Disputes

P. 11

Wed. 5-16-56

Special to The Commercial Appeal

Memphis, Tenn.

WASHINGTON, May 15. — A 62-year-old Missouri-born Negro has settled into one of the top lay positions of the Methodist Church—that of president of the church's 12-man "supreme court."

For the next eight years J. Ernest Wilkins, assistant secretary of labor, will head the group that handles disputes of church law which are appealed to the organization's highest tribunal.

Wilkins was born in Farmington, Mo., and educated at the University of Illinois, University of Chicago law school and Lincoln University. The attorney was named to head the church's Judicial Council during a national conference in Minneapolis May 5.

Any dispute appealed from quarterly and annual conferences will be handed Wilkins' council for settlement.

Methodist Bishops Hit Race Bias

Herald Tribune

Thurs. 4-26-56

New York, N.Y.

Urge Church To End Segregation

P. 3

Special to the Herald Tribune

MINNEAPOLIS, April 25.—Bishops of the Methodist Church, in aormal statement to the quadrennial General Conference, said tonight that there is no place in their church for racial discrimination or racial segregation.

Tackling an issue which is expected to stir controversial debate among the 768 delegates, the bishops said: "The adjustment of race relations toward a more Christian brotherhood is an overshadowing concern of American church life."

"The desire for better race relations is prevalent — the prinicple is no longer debatable," they said in the episcopal address, read by Bishop Fred Pierce Corson, of Philadelphia, at the session in Minneapolis Auditorium.

Study Is Proposed

But along with the strong stand for elimination of racial segregation within he church, the document proposed postponement of action.

The Council of Bishops recommended that a commission study the jurisdictional structure of the church, its philosophy and its effectivenes and report findings with recommendations to the 1960 conference.

The Methodist Church in Ameroca, which has more than 9,300,000 members, is composed of five regional units and a sixth grouping called the Central Jurisdiction, which is composed of Negro churches within the other jurisdictions.

More than 100 memorials will be presented to the conference requesting the abolition, retention or improvement of the segregated network of churches, attended by 96 per cent of the church's 374,000 Negro members.

Ask Members to Help

According to the bishops' statement, the sole question in improving race relations "centers in a procedure which will preserve the good while eliminating the bad." Individual church members were called upon "to clear away the deterrents to brotherhood."

The question of granting full clergy powers to women, a second issue expected to stir differences of opinion during the two-week conference, was not mentioned in the address, though reference was made to a serious shortage of ministers and the need for more training seminaries.

More than half of the 3,000 memorials or petitions presented concern this issue.

The epispocal address, a tradition for more than a century and a half, is a review of the life and thought of the church and its responsibility in contemporary life.

Warnings Voiced

In the long document, the bishops urged realistic disarmament, efforts to guarantee the use of atomic energy for nonmilitary purposes and a "sympathetic understanding of the millions of people whose form of government is changing."

They warned against "dangers in this rising tide of prosperity which can be avoided only through Christian interpretation" the "hoax of the legalized liquor traffic," the "menace of small gambling, often under the patronage of highly respected public institutions" and the use of tobacco.

Church Happy With Pastor

World P. 6

B'ham, Ala.

OLD MYSTIC, Conn —(ANP)— Rev. Simon P. Montgomery, the nation's first Negro minister of an all-white Methodist congregation has completed his seventh month in the pulpit of Old Mystic Methodist church and the experiment in race relations has borne happy results.

Since the October day when he preached his first sermon here, the church membership has tripled and the 38-year-old minister faces a full congregation every Sunday morning.

Tues. 5-15-56

The century-old clapblard church was in a shabby state when Rev. Montgomery came here last fall. The paint was peeling and the flooring rickety. Tall weeds grew in the driveway.

Now, seven months later, the church is undergoing a face-lifting. It is being repainted, a new ceiling is almost in place and the new flooring is as firm as the youthful minister's handclasp of welcome.

The church is in need of funds to complete the rehabilitation program, but it has plenty of willing hands. Members of the congregation are pitching in after work hours to do cleaning, carpentry and other odd jobs.

Rev. Montgomery has been welcomed wholeheartedly by the community. As a matter of record, his appointment had no opposition from the start even though it marked the first time a Negro had been chosen to head a white Methodist church. The board of trustees heard him preach twice, then chose him.

The South Carolina-born minister believes the progress has been "miraculous." He thinks, as well that the pattern set in Old Mystic argues well for the success of plans, announced last week, to end discrimination within Methodism.

The Methodist Church's Quadrennial General Conference in Minneapolis has set in motion a program to abolish the denomination's all-Negro, non-geographical Central Jurisdiction.

CHURCH INTEGRATION ISN'T NEAR, NEGRO CLERGYMEN AGREE

Daily Tribune

Chicago, Ill.

Sat. 7-14-56

St. Louis, July 13 (AP)—Negro Methodist pastors agreed Friday that racially segregated congregations will continue for some time.

P. 7

The discussion of racial integration came at a two-day conference of leaders of Negro Methodist churches from 15 midwestern and southern states.

"We can't have integrated churches and segregated housing at the same time," said Bishop Matthew E. Clair Jr. of St. Louis, who presides over churches in the 15 state district.

"We are not going to have integration until people live together," he said. "We must take this problem step by step. Our goal is integration. . . . We have a long way to go."

Methodists Admit Woman As Preacher

Courier P. 13

Pittsburgh, Pa.

Sat. 6-16-56

WASHINGTON (ANP) — The Washington Annual Conference of the Methodist Church, meeting in Ebenezer Church here, recorded two "firsts" of historical significance.

Mrs. Emma P. Hill, a former supply pastor in the conference, having served in the St. Mary's County Larger Parish and as a social worker in Asbury Church here, became the first woman to be admitted into conference membership.

She is the daughter of the Rev. and Mrs. W. G. Simms. She and her parents formed a unique ministerial trio several years ago. The Rev. Mr. Simms has been pastor at Brandywine (Md.) charge for 17 years.

■

MRS. SIMMS, reported to be the first woman to be ordained an elder in the Methodist Church, has been pastor at Ritchie, Md., for 15 years.

Mrs. Hill was assigned to the pastorate of St. Luke charge in Prince George County, Md.

The second "first" of the Washington Conference's 93rd session was the appointment of the Rev. Julius S. Caroll Jr. as associate pastor of Sharp St. Church in Baltimore, where his brother, the Rev. Edward G. Caroll is the pastor.

Central study commission proposes integration plan

Afro-American Sat. 6-30-56

Baltimore, Md

By STAFF CORRESPONDENT

NEW ORLEANS — "The colored membership of the Methodist Church will have to press for the doing of things to eliminate segregation within the framework of the jurisdictional organization and the Church at large. . . ."

P. 20

With this statement the study commission of the Central Jurisdiction proposed the following steps to be taken by the members at the quadrennial conference here last week:

1. **ASK THE CHURCH** to open the doors of all colleges, universities, hospitals and other institutions to all groups without regard to race or color.

2. Ask for interracial conferences without segregation.

3. Remove discrimination in employment in offices, departments and agencies of the church and hire on the basis of merit without regard to race or color.

4. Set up interjurisdictional and interconference commissions to study problems and plans for improved relations, looking toward complete elimination of segregation in the church.

5. Make full use of existing agencies and boards in an effort to eliminate segregation:

Department of Social Service of the Womens Division of Christian Service; the Board of Social and Economic Relations; the Board of World Peace; the Inter Board Commission and the Coordinating Council.

* * *

WHILE THE General Conference, which met earlier this spring in Minneapolis, approved a plan to gradually abolish the Central Jurisdiction by merging its conferences, the commission pointed out this wasn't the complete answer to integration in the church.

"The transfer of churches should envisage interracial congregations or integration," the commission suggested.

Although the Central Jurisdiction has given colored members opportunity to participate in church activities on top levels, the commission admitted that it was designed as a "medium to segregate colored churches and membership of the Methodist Church."

It is "unchristian in purpose and intent and all but closes channels of communication between colored and white members on the local church level," the report stated.

* * *

"THE CENTRAL Jurisdiction gives evidence to the Church's sanction of segregation. . . .This is an evil which the church cannot afford to condone and support," it continued.

A survey by the commission showed that the majority of those polled favored the abolishment of the Central Jurisdiction and giving the colored a chance at the free competition in the church.

A small minority requested no change in the present organization.

The commission suggested the following eight - point functional program which the Methodist Church might consider in abolishing segregation:

* * *

1. **PROMOTE** interracial conferences and institutes with forums and discussions on problems and issues relating to race relations and interracial goodwill.

2. Promote inter - church programs.

3. Establish public relations department in jurisdictions that might work cooperatively on interracial problems.

4. Create inter - jurisdictional commissions to promote integration of jurisdictions.

* * *

5. **CREATE** inter - ministerial alliances on the conference and local levels.

6. Create lay-group alliances to study together the program and problems of the general church and to promote interracial understanding, goodwill and social fellowship.

7. Promote interracial youth conferences and institutes on non-segregated basis.

8. Promote integration through efforts to have all white Methodist universities, graduate schools, medical schools and other professional schools open their doors to colored patients, doctors and interns.

Central delegates

Afro-American

NEW ORLEANS — Delegates to the Central Jurisdictional Conference of the Methodist Church here June 13-27 were:

Sat. 6-30-56

CENTRAL ALABAMA

Charles J. Booker, Birmingham; Joseph E. Lowery, Mobile; Moses C. Barrett, Opelika; Lee W. Lynn, Gadsden; Quinton D. Adams, Gadsden; Vattel E. Daniels, Anniston.

Baltimore, Md.

Reserves

John B. F. Williams, Lanett; Jacob C. Wilson, Birmingham; Edward A. Tramell, Anniston; Hosea R. McCaully, Huntsville.

CENTRAL WEST

Woodie D. Lester, Nashville, Tenn.; William T. Wilson, Clarence C. Reynolds, Bige Wyatt, all of St. Louis, Mo.; Charles S. Scott, Topeka, Kans.; Moses Holman, St. Louis.

P. 20

Reserves

George W. Hubbard, Galena, Kans.; Fore C. Wharry, Webster Grove, Mo.; B. H. Muldrew, Kansas City, Mo.; Mrs. Mabel Penny, St. Louis.

DELAWARE

Noah W. Moore Jr., Leon S. Moore, both of Philadelphia; William L. D. Lyght, Wilmington, Del.; Dennis R. Fletcher, Philadelphia; Marion O. Ballard, Dover, Del.; Mrs. Helen C. Waters, Cambridge, Md.; James R. Webb, Laurel, Del.; Elmer A. Hawkins, Chestertown, Md.; James C. Hardcastle, Dover, Del.; William H. Hayman, Princess Anne, Md.

Reserves

William R. Hazard, Easton, Md.; Charles L. Carrington, Jamaica, N.Y.; Howard Miles, Crisfield, Md.; Hally P. Johns, Philadelphia.

EAST TENNESSEE

C. Anderson Davis, Bluefield, W. Va.; Harvey L. Johnson, Pulaski, Va.; Henry I. Dickason, Morristown, Tenn.; Dryfus W. Froe, Bluefield, W. Va.

Reserves

DeWitt S. Dykes, Knoxville, Tenn.; Thompson Hendricks, Beckley, W. Va.; M. B. Guyton, Wolf, W. Va.; Mrs. Magnolia Taylor, Bristol, Va.;

FLORIDA

[illegible] Marion Weeks, Gainesville; A. D. Hall, Ft. Pierce; E. M. Hurley, Jacksonville; Dr. Richard V. Moore, Daytona Beach; Mrs. Hattie James, Miami; Mrs. J. L. Dixon, Miami;

Reserves

F. J. Blunt, S. S. Robinson, Mrs. Mary Todd, all of Jacksonville; Jesse L. Steward, Gainesville.

GEORGIA

Lineunt S. Allen, Adolphus S. Dickerson, C. S. Stinton, H. H. Backstrom, James P. Brawley, all of Atlanta; A. M. Carter, Augusta; W. E. Wilson, Atlanta; T. R. Wilson, Ben Hill;

Reserves

M. J. Jones, Nashville, Tenn.; E. G. Hinton, Lagrange, Ga.; R. D. Hill, Greenville, Ga.; H. H. Hines, Atlanta, Ga.;

LEXINGTON

Lafayette M. Harris, Little Rock, Ark.; Charles F. Golden, New York, N.Y.; Damon P. Young, Chicago; Oliver B. Quick, Cincinnati; John T. Current, Detroit; Joseph T. Johnson, Dewey Lampkins, both of Chicago; Thomas V. Bryant, Jeffersonville, Ind.

Reserves

Sumter M. Riley, Chicago; Alfred Clay, Detroit; W. E. Bright, Hiland Park, Mich; James I. Andrews, Chicago.

LOUISIANA

George W. Carter, T. R. W. Harris, both of New Orleans; T. R. Albert, Baton Rouge; Mrs. F. C. Badgett, James C. Carney, John R. Patterson, all of New Orleans.

Reserves

Napoleon H. Baker, Robert D. Hill, both of New Orleans; Orris V. Cooper, Alexandria, La.; Washington B. Butler, New Orleans.

MISSISSIPPI

..Amos L. Holland, Jackson; Charles H. Dubra, Gulfport, (deceased); C. P. Payne, Claude W. Williams, Guy W. Oliver, Mrs. Jennie R. Crump, all of Meridian.

Reserves

S. L. Webb, Jackson; D. M. Ray, Gulfport; Mrs. J. M. Dunham, Tylertown; Mrs. Clarice Harvey, Jackson.

NORTH CAROLINA

Prince A. Taylor, New Orleans, La.; G. M. Phelps, C. M. Winchester, both of Greensboro, N.C.; Richard C. Erwin, Winston-Salem, N.C.

Reserves

LeMon Mayfield, High Point; J. E. Browner, Greensboro; R. B. McRae, Fayetteville; Alvin L. Morrison, Statesville; Bruce Hargrove, Maxton; C. A. Barrett, Asheboro.

SOUTH CAROLINA

J. W. Curry, Florence; I. D. Newman, Sumter; Warren M. Jenkins, Camden; Clarence F. Ferguson, Sumter; John S. Thomas, Nashville, Tenn.; John J. Seabrook, Austin, Texas; Mrs. Robert K. Gordon, Dillon; Hampton D. Smith, Orangeburg; Samuel T. Middleton, Orangeburg; Charles M. Green, Bennettsville; George Manning, Hartsville, Julius E. Williams, Spartanburg.

Reserves

Benjamin J. Cooper, Cloever; Benjamin C. Stewart, Marion; T. H. Frierson, Spartanburg; William H. Stokes, Benettesville; Mrs. Beulah H. Baxley, Columbia; Lewis A. Wright, Clover; Helen L. Mouzon, Charleston; Franklin P. Kirk, Camden.

SOUTHWEST

Emanuel Johnson, Little Rock, Ark.; Cleveland Tilman, Wewoka, Ark.; M. M. McGill, Tulsa, Okla.

Reserves

Pindas H. Kelly and W. A. Jenkins, both of Little Rock, Ark.

TENNESSEE

Herman H. Jones, Memphis Mrs. Mary M. Drake, Nashville.

Reserves

H. L. Allen, Nashville; Samuel R. Brown, Memphis; Allen H. L. Randolph, Nashville; Samuel R. Brown, Memphis.

UPPER MISSISSIPPI

Merrell W. Lindsey, Greenwood, Miss. John H. Graham, Atlanta, Ga. Robert E. Hunt, Columbua, Miss.; Isaac P. Pressly, Kosciusko, Miss.

Reserves

Benjamin F. Harper, Starkville; S. A. Gathings, Aberdeen.

WASHINGTON

Kelly L. Jackson, N. B. Carrington, both of Baltimore; John B. A. Dyson, Washington; Frank L. Williams, Baltimore; Edgar D. Hall, Alexandria, Va.; Robert M. Williams, Washington; Garrett D. Rawlings, Baltimore; Earl N. Contee, Alexandria, Va.; Alonzo W. McBride, Baltimore; Theodore W. Kess, Glen Burnie, Md.; Miss Mary R. Martin, Washington.

Reserves

Stanford J. Harris, Roanoke, Va.; Mrs. Emma P. Hill, Washington; Mrs. Grace F. Contee, Washington.

WEST TEXAS

Ira B. Loud, Dallas; Robert S. Mosby, Austin; Jacob H. Carruthers, Fort Worth; Timothy B. Echols, Austin; John T. King, Austin; Mrs. O. B. Coe, Waco; Mrs. Mattie R. Bell, Austin; C. H. Johnson, Angelo.

Reserves

Prensa L. S. Wood, San Antonio, Ehelly A. Kessee, Waco; Mrs. Odessa Garland, Dallas; and H. R. Blair, San Antonio.

Methodist report cites slow growth

Afro-American P. 20

Sat. 6-30-56

NEW ORLEANS, La. — "The membership of colored persons in the Methodist Church will have to increase more rapidly if they are to be a continuing and significant factor in this church.

Baltimore, Md.

This conclusion was presented to the fifth quadrennial conference of the Central Jurisdiction here by a study commission which investigated the area's functions and membership from 1952 - 1955.

Referring to statistics during a 30-year period (1922 - 52), the commission pointed out that the Methodist Church increased its colored membership only 15 per cent.

* * *

IN OTHER denominations the increase was given as follows: Protestant Episcopal Church 200 percent; Roman Catholic Church, 500 percent; Seventh Day Adventists, 1,000 percent.

While the commission cited that "the rapid growth of other major colored denominations indicates that colored people are still interested in the church as an institution," it was pointed out:

"The Methodist Church has much to offer the colored race. This should be made clear and emphatic so as to appeal to colored persons and to draw them to the Methodist Church."

* * *

MEMBERSHIP growth within the Methodist Church, particularly as to the Central Jurisdiction, was described as "a very gloomy picture" by Bishop Willis J. King, New Orleans Area, in an address Wednesday.

Referring to a report, "The Ministry of the Central Jurisdiction of the Methodist Church," Bishop King pointed out that during the 10-year period from 1941-51, the church increased 18.4 percent.

However, "The Central Jurisdiction, which embraces most of the colored members in the Methodist Church, only grew 1.9 percent, or one-ninth as fast as the entire Methodist Church," Bishop King said.

He cited one factor which could possibly account for the slow increase within the jurisdiction:

* * *

"A LARGE number of members have moved into other sections of the country and have increased the membership of other jurisdictions and other denominations."

Nevertheless, Bishop King told the delegates that in order for this area to maintain its present membership in relation to the growing population, "it would mean more than doubling our increase for the past year."

He concluded that "it is still imperative that we keep clearly before us our obligation as followers of Christ to win men to discipleship for him."

The following is a breakdown of membership gains in conferences in the Central Jurisdiction over a five-year period from 1950 - 1955 as prepared by the

General Board of Evangelism of the Methodist Church:

* * *

DELAWARE, 3,439, 8.9 percent; Washington, 2,082, 4.9 percent; Georgia, 2,491, 10.9 percent; Lexington, 6,492, 20 percent; Mississippi, lost 604, 2.9 percent; Upper Mississippi, lost 1,700, 11.3 percent.

North Carolina, 535, 3.7 percent; South Carolina, lost 2,184, 4.8 percent; East Tennessee, lost 427, 7.8 percent; Tennessee, 338, 4.4 percent; Central West, lost 62, .04 percent; Louisiana, 1,440, 8.4 percent; Southwest, lost 252, 5.4 percent; Texas, 186, 1 percent; West Texas, 939, 5.6 percent.

The present membership of the Central Jurisdiction is 368,945.

Methodists consecrate new bishop

Afro-American
Sat. 6-30-56
Baltimore Md.
P. 20

NEW ORLEANS, La.—Before a cross covered with white gladioli that hung on a red velvet backdrop above the mahogany altar, Bishop Prince A. Taylor was consecrated Sunday afternoon in Lawless Memorial Chapel at Dillard University.

Approximately 1,000 visitors joined with the delegates to the Central Jurisdiction Conference, which closed its business session Saturday, to witness the half-hour ceremony.

The consecration, under the direction of Bishop Willis J. King of the New Orleans area, climaxed the dignified bishopric election Saturday in which Bishop Taylor defeated his opponent, the Rev. Noah Moore of Philadelphia.

* * *

WEARING AN ANKLE-LENGTH black robe trimmed in black velvet, Bishop Taylor knelt on a red velvet pillow on the marble steps at the foot of the massive altar while the College of Bishops of the Central Jurisdiction administered their blessings.

On either side of the altar, behind mahogany pews, sat members of choirs from all Methodist churches in New Orleans.

A thin ray of sunlight broke through the clouded sky and shone inside the chapel, lending itself to the reverence within the blue-gray walls and draped windows.

In deep tones which echoed throughout the chapel, Bishop Taylor promised "by the help of God" to "seek and to promote the truth of Christ and to defend the church against all doctrine contrary to God's word."

* * *

FOLLOWING THE CEREMONY, Bishop Taylor stood alone at the altar and welcomed the friends.

Participating in the affair were:

Bishop John W. E. Bowen, who read the collect; Matthew W. Clair, reading the epistle; Edgar A. Love, the Gospel; Robert Jones, Harry C. Northcott, Alexander P. Shaw, and Edward Kelly, all of whom offered prayers.

The choir led the congregation in singing "The Church's One Foundation," "Jesus, the Name High Over All" and "O, Jesus, I Have Promised."

Methodist Racial Debate Is Heated

Courier-Journal
Wed. 5-2-56
P. 2
Louisville Ky.

Conference Doesn't Act After 2 Hours

Minneapolis, May 1 (AP)—Methodists clashed today in a dramatic, emotion-packed session over what they are going to do—or say—about racial segregation in the church.

For 2 hours, in an atmosphere of high oratory and tearful pleas, the church's policy-making General Conference wrestled with the problem, without taking any action.

"I've been waiting in vain for this conference to do something courageous and prophetic," declared the Rev. W. Sproule Boyd, Johnstown, Pa.

Paducahan Speaks

If the church isn't at least "honest enough" to "acknowledge it's wrong" in maintaining a segregated administrative unit for Negroes, "I'll be discouraged about Methodism."

The Rev. William S. Evans, of Paducah, Ky., said, "Some of us do not feel the deepness of that 'sin' that some of you confess."

He said the conference should not try to talk about "everybody's sins when some of us do not accept those sins."

Up for consideration was a resolution asking Methodists to "actively work" to eliminate racial discrimination, and for pastors to admit members to congregations "without regard" to color.

Negro Talks

But it was a suggested amendment by Mr. Boyd, to include a disavowal of the church's all-Negro jurisdiction "based on race rather than on geography" that produced the flood of controversy.

"I pray to God," pleaded the Rev. Kelly L. Jackson, a Baltimore Negro, that "this racial flag will be brought down, that we will march as one army of the living God under the banner of Jesus Christ."

He said he was "afraid we have made color or race our God instead of enthroning Jesus Christ."

Paul Ervin, a Charlotte, N. C., attorney, said that, among many Southerners, "there will be a deep resentment on their part if they feel you have sought to castigate them."

Doesn't Want To Shove

"Do not place us in the position of having to shove anybody," he said. "We can lead them. We cannot shove them."

He said the amendment would "tremendously injure our efforts" to solve the problem of segregation.

The Rev. Merrell W. Lindsey, Greenwood, Miss., said the segregated setup has "emasculated the church's vigor, raped its virtue," and now has it "up for assassination."

"Segregation fits Negroes so they can live with nobody, and Southern whites so they can live with nobody but themselves," he said, and demanded:

"How can we indoctrinate others with the love of Jesus Christ unless we prove it . . . by our own example?"

The conference rammed through its approval of a new monthly magazine, Together, to take the place of the 130-year-old church organ, The Christian Advocate.

Proponents described the new magazine as appealing to a wider audience, not so closely interested in church affairs.

Methodists Vote 2 Steps Toward Integration

Constitution
P. 1
Atlanta Ga.
Thurs. 5-3-56

[illegible] DUGAN

(Copyright [illegible] New York Times Co.)

MINNEAPOLIS, May [illegible]—The quadrennial General Conference of the Methodist Church overwhelmingly approved here today a statement of policy barring racial discrimination or "enforced segregation" within the church.

At the same time, the 766 delegates set in motion constitutional changes designed to abolish the denomination's controversial all-Negro non-geographic Central Jurisdiction.

The 360,000-member jurisdiction—established in 1939 when the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church merged into one body—has been regarded by many churchgoers as un-Christian. In recent years, moves to abolish it have been growing in intensity.

Delegates and observers here hailed the church's two-pronged assault on segregation as an historic step toward complete integration of Methodism. Many had doubted that so much could be accomplished at the current quadrennial.

In its policy statement, the conference — supreme law-making body of the church—recalled that in 1952 and during its current session, the church's bishops had declared: "To discriminate against a person solely upon the basis of his race is both unfair and un-Christian."

The statement then said: "There must be no place in the Methodist Church for racial discrimination or enforced segregation. Recognizing that we have not attained this goal, yet rejoicing in the progress made, we recommend that discrimination or segregation by any method or practice, whether by conference structure or otherwise, in the Methodist Church be abolished with reasonable speed."

It also called upon all Methodists to eliminate racial discrimination in their homes, their church agencies and their communities.

Constitution

Earlier, during debate on the policy statement, a Mississippi delegate asked whether the proposals were mandatory. Charles C. Parlin, a New York attorney who served as chairman of the Committee on the State of the Church, replied that the statement could only be regarded as a recommendation, not an order. He said: "We are not a military organization."

Thurs 5-3-56

ELIMINATE JURISDICTION

The changes that provide for the elimination of the Central Jurisdiction were brought to the floor of the conference in the form of an amendment to the church's constitution by the Rev. Dr. C. Cooper Bell of Lynchburg, Va., chairman of a special report committee.

They will require a two-thirds vote of all ministerial and lay members of the denomination's 132 annual conferences, or divisions, before becoming effective.

It is expected that a four-year study commission will be named to implement today's decisions.

DRAMATIC DEBATE

There were moments of drama in the presentation of the amendments and during the vigorous but well-ordered debate. When Dr. Bell brought in the constitutional proposals he told a hushed assemblage, "God was with us in our committee and he has worked a miracle."

"In that gathering," he said, "there was neither North nor South, East or West. We stood united as servants of God."

He then made the prediction, "We shall go away from here a united Methodist church, stronger than ever before."

After the constitutional changes were approved, the delegates stood and applauded. They then joined in singing the hymn, "Blest Be the Tie That Binds."

Bishops Call For End To Race Tensions

Daily World
Atlanta, Ga.
Sat. 7-14-56
P. 1

LAKE JUNALUSKA, N. C. — (SNS) — Racial harmony was revealed as a "two-way street" here Friday when two Negro Methodist Bishops called for closer relationships between the two races in an effort to ease mounting tensions.

Speaking before the Southeastern jurisdiction's quadrennial conference Bishop J. W. E. Bowen of Atlanta and Bishop J. Claude Allen of Gary, Indiana.

Bishop Bowen said, "On the local level, we need to have a better understanding in order to be prepared against sudden emergencies — and I think you know what I'm talking about."

The Atlanta Bishop's remarks were greeted by 394 delegates representing nine states and Cuba. He said further:

There is absolutely no basis for fear that the Negroes are just waiting to rush into the white churches. As long as there are going to be Negro preachers there are going to be Negro congregations. And there seems to be no sing of dwindling of Negro men who are going to be preachers."

Bishop Allen, representing the Christian Methodist Church declared:

"Negro boys and girls must be admitted to the colleges and universities of America to get the technical training they need to make their contribution to our nation.

"America will need all the brain power it can master if it is to survive in a world threatened by communism." he added.